Jhesus.

¶ The floure of the commaundementes of god With many exam-
ples and auctoꝛytees extracte and dꝛawen as Well of holy ſcꝛyptures
as of other doctours and good auncient faders / the Whiche is moche
vtyle and pꝛouffytable vnto all people.

¶ The.x.commaundementes of the lawe.



¶ Thou ſhalt woꝛſhyp one god onely.
And loue hym with thy herte perfytely
¶ God in vayne ſwere not wylfully
Ne by nothynge that he made veꝛyly
¶ The ſonday kepe and halow holyly
Herꝫge gods ſeruyce on them deuoutly
¶ Fader and moder honour thou lowly
And in theyꝛ nede helpe them gladly
¶ Slee thou no man malycyouſly
Noꝛ to his dethe conſent wytyngly
¶ Thou ne ſhalte commyt lechery
But with thy wyfe in wedlocke onely
¶ Thy neyghbours goodes ſtele not falſly.
Noꝛ nothynge withholde vntruely
¶ Fals wytneſſe bere thou not ſlyly
Noꝛ fals recoꝛde foꝛ none enuy
¶ Other mennes wyues take not fleſſhely
Ne other women to knowe carnally
¶ Other mennes godes coueyt not lightly
Noꝛ holde from them vnryghtfully



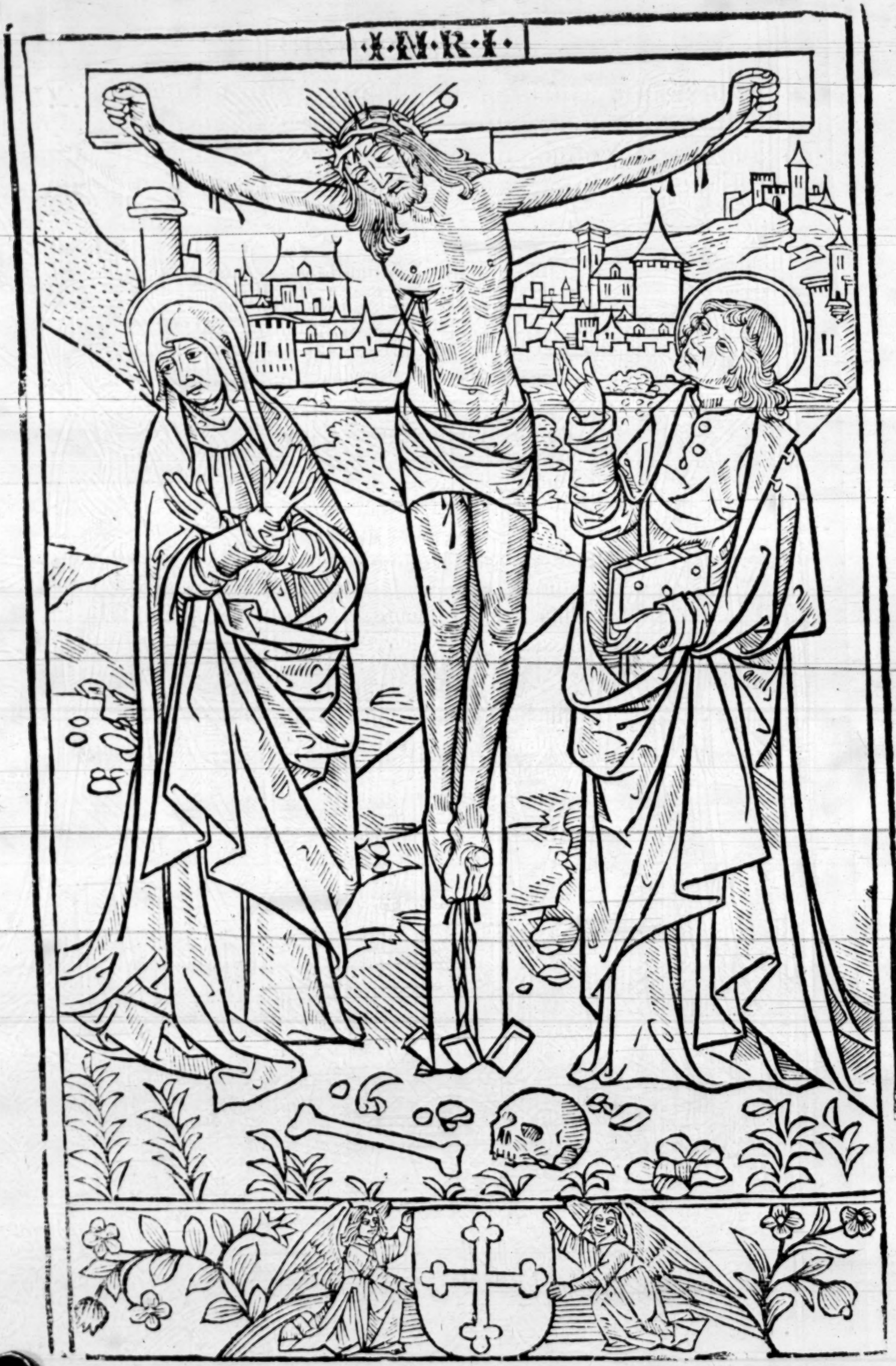




¶ The fyue commaundemen
tes of the chyrche.

¶ The ſondayes here thou maſſe
and the feſtes of cõmaundement.
¶ Of thy ſynnes thou the confeſſe
at the leeſt one tyme of the yere.
¶ and thy creatour thou ſhalte re-
ceyue/at Eeſter humbly.
¶ Theſe feeſtes thou ſhalte halo-
we/that ben gyuen the in cõmaun
dement.
¶ The foure ymbꝛes dygnes thou
ſhalt faſte/s the lente entyerly.




·I·N·R·I·

The prologue of the translatour.

IN the begynnynge of this lytell werke
Almyghty god be my spede
Indewe me lorde with some lytell sperke
Of grace and connynge my penne to lede
So that in nothynge I excede
Folowynge myn auctour truely to endyght
To thy laude and prayse in doynge this dede.
And of thy blysſed mod lorde moost of mught

O maris stella o sterre moost bryght
Shynynge in the fyrmament or skye
The whiche dooſt guyde ỹ maryners by nyght
And where thy helpe sholde perysshe & deye
As thou in heuen sytteſt ryght hye
Praye for thoſe vnto thy blysſed son
That this to rede wyll them applye
For theyr rewarde may haue saiuacyon

Upon the payne of eternall dampnacyon
To lerne and knowe ỹ cõmaundements ten
We all be bounde without excusacyon
And in especyall we crysten men
The day shall come we knowe not when
That vnto accompt called we shall be
For fere and drede tremble shall we then
And knowe not for helpe whyder to ſle

Wherfore in this worlde blysſed is he
That in herte lyueth pure and clene
The deuyll ỹ worlde our cõsepence theſe thre
Wyll cauſe our synnes to be knowen & sene
And what soeuer our lyfe hath bene
Good or yll it shall appere
Wyll we or nyll we sooner than we wene
Before god his sayntes & his moder dere

Wherfore whyles we ben lyuynge here
Hauynge tyme oportunyte and space
Serue we god with herte entere
Makynge petycyon vnto his grace
In humble wyſe that in that place
Where he is we may euer dwell
Hauynge the fruycyon of his blysſed face
And to be delyuered from the paynes of hell

The ✲

These doctours dyuyne done preche and tell
That ydlenes is a ryght perylous vyce
By the whiche our forme faders fell
Example we haue of Salamon the wyſe
That whan he was beſyed about the deuyſe.
Of goddes temple and good operacyon
And in other vertues hym dyde exercyſe
He was neuer ouercome by temptacyon

But as soone as he had delectacyon
In ydlenes slouthe and womans company.
Of wyll dyſpoſed by delyberacyon
Renouncinge his faythe commyted ydolatry
Dauyd also lyued in aduoutry
With Uryes wyfe and cauſed to be slayne
And ydlenes the rote & cauſe of all theyr foly
This storyth the bybl reherceth playne

Ryght many in nõbre hath be knowen & seyen
That ydlenes hath brought vnto perdycyon
By lawe and Juſtyce demed vnto payne
For theyr demerytes and tranſgreſſyon
And to auoyde the perylous infeccyon
Of ydlenes slouthe & other occaſyõs of synne
Hath bonded me vnder correccyon
Out of frenſshe this mater to begyn

Entendynge therby no syluer for to wyn
Ne yet none other temporall gayne
But welthe of soules eſcapynge the engyn
Of the deuyll of hell his snares & his chayne
Who euer is beſy gladde and fayne
Soules to dyſtroye whome god hath elected
Who gyue vs grace heuen to attayne
Of my hole mynde this is theffecte

Explicit.

Tabula.

¶ Here folowyth the table of this boke.

¶ An reasonable call the ayde of god & of the vyrgyn Mary for to enlumyne thin entẽdement to knowe thy selfe. That is to knowe what thou arte / what synnes reygne in the / & how thou hast dysobeyed vnto god in brekynge his cõmaundementes. Saynt Bernarde sayth that thou shalt be better & more to alowe yf thou knowe thy selfe than yf thou knewe the cours of the sterres / the foundementes of ỳ erthe the strengthes of herbes / the complexyons of men and that thou haddest knowlege of the thynges celestyalles & infernalles. Unde bernardus. Studo cognoscere teipsum q̃ multo melior et laudabilior eris si te ipm cognoscas / q̃ si teipm negleto cognoscens cursus syderum / fundamenta terrarũ / vires herbarum / complexiones hominum / et haberos noticiam celestum et infernorum.

¶ Many persones there ben throughout ỳ worlde the whiche wyll not beleue of symple worde that they the whiche transgresse the commaundementes of god gone vnto dampnacion and pardycyon. And they the whiche wyll not beleue it / study they & seke they by this table theyr synnes as they ben declared in this boke / & they shall fynde by the holy scrypture wytnesse of certayne by auctoryctes ỳ they lose paradyse & descẽde in to hell in the whiche they shall be eternally without euer to haue ayde ne socoures in ony maner. ¶ And for to fynde lyghtly the maters wherof this boke speketh hym behoueth to loke what nombre & lettre is marketh & gooth / & in the nombre in the heyght of ỳ margen / & in those nombres & lettres shall be founde that ỳ a man demaũdeth.

¶ The perambule & dryuyson of this boke in the nombre. i. lettre. A. and the lefe. i.

¶ To loue god w̃ all his herte & his neyghbour as hymselfe. i. B Folio. i

Wherfor a mã sholde loue god with all his herte. i. C. Fo. i

¶ Aboue all thynges. i. D Folio. ii

¶ More than worldly goodes i. E Fo. ii

¶ More than fader & moder i. F Fo. iii

¶ More than his owne body. i. G Fo. iii

More than all estates. i. h Fo iiii. Exãple. i. ii

¶ That the auaryceous loue ỳ golde & syluer more than god. ix. B Fo. xx

¶ That the glotõs loue theyr wombes more than god. ix. C Fo. xxi

¶ That this commaundemẽt compryseth vnder it ỳ thre fyrst cõmaundemẽtes & the thre vertues theologalles. ii. A Fo. iiii

¶ That many persones loue other thynges more than god. ix. D Fo. xx

To loue his neyghbour. ii. E Fo. b

¶ The thynges esmouynges to loue his neyghbour. ii. F Fo. b

¶ That he is cõmaũded to loue his neyghbour as hymselfe. ii. G Fo. bi

¶ That to loue his neyghbour as hyselfe cõpryseth ỳ werkes of mercy / ỳ. bu. last commaundemẽts & ỳ cardynal vertues. ii. h. & c

¶ That it is commaunded ỳ we loue eche other as god hath loued vs. iii. A Fo. b

That god hath loued vs in many maners wherof we shall tell. b. Fyrst he hath loued vs for to saue and socour vs. iii. B Fo. bii

¶ Secondly he hath loued the persones & hated the vyces. iii. C Fo. bii

¶ Questyon / yf ỳ loue of theues & synners ỳ loue eche other be good. iii. C. eodem

¶ Thyrdly god hath loued vs of worde & of operacyon togyders. iii. D Fo. bii

¶ Fourthly he hath vs loued more thã his owne body. iii. E Fo. bii

¶ Fyfthly he hath loued ỳ saluacyon of his ennemyes. iii. F Fo. bii

¶ Questyon / how may I loue those ỳ doo me harme. iii. G Fo. ix

¶ Questyon / who is it that is my neyghbour. iii. h Fo. ix

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¶Of the vertue of charyte the whiche extendeth in all the commaundementes of god. iii. A. Folio. x

¶How god defendeth in his commaundementes all euyll wordes/thoughtes/and operacyons/& there commaundeth all good operacyons. v. A. Folio. xi.

¶Queſtyon vnder what commaundemẽtes ben defended ỹ. vii. deedly ſynnes. And where ben commaunded the vertues oppoſytes and contraryes. v. C. Fo. xii.

¶Of the condycyons of the ſynners after the braunches of the ſeuen ſynnes mortalles. v. D. Folio. xiii.

¶Here foloweth the fyrſt cõmaundement

The fyrſt commaundement of god defendeth many thynges/and commaundeth ſome. vi. A. Folio. xiii

¶Fyrſt it is commaunded to beleue in one onely god in trynyte/and to worſhyp hym ſoueraynly. vi. B. Fo. xiii

¶Secoudly it is defẽded to beleue in ydolles & ſtraunge goddes in errours & folyſſhe credences. vi. C. Folio. xv

¶Thyrdly all the artycles of the fayth ben commaunded to beleue in lykewyſe as holy chyrche holdeth & beleueth. vii. A. Fo. xvi

¶Fourthly of theffect of the. vii. ſacramentes the whiche ben comprehended vnder ỹ the artycles of the fayth. e. Credo ſanctam eccleſiam catholicã. Sctõrum communionẽ. Remiſſionẽ pctõrum. viii. A. Fo. xvii

¶Example in eodẽ loco. viii. C. Fo. xix

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¶Syrtely the pryde the whiche is agaynſt the dyleccyon of god is defended in this cõmaundement. ix. E. Fo. xxi

¶That humylyte is commaunded oueral aprỹde defended. ix. F. Fo. xxi

¶Seuenthly that the ſynne of ydolatry & of unfydelyte noyeth in many maners vnto the ſoules of them the whiche hath broken this cõmaundemẽt. Quere. xliii. b/c/d/e/f g/h/i/k. Folio. Cii.

¶Of the ſeconde cõmaundement.

The ſeconde cõmaundement of god treateth of them the which ſwereth vnprouffytably. x. A. Fo. xxii

¶That god defendeth al vayne othes and inutyles vnder this worde (vanum)/& all leſynges and languages the whiche ben agaynſt the dyleccyon of hym or of his holy ſayntes. x. B. Folio. xxii

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¶Queſtyon/yf a man cõmyt ſynne at euery tyme ỹ he ſwereth. xii. A. Fo. xxvii

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¶ The causes & reasons wherfore the sondayes and feestes ben commaunded to sanctyfye. xiiii. B Fo. xxxi

¶ Questyon at what houre one sholde begyn to kepe the feestes. xiiii. C Fo. xxxii

¶ Questyon wherfore men do kepe an holy daye in one countre and not in another countree. xiiii. D Fo. xxxii

¶ How in. vi. maners men sanctyfye the festes commaunded / the whiche maners ben put by psalmes / and some ben necessaryes for the sanctyfycacyon of the feestes / and the other ben Cerymonyalles for the augmentacyon of good operacyons and of vertues. xv. A Fo. xxxii

¶ The fyrst maner that men sanctyfyeth the feestes is for to abstayne them fro worldely operacyons. xv. A Fo. xxxii

¶ Questyon / yf a man may werke on the holy day without commyttynge of mortall synne. xv. B Fo. xxxii

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¶ The thyrde maner is for to serue god & his sayntes. xvi. A Fo. xxxiii

¶ The. iii. is to wake i oray cõ. xvi. b. Fo. xxxv

¶ The fyfth maner is for to yelde graces & thankes vnto god of his goodnes ꝑ he hath don vnto vs. xvii. A Fo. xxxvi

¶ Example of a good chylde the whiche yelded graces and prayfynges vnto our lorde in al the aduersytees the whiche came vnto hym. xvii. B Fo. xxxvii

¶ The syxte is to wake in cõtemplacyon & to do ꝑ werkes of mercy. xvii. C. Fo. xxxviii

¶ That the reuerence and sanctyfycacyon of all holy thynges is brought in this commaundement. xvii. D. Fo. xxxviii

¶ The maners how men breke the feestes commaunded. xviii. A Fo. xxxix

¶ That those the whiche breketh ꝑ feestes commaunded ben punysshed oft tymes in this worlde and they apperceyue not from whens suche punycyon vnto theym proceedeth. xix. A Folio. xl

¶ Of slouthe ꝑ god defẽdeth. xix. B. Fo. xlii

¶ Example of a relygyous the whiche wolde do no good dede. xix. C Fo. xlii

¶ Example of a man the whiche is dãpned for that / that he wolde doo no good operacyons. xix. D Folio. xlii

¶ Example of a curate the whiche taryed to admynyster the sacraments vnto his parysshen ꝑ was seke. viii. C Fo. xix

¶ That the synne too breke the feestes noyeth in many maners vnto the soules of them the whiche hath dysobeyed this thyrde cõmaundement. Quere ad numerũ. xiiii. b / c / d / e / f / g / h / i / k / Fo. Cii

¶ Of the fourth cõmaundement.

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¶ Whiche ben the faders pryncypalles ꝑ a man sholde honour. xx. B Fo. xliii

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¶ Thyrdly for to loue thẽ in sechynge theyr welthe & helthe. xxi. D Fo. xlv

¶ Fourthly for to submyt them in to theyr subiectcyon and seruyce. xxi. E Fo. xlv

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¶ Sextly for to helpe them wt̃ body and wt̃ goodes in necessyte. xxi. G Fo. xlvi

¶ Seuenthly for to supporte them in theyr aege. xxi.H Fo.xlviii
¶ The thynges that styreth for to honoure theyr faders. xxi.J Fo.xlviii
¶ That the faders oweth vnto theyr chyldren foure thynges the whiche ben nourysshynge/correccyon/techynge/& to shewe good example. xxii.a/b/c/d/e Fo.xlviii
¶ That it is also commaunded to loue his neyghbour as hymselfe as it is declared here before. Quere.ii.G Fo.vi
¶ That the werkes of mercy ben here commaunded to be done towarde theyr faders and neyghbours indygentes and nedy. xxiii.A/b/c/d/e/f/g/h/i/k/l/m. Fo.l
¶ That pryde the whiche is agaynst the dylecyon of thy neyghbour is here defended & humylyte cõmaunded. ix.e/f. Fo.xxi
¶ That the synne of thole chyldren thewhiche dyshonour fader & moder and the whiche fayle them at nede noyeth in many maners vnto theyr soules. Quere ad numer. xliii. b/c/d/e/f/g/h/i/k. Folio.Cii.

¶ Of the fyfth commaundement.

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¶ Of dethe spyrytuall and corporall ỹ god defendeth. xxiiii.B Folio.liii
¶ That a man commytteth homycyde bothe corporally and spyrytually in many maners. xxiii.C Folio.lb
¶ That homycyde is a synne that demaundeth vengeaunce. xxb.A. Fo.lbi
¶ A notable that these rauysshers ben deputed homycydes. xxiii.B Fo.lbi
¶ Whan it is that betynge is leful & whan it is defended. xxb.B Folio.lbii
¶ That betỹge is greter offence in one persone than in another in eoḋ.B.
¶ That god defendeth all yre iniust ayenst his neyghbour. xxbi.A Fo.lbiii
¶ Of yre in herte. xxbi.B Fo.lbiii
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¶ That god defendeth yre agaynst hym selfe. xxbi.F. Folio.lix
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¶ Questyon/whan it is that yre is good/and whan it is venyall synne or whan it is mortall. xxbi.k Fo.lxii
¶ Of remedyes agaynst the cursed synne of yre. xxbi.L. Fo.lxiii
¶ Of hate that god defendeth agaynst his neyghbour. xxbii.A Fo.lxiii
¶ That the synne of hate is to drede & to fle for fyue thynges. xxbii.b/c/d/e.&c. Fo.lxb
¶ Other ylles. xliii.b/c/d/e/f.&c. Fo.Ciii
¶ That these haynours sholde pardon & pacyfy togyders the iniuryes & offences done yf they wyll that god pardon theym theyr synnes. xxbii.G. Fo.lxbi.
¶ Example of a knyght the whiche pardoned vnto hym the whiche hadde slayne his fader and he hadde pardon for his synnes in eodem loco. xxbi.J Fo.lxbii
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¶ To loue his neyghbour as he dooth hym selfe. ii.G Folio.vi
¶ That enuy and al her braunches and dependaunces ben defended by this cõmaundement. xxbii.k. Fo.lxbii
¶ Of the vertue of charyte the whiche is agaynst the synne of enuye. iii.A Fo.x
¶ Of the vertue of pacyence the whiche is agaynst ỹ synne of yre. xxbiii.A Fo.lxbiii
¶ That the synnes of homycyde/yre/hate & enuye noyeth in many maners vnto the soules of them ỹ whiche hath broken this fyfth.commaundement. Quere ad numer xliii.b/c/d/e/f/g/h/i/k. Fo.Ciii

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¶Of Symony the whiche is commytted in byenge and sellynge the thynges espyry= tualles. xxxiii.A. Fo.lxxviii

¶That man commytteth symony in ma= ny maners. xxxiii.B. Fo.lxxix

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Tertio whã that a man permytteth/or sel leth or byeth benefyces. E.F.G.H

Quarto whan ony gyueth for to entre in to relygyon. I

Quinto whan ony selleth the sacramentes of the chyrche. K.L.M

Sextely whan ony selleth ꝑ gyftes of gra= ce/or of vertues/or of connynge. N.

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¶Fyue examples ben wryten here of some ꝑ whiche hath knowen theyr owne wyues vnduely. xxxvi.e/f/g/h/i. Fo.lxxxvii

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¶Of sacrylege as vnto lechery ꝑ god de= fendeth. xxxvii.C. Fo.lxxxviii

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¶Of the synne agaynst nature & of sodo= myte ꝑ god defendeth.xxxvii.g. Fo.lxxxx

¶Of the vertue of chastyte in all sortes of people. xxxvii.A Folio.lxxxx

¶Of dronkennes and glotonny that god defendeth. xxxix.A Fo.lxxxxii

¶Of fastynge the whiche god commaun= deth. xxxix.B Fo.lxxxxiii

¶That the synne of lechery noyeth in ma ny maners vnto the soules of them ꝑ whi che breke the.vii.commaundement.Quere xliii.b/c/d/e/f/g/h/i/k. Fo.Ciii

Tabula.

¶ Of the.viii. commaundement.

The.viii. commaundemente of god deffendeth all wordes the whiche ben agaynst the dylecyon of his neyghbour. xl.A Fo.lxxxviii

¶ Of fals wytnessynge that god dooth defendeth.xl.B Fo.lxxxviii

¶ Of cursed language that god dooth defendeth. xl.C Fo.lxxxix

Of lyenge ꝑ god defēdeth.xli.a. Fo.lxxxix

¶ Eyght kȳdes of lyenge.xli.b. Fo.lxxxix

¶ That a man sholde fle lyenge & loue verytefor many thynges. xli.C Fo.lxxxix

¶ Of the.ix.commaundement

The.ix.cōmaundement of god defendeth the lecherous thoughtes & cōmaūdeth clennes of herte.xli.a. Fo.lxxxix

¶ The concupyscence of the flesshe.How a man commytteth lecherye in his thought. xli.B Fo.lxxxix

¶ The ylles and domages ꝑ the yll thoughtes done. xli.D Fo.C

¶ Of the.x.commaundement.

The.x.commaundement of god defendeth all yll thoughtes of the ⁊ couetyse/auarice the whiche ben agaynst ꝑ dylecyon of his neyghbour.xlii.A. Fo.C

¶ That those the whiche haue broken the commaundementes of god and the whiche ben in mortal synne sholde not withdrawe to do of good dedes thoughe they sholde be dampned. xlii.B Fo.Ci

¶ The dyfference betwene the good dedes the whiche is done in mortal synne & that ꝑ is done in the state of grace.xlii.D. Fo.Cii

¶ The thynges e ymoeuynges for to kepe ꝑ cōmaundementes of god.xlii.A. Fo.Cii

¶ That many thynges ben noysaunts vnto those the whiche breketh the commaundementes of god. xlii.B Fo.Ciii

¶ Fyrst the soule of the fractoure of euery commaundement is put vnto pouerte/for all inobedyence the whiche is mortal synne maketh to put in forgetefulnes the vertues and good operacyōs lately goten in cōde.b

¶ Secondly inobedyēce the whiche is mortall synne noyeth vnto ꝑ soule/for yf she reygne in ony person she kepeth & letteth it frogetynge of vertues & of good spyrytuall dedes ꝑ ben merytoryous. xliii.C Fo.Civ

¶ Thyrdely inobedyence noyeth. For she dyffameth the persones the whiche it commytteth. xliii.D Fo.Civ

¶ Fourthly inobedyence noyeth. For she aueugleth & blyndeth the inwarde eyen of the soule. xliii.E Fo.Civ

¶ Fyfthely inobedyence noyeth.For it is a lyen ꝑ holdeth ꝑ soules. xliii.F. Fo.Cviii

¶ Syxtely inobedyence noyeth/for she sleeth spyrytually the soule of the dethe of gylte. xliii.G Fo.Cix

¶ Seuenthly inobedyence noyeth/for she maketh to curse and too excommunycate. xliii.H. Fo.Cix

¶ Eyghtly inobedyence noyeth/for she putteth from paradyse. xliii.I Fo.Cix

¶ Nynthly inobedience noyeth/for she bydeth to payne & punycyon.xliii.k. Fo.Cxi

¶ All these thinges beforesayd serueth and also approryeth vnto euery commaundement eyght condycyons the whiche the pylgrym of paradyse ought for to haue. Que. xlv.A/b/c/d/e.&c. Fo.Cxii

¶ Example that the body the whiche is a fole draweth the soule in to the waye of perdycyon of hell. xlvi.A Fo.Cxvi

¶ That the pylgrym of paradyse sholde cōsyder.iii.thynges. xlvi.B Fo.Cxvi

¶ Of the rewarde eternall that they shall haue the whiche kepe the commaundementes of god. xlvii.A Fo.Cxvii

¶ Item of the rewarde of them the which well or cuyl haue enployed theyr wyttes of nature vpon the holy commaundementes of god. xlviii.A Fo.Cxx

¶ The maledyccions & excommunycacios of them the whiche haue dysobeyed god & ỹ chyrche. xlviii.B Fo.Cxx

¶ Of the punycyon eternall that they shal haue the whiche breke the cõmaundementes of god. xlix.A Fo.Cxxiii

¶ Examples. Cviii.A/b/c d/e. Fo.CCxxx

¶ The deference of ỹ fyre of helle & of that of this worlde. xlix.B Fo.Cxxiiii

¶ Questyon/yf the dampned shal haue punycyon for euery synne. xlix.C. Fo.Cxxv

¶ The deference of the fyre of helle & of ỹ of purgatory. xlix.D Fo.Cxxvi

¶ The table for to fynde the synnes and vertues. And fyrst.

Question vnder what commaundemente ben defended the seuen mortall synnes/ & where ben defended the euyll wordes/thoughtes/and operacyons v.A.B.C. Fo.xi

¶ The braunches of the seuen synnes mortalles. v.D Fo.xiii

¶ Of theft & auaryce. xxix.A.B Fo.lxx

¶ Of slouthe. xix.B Fo.xlii

¶ Examples. xix.C.D. Fo.xlii

¶ Of enuy xxvii.K Fo.lxvii

¶ Of hate xxvii.A Fo.lxiii

¶ What these haynours sholde pacyfy thẽ togyders. xxvii.G Fo.lxvi

¶ Examples Cu.l.m Fo.CCxlii

¶ Of yre. xvi.A/b/c/d. Fo.liii

¶ Of vengeaunce. xxvi.H Fo.lx

¶ Of glotony xxxix.A Fo.lxxxii

¶ Of lechery xxxv.A/b. Fo.lxxxiii

¶ The vertues.

¶ Of humylyte. ix.F Fo.xvi

¶ Of charyte iiii.A Fo.x

¶ To loue god. i.C/D/e/f/g. Fo.i

¶ To loue his neyghbour ii.e/f Fo.b

¶ Of faythe ii.B Fo.b. Et.vi.B. Fo.xv

¶ Of hope. ii.C Fo.b

¶ Of prudence/attemperaunce/Justyce/ and force. ii.K Fo.bii

The braũche of ỹ.vii.vertues. ii.L. Fo.bii

¶ The werkes of mercy. xxiii.A. Fo.i Et.ii H. Fo.bi

To serue god deuoutly. xvi.A Fo.xxxiii Et.xxx.C. Fo.lxxv

¶ Of pacyence xxviii.A Fo.lxvii

¶ That god sendeth of trybulacions for.v consyderacyons. xxvi.G Fo.lx

¶ Of fastynge. xxxix.D Fo.lxxxxiii

¶ Of the vertue of chastyte in all sortes of people. xxxviii.A Fo.lxxxx

¶ The pater noster. xvi.C Fo.xxxv

The aue maria expoũded. Cxix.B. Fo.cclii

¶ The credo. vii.A Fo.xvi

¶ Of penaunce. viii.B Fo.xvii

¶ A notable.

For to knowe/rede/or wryte ỹ allegacyons of auctorytees of this boke a man sholde knowe that ouerall where he fyndeth math.that is mathei/and where he fyndeth mar.ỹ is marci/& luc that is luce/& ioh.that is iohannis/also he shal fynde ad roiñ.that is roma in epistola ad romanos.Et.i. ad cori.ỹ is in prima epla ad corintheos/et primo ad thy.ỹ is in prima epla ad thymotheum/et ad gal.ỹ is ad gallathas/ et ephe.is ad ephesios/et phyl.is ad philipẽses/et thessal.is ad thessalonicẽses/et col.is ad collocenses/et hebre.is hebreos. Also he shall fynde geñ.ỹ is genesis/et exo.is exodi/ et leui.is leuitici.et nu.is numeri.et deut.is deutonomi/&.i. vl.u.re.is primi libri regũ

Tabula.

ſecundi libꝛi regũ. pſ. vel pſal. that pſalteꝛu vel plalmi. et eccle. ꝓ is eccleſiaſtes. et eccli. that is eccleſiaſtica. et ſapie. is ſapientie. et pꝛouer. is pꝛouerbioꝛum. et yſa. is yſaie. et ihe. is iheremye. et ezech. is ezechielis. ⁊ dañ. is danielis. ⁊c.

¶ Here foloweth the table of the exemplaꝛy of this boke.

An reaſonable knowe thou ꝓ god hath gyuen vnto the ten commaundementes / the whiche ꝓ ſholdeſt put in thy herte and kepe them and accompliſhe vpon payne of dampnacyon eternall. yf thou haſt bꝛoken ony of them / take hede of the examples ſemblables vnto ꝓ by this table foꝛ to ſe how it ſhall happen the yf ꝓ put not in the coꝛꝛeccyon ⁊ amendement. And foꝛ to fynde thoſe examples it behoueth to ſeche thꝛow the boke on hye in the maꝛgen the nombꝛe of the leues that it marketh gooth on / and after the nombꝛes of the maꝛkes with the a / b / c / ⁊ in that nombꝛe and lettre ye ſhall fynde euery example. ¶ Fyꝛſt the examples of obedyence ſhall be wꝛyten Secondy thoſe of inobedyence. After to hꝛe the woꝛde of god. Moꝛouer ꝓ examples of euery cõmaundement in partyculer ſhal come afterwarde. ⁊c.

¶ Obedyence.

¶ Examples of obedyence.

¶ Example that Abꝛaham was obedyent vnto god. li. A Fo. Cxxvu

¶ That a monke keſt his ſone in to an ouẽ bꝛennynge by obedyence and he was not bꝛente. li. B. Fo. Cxxviii

¶ Of ꝓ obedyence of Noe. lii. c. Fo. Cxxviii

¶ Of ꝓ obedyẽce of Joſeph. li. D. Fo. cxxviii

¶ Of the obedyence of yonge Thobye. li. E. Fo. Cxxix

¶ Of the obedyence of a man named Mathathyas. lii. A Fo. Cxxix

¶ Of the obedyence of Jheſus and of his appoſtles. lii. B Fo Cxxix

¶ Of the obedyence of ſaynt Pꝛ ꝓ went on the water. lii. C Fo. Cxxix

¶ Of a relygyous the whiche dyde bynde a lyon. lii. D Fo. Cxxix

¶ Of a relygyous the whiche aꝛouſed a buſſhe. lii. E Fo. Cxxix

¶ Of the obedyence of a relygyous ſeꝛuyeꝛ named Marke lii. F. Fo. Cxxix

¶ That abſtinence pꝛeceded the other vertues in heuen. lii. G Fo. Cxxx

¶ That relygyous folke obedyentes haue gꝛete reward in heuen. lii. H Fo. Cxxx

¶ Other examples. Iv. f. g. Fo. Cxxxix

¶ Of a relygyous obedyent and of an obſtynent. lii. I Fo. Cxxx

¶ Of an abbot the whiche called agayne his relygyous deed / and he came agayne ⁊ was obedyent. And of the gloꝛyous Joyes of paradyſe lii. K Fo. Cxxx

¶ That a ſeꝛpent was obedyent to a fꝛere gardyner. Alſo of theft / ⁊ to doo good vnto his ennemyes. liii. B Fo. Cxxxi

¶ Of hym the whiche commaunded vnto two dꝛagons that they ſholde kepe ꝓ doꝛe of his hous. liii. C Fo. Cxxxi

¶ That the water of a ſtreme was obedyent vnto a byſſhop. liii. D Fo Cxxxi

¶ That the fyꝛe ꝓ bꝛent a hous obeyed to a fꝛere that pꝛayed. liii. E Fo. Cxxxi

¶ That the rayne touched not two fꝛeres in walkynge. liii F Fo. Cxxxi

¶ Of the obedyence of a relygyous named Poule. liii. G Fo. Cxxxii

¶ Of a nother relygyous that bare fleſſhe all naked liii. H Fo. Cxxxii

Tabula.

Inobedientia.

¶ Examples of inobedyence.

That Adam and Eue dysobeyed the commaundement of god. liii.A. Fo.Cxxxiii

¶ That for the dysobeysaunce of the man of god a lyon strangled hym in the way as he rode. liii.B Fo.Cxxxiii

¶ Of the dysobeysaunce of two nonnes ỹ whiche demaunded of ỹ pope ỹ they might confesse eche other. liii.C Fo.Cxxxiii

¶ That the kynge Amalech resysted ayēst the wyl of almyghty god and cupl came vnto hym. liii.D Fo.Cxxxiii

¶ That kinge saul was dysobedyēt to god & yll came to hym. liii.E Fo.Cxxxiii

¶ Of the inobedyence of kynge Pharao & of his punycyon. liii.F Fo.Cxxxiii

¶ Of the inobedyence of the prophete Jonas. liii.G Fo.Cxxxiii

¶ That chore dathan and abyron and all theyr alyes descended in to hell by theyr inobedyences & murmure. Also that the chyldren of ysraell gadred of ỹ manna agaynst the commaundement of wyl of ỹ prophete Moyses. liii.H. Fo.Cxxxb

¶ Of a frere that was punysshed dyuynely for bycause that he murmured agaynst god. liii.I Fo.Cxxxb

¶ And a mā shulde note that all ydolatres apostates/heretykes/& other synners the whiche ben dampned ben punysshed in hell & pryuate from the realme of paradyse for theyr inobedyences.

Verbum dei.

¶ Examples for herynge the worde of god & the prechynges.

That a grete synner repented hym and was saued in herynge a predycacyon or sermon. lv.A. Fo.Cxxxvi

That a relygious cōuerted in fewe wordes a man of yll conscyēce. lv.B. Fo.Cxxxvi

¶ Of a mayster dylycatyke ỹ wolde not here ỹ worde of god ne do penaūce/& he was cōuerted in fewe wordes. lv.C. fo.cxxxvii

¶ Of an yll knyght that in his lyfe ne was confessed but ones & at one onely predycacyon he correcked hymselfe & was cōuerted vnto god. lv.D Fo.Cxxxvii

¶ Of an erle ỹ conuerted hymun herynge the worde of god.lv.E Fo.Cxxxvii

¶ Of a chorle the whiche wolde not here ỹ worde of god/and ỹ crucyfyxe stopped his eeres vnto hym in tokenynge that he wolde not here the prayers that men made for hym. lv.F. Fo.Cxxxvii

¶ Of the parochyens of a curate the whiche wolde not here the sermons & cōmaundementes of ỹ chyrche.lvi.A Fo.Cxxxviii

¶ Example cōtrary.lxxxxviii.F Fo.CCx

¶ That a pastour was saued & correked hȳ herynge a sermon. lvi.B Fo.Cxxxviii

¶ That to here the worde of god is moche prouffytable though that a persone retayne it not. lvi.C Fo.Cxxxviii

¶ That some freres slept in herynge ỹ worde of god/& herkenynge ydle wordes they were moche wakȳge.lvi.D Fo.Cxxxviii.

¶ Example agaynst those the which fleeth the sermons. lvi.E Fo.Cxxxix

¶ How the dede of a prechet bare hym vnto the dethe/and that Jhesu cryst helped hym & chased ỹ deuyls.lvi.F. Fo.Cxxxix

¶ That a monke reknowleged his defawtes as he taught and shewed his other brethren. Ci.A Fo.CCxb

¶ That he ỹ precheth gods worde shall haue grete rewarde in heuē.lvi.G Fo.cxxxix

¶ That the deuyll myght not strangle a knyght for that/ỹ he greted ỹ byrgyn Mary/and for deyenge in wyll to here a predycacyon was saued.lvi.H Fo.Cxxxix

¶ Of a ryche man the whiche fled ỹ masse and the predycacyons and occupyed hym-

selfe in mondanytees and ꝑ deuyll bare hꝫ away. lxv.A Fo.Clvi

¶Of a man the whiche gaue hymselfe vnto the deuyll to thende ꝑ he sholde enryche hym/and after in a ꝓdycacyon he conuerted hym. lx.H Fo.Cxlvii

¶That the commaundements of god shal be forgoten in ꝑ last generacyō.lvi.J.fo.cxl

¶Of a ryche man that serued the deuyl.xl. yeres and at a ꝓdycacyon he dyde repent hym. lvi.K Fo.Cxl

¶That an vsurer correcked hꝫ by ꝑ admonycyō of his frendes.lxxxvii.k.Fo.Clxxxxii

¶Of a monke that ꝑ deuyll drewe out of the chyrche whan the other dyde wake in orayson. lxv.G Fo.Clvii

¶Of a lady the whiche herde often tymes the sermons and dyde not correcke her selfe And of her chamberer that desyred to here them. lxxxix.B Fo.CCx

¶Primum preceptum

Idolatria.

¶Examples vpon the fyrst cōmaundement of god.

¶If a preste prynce of ydolles ꝑ brent in he.l. lvi.A Fo.Cxl

¶Of ꝑ ydolatry of kyng Nabugodonozor whan he made. iii.chyldren to be put in the furneys of fyre.xlvii.B Fo.Cxl

¶That Egeas ydolatre was slayne of the deuyll. lvii.C Fo.Cxli

¶That Dyascorus the whiche slewe sayne Barbara was ydolatre and deyed myscheuously. lvii.E Fo.Cxli

¶Of the dethe of Symon magus & other enchauntours. lxvii.D Fo.Cxli

¶That ꝑ prouost Tarquyn ydolatre dyed myscheuously. lvii.F Fo.Cxli

¶That the kynge of Perce Coldroe that wolde be worshypped as god had his heed smyten of. lvii.G Fo.Cxli

¶Of the cursed dethe of Dacyen & Valeryen ydolatres. lvii.H Fo.Cxlii

¶Of the dethe of cursed kynge Prace ydolatre. lvii.J Fo.Cxlii

¶Of the dethe of the tyraunt Quyncyen ydolatre. lvii.K Fo.Cxlii

¶Of the dethe of the cruell emperour Neron the whiche made to sle sayne Peter and sayne Poule. lvii.L Fo.Cxlii

¶Of the dethe of Maxymyen the enemye of god. lvii.M Fo.Cxlii

Apostata.

¶Examples of people apostates

¶That Julyan ꝑ apostate the whiche left the crystendome and persecuted the chyrche dyed myscheuously by the punycyon dyuyne. lvii.A Fo.Cxlii

¶Of Theophyle the whiche was apostate renounced god / and the glorious vyrgyn Marye and worshypped the deuyll of hell and afterwarde was saued by cōtrycyon & penaunce. lvii.B Fo.Cxliii

¶Of a monke the whiche renyed god the creatour & his baptym & after was saued by penaunce. lvii.C Fo.Cxliii

¶Of one the whiche renyed god of heuen for to escape the tourments and after was saued by penaunce. lxviii.D Fo.Cxliii

¶That a crysten man lost the crowne of glory for that ꝑ he renounced vnto the crystendome and a paynym dyde wynne the same. lvii.E Fo.Cxliiii

¶Of a man ꝑ gaue yll counceyle for to make ꝑ crysten men to thende to renye ꝑ fayth and that counceyle redounded fyrst vpon hymselfe. lvii.F Fo.Cxliii

¶Of a relygyous woman ꝑ was apostate and open harlot and after was saued by penaunce. Cxii.A Fo.CCxliii

¶ How our lorde Jhesus appered vnto a relygyous the whiche lefte his ordre for to go in to the worlde. Crv.G Fo.CCrlvii
¶ That two relygyous were apostates/ lecherous/and after reuerted and dyde penaunce. lxxxiii.E Fo.CCiii

Contra hereticos.

¶ Examples to confounde heretykes.
¶ That deuylles kepte an heretyke frome brennynge/ bu' whan the body of Jhesu cryst was brought thyder they myght not kepe hym. lix.A Fo.Crliii
¶ That an heretyke was dõbe by ỹ vertue of the faythe. lix.B Fo.Crliii
¶ That a cautelous heretyke was brent by a fole dyabolyke. lix.C Fo.Crliii
¶ That the bysshop of the heretykes fayned for to enlumyne & gyue syght to a blynde man. lix.D Fo.Crliii
¶ That a symple bysshop vaynquysshed & ouercame an heretyke a ryght grete philozophre. lix.E Fo.Crlv
¶ That by the pacience and good crample of saynt Domynycke he conuerted an heretyke. lix.F Fo.Crlv

Contra fidem

¶ Example of mysbeleuynge people.
¶ Of chermers ỹ in the tyme of mast charmed hoggys. lx.A Fo.Crlv
¶ That ỹ deuyll lyed to a noble man to put him in errour for to deceyue hym at ỹ houre of his dethe. lx.B Fo.Crlv
¶ Of a man that gaue his soule for a quarte of wyne/and the deuyll dyde bere hym away. lxxi.K Fo.Clxvii
¶ That a woman in errour beleued in the songe of a Cuckowe. lx.C Fo.Crlvi
¶ That a relygyous in errour beleued in ỹ songe of a Cuckowe that he sholde haue lyued two and twenty yeres/and he lyued but two yeres. lx.D Fo.Crlvi
¶ That there is mo women dampned thã men for theyr infydelyte. lx.E Fo Crlvi
¶ That some prepayred the table vnto the deuylles to thende that they sholde enryche them. lx.F Fo.Crlvi
¶ That kynge Ochozias sent to leke counceyle of the deuyll and his messagers were brente with the fyre celestyall/and he deyed myschcuously. lx.G Fo.Crlvi
¶ Of a man the whiche gaue hymselfe to the deuyll to thende that he sholde enryche hym. lx.H Fo.Crlvii
¶ Of a woman ỹ renyed her fayth/slewe her chylde/and gaue herselfe to the deuyl & after had mercy. lx.I Fo.Crlvii

Hides

¶ Examples of the faythe
¶ That a mountayne was put frome one place to another in confermynge the faythe catholyke. lxi.A Fo.Crlviii
¶ Of a preste good catholyke the whiche entred wtin the fyre for to approue ỹ fayth & was not brent. lxi.B Fo.Crlviii
¶ That Abrahã & many other obedyẽts had grete faythe in god as it is layd in obedyence. li.A/b/c.&c. Fo.Cxxvii

Superbia.

¶ Example of proude folke.
¶ That Adam and Eue commytted pryde whan they appetyted to be as gods/in knowynge good and euyl. liii.A Fo.Cxxxiii
¶ That yll came vnto ỹ kynge Roboam to gyue proude answere vnto the chyldren of ysraell. lxxxix.M Fo.CCxii
¶ That the deuyll bare away in body & in soule an erle proude/fyers/& replete with synnes. lxxxix.M Fo.CCxii

¶ Of the pryde and blaſpheme of ỹ kynge Sennacheryb. lxu.k Fo.Cu
¶ Another example. Cix.F Fo.CCxxxb
¶ That ỹ kynge Anthyochus was proude ouer humayne power.lxxxb.D. Fo.Clxxxix
¶ That the deuyll was ſeen vpon the trayne of a womans gowne pompeouſly aourned. lxb.D Fo.C.bu
¶ That it dyſpleaſed vnto almyghty god ỹ creatour that a certayne woman clothed and aourned her doughter pompeouſly & gaye. lxxu.F Fo.Clxx
¶ Of the curſed ryche man ỹ was pompeouſly clothed. lxxxiu.A Fo.Clxxvi
¶ That the kynge Coſdroe ỹ was proude had ỹ heed ſtryken of. lxbu.G Fo.Cxli
¶ Of an ypocryte the whiche fayned to faſte and eate ſecretely and he was choked of a dragon infernall. Cb.C Fo.CCxxb
¶ That the deuylles gate the ſoule from the myſerable body of an ypocryte with an hoke. Ciu.C Fo.CCxxvi
¶ That Nychanor had his heed ſinyten of & his ryght hande the whiche reyſed hym proudely ayenſt ỹ preſtes. lxix.A Fo.Clxu
¶ Of a womā dampned that aourned her heed. lxxx.C Fo.Clxxxxbu

Humilitas contra ſuperbiam.

¶ Example that a holy nonne fayned to be a fole/and waſſhed the pottes/wyped the dyſſhes/and dyde all thynges meke & hũmble. lxi.C Fo.Clbui
¶ That humylyte kepeth a man from fallynge in to the laces and nettes of ỹ deuyls of hell. Cu.2 Fo.CCxxui
¶ That the prynces the whiche prayed hely humbly was not brent as the other the whiche ſpake proudely. lx.G Fo.CCxlvi

¶ Secundum preceptum

The.x.

Blaſphema.

¶ Examples vpon the ſeconde commaundement of god.

If a ſone of a woman of yſrael that was ſtoned for his blaſpheme. lxu.A Fo.Cxlix
¶ Of a childe of the aege of.v yeres blaſphematour that the deuylles dyde drawe out from his faders lappe. lxxu.B Fo.C.xlix
¶ Of a player the whiche blaſphemed the wombe of the vyrgyn Mary and yll came vnto hym. lxu.C Fo.Cl
¶ Of an erle blaſphemer. lxu.D Fo.Cl
¶ Of one of the burgeys of Parys ỹ whiche hadde his tongue bored thorowe for his blaſpheme. lxu.E Fo.Cl
¶ Of a player blaſphematour the whiche brake the armes of the ymage of ỹ vyrgyn Marye/and he was ſtrangled of the deuyll his mayſter. lxu.F Fo.Cl
¶ Of a blaſphematour that the deuyll dyde ſle. lxu.G Fo.Cl
¶ Of a blynde knyght the whiche was enlumyned for that/ỹ he ſtrake a Jewe ỹ whiche blaſphemed the vyrgyn Mary moder of god. lxu.H Fo.Cli
¶ Of.u.players to whome there came yll for blaſphemynge. lxu.J Fo.Cli
¶ That there came yll vnto kynge Sennacheryb the whiche ſente vnto kynge Ezechyas wordes blaſphemynges agaynſt almyghty god. lxu.k Fo.Cli
¶ That the kynge Nabugodonozor made a decrete ỹ all people ỹ blaſphemed the god of Sydrac/Myſaac and Abdenago ſholde peryſſhe & his hous waſted. lxu.b Fo.Cxl
¶ That a dãpned woman was tourmẽted for her blaſphemes.&c.lxxxx.a.Fo.clxxxxbi
¶ That the deuyl bare away a tauerner ỹ permytted to blaſpheme & to ſwere in his tauerne. lxxi.J Fo.Clxvi

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¶Example that a tauerner loſt the vſage of ſpeche for ſwerynge by the vyrgyn Mary moder of god. lxvi.A Fo.Cli

¶Of chyldren ỳ ſware / and in playenge were drowned. lxvi.B Fo.Cli

¶That the heed of a ſwerer was tourned that / that was before behynde / & the cattes cryed on his graue. lxvi.C Fo.Cli

¶That two marchaũtes ſayd vnto theyr curate ỳ they myght ſell nothynge without lyenge & ſwerynge. lxxxxix.K Fo.CCxii

¶Other examples of ſwerynge ben wryten in ỳ. viii. commaundement of god. Quere. lxxxviii. A / b / c. &c. Fo.CCxix

Nota.

¶Examples that a man ſholde accomplyſſhe his vowes.

¶That the chyldren of yſrahel accomplyſſhed theyr vowes after ỳ they had the victory on theyr enmyes. lxvi.D Fo.Cli

¶Of a vyrgyn ỳ vowed chaſtyte & after wolde be maryed. lxvi.E Fo.Cli

¶Of a man the whiche had made a vowe the whiche was dampned. Also example of extorcyon and of the paynes and tourmentes of hell. lxvi.F Fo.Cli

¶Of a doctour the whiche had vowed the whiche loſt his ſyght for that / ỳ he accomplyſſhed not his vowe. lxvi.G Fo.Cli

¶That it is grete peryll to fayle to accomplyſſhe his vowe. lxvi.H Fo.Cli

¶That a preſte the whiche wolde not accomplyſſhe his vowe deſyned yll his dayes alſo of his Jugement and of his cruell punycyon. lxvi.I Fo.Cli

¶Another example. Cxvi.B Fo.CCxlii

¶Of a chorle the whiche vowed to ſaynt Myghell a kowe and her calfe & accomplyſſhed not his vowe. lxvi.K Fo.Cli

¶That ſome Jewes made a foliſſhe vowe to ſle ſaynt Poule. lxvi.L Fo.Cli

¶That a woman was blynde for that / ỳ ſhe defayled to accomplyſſhe her vowe as ſhe had promyſed. lxvi.G Fo.Clv

¶Tertium preceptum.

Operatio.

¶Examples vpon the thyrde commaundement of god.

¶Of a man ỳ Moyſes made too ſtone for ỳ / ỳ he gadred wood on the day of the feeſt cõmaunded. lxvi.A Fo.Cli

¶That a woman was dyuynely punyſſhed for that ſhe encloſed her felde on ſaynt Johans day. lxvi.B Fo.Cli

¶Of a man the whiche wrought on ỳ ſonday. lxvi.C Fo.Cli

¶Of a man the whiche caryed hey on the ſonday. lxvi.D Fo.Clv

¶Of a man that bare his wheet on ỳ feeſt day. lxvi.E Fo.Clv

¶Of a carle ỳ went to ỳ ploughe on the holy daye. lxvi.F. Fo.Clv

¶Of two women the whiche baked theyr breed in the feeſt of ſonday. lxvi.G. Fo.Clv

¶Of a woman that baked breed on ỳ feeſt commaunded. lxvi.I Fo.Clv

¶That god ſent punycyon to them ỳ brake his commaundements. lxvi.K Fo.Clv

¶Of cordweyners ỳ one kept the feeſtes & the other not. lxvi.L Fo.Clv

¶Of a mowyer ỳ ceaſed to mowe on ỳ ſaterday at euenſonge tyme and his felawes wolde not. lxvi.M Fo.Clvi

¶That brers & ſellers on ỳ feeſtes ought to be reproued. lxvi.N Fo.Clvi

¶Example that yll came vnto a ryche mã that fledde the ſeruyce and the predycacyons and lepte on horſbacke and went vnto

mondanitees whan they range to masse on the feestes. lxv.A Fo.Clvi
¶Of a woman that wolde haue hãged her selfe/ & as she herde ryng too the sacrynge she sette her vpon her knees and so was delyuered lxv.B Fo.Clvi
¶That the deuyll bare a boke wherin was wryten the synnes of men and women & in especyall a complyn that saynt Austyn had forgoten. lxv.C Fo.Clvi
¶That the deuylles were seen vpon the trayne of a womans gowne pompeously arayed in ỹ chyrche. lxv.D Fo.Clvii
¶That saynt Bryce sawe the deuyll ỹ whiche wrote the yll wordes that were spoken in the chyrche. lxv.E Fo.Clvii
¶That the deuyll gaue in charge to a woman to lette the orayfons of other in ỹ chyrche by her janglynges. lxv.F Fo.Clvii
¶Of a monke that the deuyll drewe oute of the chyrche whan ỹ other waked in orayson and prayer. lxv.G Fo.Clvii
¶Of a man dampned the whiche yode to playe and to drynke at ỹ tauerne whan he sholde haue ben at the seruyce wtin the holy chyrche. lxvii.D Fo.Clx

Somnolentia

¶Examples of slepynge in heryng the seruyce of god.
¶Of a monke indeuout the whiche slepte in orayson. lxvi.A Fo.Cvii
¶Of a monke the whiche was stryken w a knotte of strawe in slepynge for bycause that he was indeuout and weyke in speryte towarde god. lxvi.B Fo.Clvii
¶Of a monke vnto whome the deuyll gaue vnto drynke of hote boylyng pytche in slepynge. lxvi.C Fo.Clvii

Pigricia.

¶Example of a soule dampned ỹ wept the tyme ỹ it had loste. Cviii.B Fo.CCxxxii
¶Of a relygyous that wolde do noo good dedes. xix.C Fo.xlii
¶Of a man ỹ was dampned for ỹ he wolde do no good dedes. xix.D Fo.xlii
¶Of a curate the whiche taryed to admynyster the holy sacramentes vnto his parochyen leke. viii.C Fo.xix

Oratio.

¶That a man sholde take hede to the orayson that he maketh. lxvi.E Fo.Clvii
¶Of a deuout relygyous that ceased not to be in ỹ orayson of the psalmody/ & good odour yssued out of his mouthe. xii. yere after his dethe. lxvi.F Fo.Clvii
¶That at the prayer of a syple shoo maker a good man ferme in ỹ fayth a moũtayne was taken fro one place & transported in to another. lxi.A Fo.Cxlviii
¶That by the orayfons & fastynges that saynt Basyll made w his college they were preserued from yll ỹ Julyan the apostate wolde haue done to them. lviii.A. Fo.Cxlii
¶That at ỹ prayer of the prophete Helye fyre descended from heuen ỹ brent an hondred men the which eyede to seche coũcyle of the deuyll. lx.G Fo.Cxlvi
¶Of a sone ỹ prayed for his moder & dyde penaunce & she appered vnto hym at the ende of. vii. yeres/ and she was saued by his prayers. lxv.F. Fo.Clvii
¶That one of the relygyous of saynt Gregory was delyuered from purgatory for to synge masses for him. lxxxii.C. Fo.Clxxxvii
¶That the prayer of Balaam was vnuse whan he desyred to deye wel/ and he wolde not lyue well. lxxxx.D Fo.Clxxxxviii
¶That the orayson of those the whiche bē yll is somtyme exalted to theyr shame and confusyon. lxxxxvii.D Fo.CCviii

¶ That a knyght deed wolde not the prayer of theym the whiche were in synne/ but desyred the prayer of a good and holy hermyte. lxxxviii.G Fo.CCx

¶ That the prayer of Susañe was herde & she kept fro dethe.lxxxvi.C. Fo.CCxvi

¶ That the oraylon of an holy fader was not exalted/ for ỳ he for whome he prayed delyted in the thoughtes of fornycacyon wout resystỹge therto.hõdred.d. Fo.CCxvii

¶ Of a man the whiche resysted not ayenst the synnes/ & therfore the oraylon of ỳ hermyte was not exalted. C.e Fo.CCxv

¶ That the requeste of ỳ cursed ryche man was not graunted whan he demaũded one droppe of water/ and that the Lazare sholde go to his bredren.lxxxiii.A. Fo.Clxxxvi

¶ Gula.

¶ Examples of etynge & drynkỹge whãmen sholde serue god.

¶ That yll came vnto Adam and Eue the whiche eate of the apple agaynst ỳ cõmaundement of god. liii.A Fo.Cxxxii

¶ That the dragon infernal strangled a relygyous the whiche eate secretely and fayned to faste. Cv.C Fo.CC.xxvi

¶ That a nonne the whiche eate a letule before that she serued god/ & without makỹge the sygne of the crosse was possessed of the deuyll. lxvii.A Fo.Clx

¶ That a conuers dranke of wine without makynge the token of the crosse & without lycence/ and he was possessed of the enmye the deuyll. lxvii.B Fo.Clx

¶ That yll came vnto a smyth the whiche vsed to drynke & ete whan other were at ỳ seruyce of the chyrche. lxvii.C Fo.Clx

¶ That a seruaũt sawe by vysyon his mayster tourmented in hell/ vnto whom the deuylles gaue too drynke of fyre and sulphre brennynge. Cvii.D Fo.CCxxx

¶ That a ryche man was put in to a chayre of tyre the whiche was constrayned of deuylles to drynke of a lycoure ryght bytter/ stynkynge/ & foule. Cvi.B Fo.CCxxxi

¶ Of the cursed ryche man that eate & dranke delycatyuely lxxxiii.A Fo.Clxxxvi

¶ Of a man ỳ slewe his fader & his moder whan he was dronke.lxxvii.B Fo.Clxxv

¶ Of a seruaunt ỳ serued wel his mayster in his youthe/ and whan he was dronke he slewe hym. lxxvii.C Fo.Clxxvi

¶ Of a seruaunte ỳ stale fygges from his mayster. lxxxi.B Fo.Clxxxi

¶ Of some the whiche retorned vnto theyr glotonyes after ester.Ci.D. Fo.CCxviii

¶ Of a man dampned ỳ yode to swere and to drynke at the tauerne with his felawes whan he sholde haue ben in the seruyce of ỳ chyrche. lxvii.D Fo.Clx

¶ Of a man named Uedo ỳ yode vnto the tauernes whan he sholde haue gone vnto ỳ chyrche/ & what drynke and bedde he hath now in hell. lxvii.E Fo.Clx

¶ Of a pylgrym that solde his gowne for to drynke wyne. lxxxiii.G Fo.CCiii

¶ That the deuylles approched them at a dyner to those the whiche spake euyll wordes/ and the aungelles drewe them backewarde. lxxxix.H Fo.CCxii

¶ That yll came vnto a boucher ỳ mocked the holy assyses/ & dranke at ỳ tauerne whãother were at ỳ masse. lxvii.F. Fo.Clx

¶ That yll came vnto a knyght the which yode to vysyte the tauernes whan he sholde vysyte the dedycacyons and pardons of ỳ chyrches. lxvii.G Fo.Clx

¶ Of an holy man ỳ eate of breed & dranke water agaynst the cõmaundement of god/ & a lyon strangled hỹ. liii.B Fo.Cxxxii

¶ Of a woman dampned the whiche vsed her lyfe in glotony/ & lechery. And her husbande was vnto the contrary the whiche lyued sobrely. lxxxii.A Fo.CC

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¶Of a tauerner that the deuyl bare away in body & in soule. lxxi. ℣ Clxvi
¶Of a man that solde his soule for a quarte of wyne and the deuyll dyde bere hym away. lxxi. ℟ Fo.Clxvii

¶Venatio.

¶Examples of honters.
¶That lorde the whiche honted on ẏ holy dayes hadde a chylde that hadde eeres of a dogge. lxvii. ℣ Fo.Clxi
¶That no man wyst where a honter became ẏ honted on ẏ feestes. lxvii. ℬ. Fo.Clxi

¶Chorea.

¶Examples of dauncynge on ẏ feestes
¶That the deuyll wolde haue borne away a mayden the whiche daunced on the sondayes. lxviii. ¶ Fo.Clxi
¶Of men and women the whiche daũced a yere without that ony persone myght socour them. lxviii. ℗ Fo.Clxi
¶Of a woman dauncer. lxviii. ℰ. Fo.Clxii
¶That a mayden was rauyssched in a daũce and vyoled and after went and hanged herselfe. lxviii. ℱ Fo.Clxii

¶Ludus

¶Examples of players on the feestes cõmaunded.
¶Of a player the whiche blasphemed the wombe of the glorious vyrgyn Mary & yll came to hym. lxii. ¶ Fo.Cl
¶Of a man dampned ẏ yode to playe at ẏ tauerne. &c. lxviii. ℗ Fo.Clx
¶Of chyldren the whiche in playenge and swerynge were drowned. lxii. ℬ Fo.Cli
¶Of a player blasphematour that the deuyll slewe. lxii. ℊ Fo.Cl
¶Another example. lxii. ℱ Fo.Cl

¶Ecclesia.

¶Examples of the chyrche.
¶That Nychanor was slayne after ẏ he had thretened ẏ chyrche. lxix. ℣ Fo.Clxix
¶That Julyan the apostate was slayne dyuynely the whiche hadde persecuted the chyrche. lviii. ℣ Fo.Clxii
¶How there came yll of a chyrche the whiche was made of vsurves/rappynes/& euyll goten goodes. lxxviii. ℗. Fo.Clxxxxiii
¶Of a knyght ẏ was tourmented in purgatory for that he vyolated the chyrchyarde & slewe a man in it. lxxvii. ℱ Fo.Clxvi
¶That Helyodorus was punysshed in takynge the treasours of the chyrche of Jherusalem. lxxxii. ℬ Fo.Clxxxiii
¶That many were dampned for that ẏ they possessed vnlustly an herytage the whiche hadde ben taken awaye frome the holy chyrche. lxxxii. ℣ Fo.Clxxxii
¶That haynours were punysshed diuynely for that / that they slewe a man within ẏ chyrche. lxxix. ℬ Fo.Clxxix
¶That the kynge Ozyas became lepre in the chyrche for that / ẏ he toke the encenser and presumed to doo the dyuyne office of ẏ preestes. lxxxv. ℊ. Fo.Clxxxix

¶Sepulchra.

¶Examples of sepultures.
¶Of a synner that deuylles drewe out of the chyrche. lxix. ℬ Fo.Clxii
¶That people the whiche deye cursedly sholde not be buryed within the chyrches yarde. lxii. ℊ Fo.Cl

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¶ That an vsurer buryed in a cloyster of a monastery kepte the monkes from slepe & reste. lxix.C Fo.Clxii

¶ That the cattes cryed vpon the graue of a swerer. lxiii.C Fo.Cliii

¶ Quartum preceptum.

¶ Filii

¶ Examples vpon the fourthe commaundement of god.

That Absalon deyed myscheuously bycause ỳ he warred wt his fader Dauyd. lxx.A Fo.Clxiii

¶ That a sone the whiche defayled vnto his fader & moder bare a tode.iii.yere in his face. lxx.B. Fo.Clxiii

¶ That yl came vnto Cham ỳ mocked his fader Noe. lxx.C Fo.Clxiii

¶ Of two sones the whiche slewe theyr fader. lxx.D Fo.Clxiii

¶ Of a sone the whichedyde stryke his moder. lxx.E Fo.Clxiii

¶ Of a chylde that the deuyll dyde bere away. lxx.G. Fo.Clxiii

¶ That a good & a true chylde loued his fader & myght not suffre ỳ a man dyde to hym ony yll. lxxi.A Fo.Clxiii

¶ That the nature of byrdes techeth to remembre his frendes. lxxi.B Fo.Clxb

¶ Of a doughter the which noury shed her moder with soukynge the mylke of her bre. stes. lxxi.C Fo.Clxb

¶ Of a chylde that bote of the nose of his fader. lxxi.D Fo.Clxb

¶ That the kinge Salamon honoured his moder. xxi.b Fo.xlviii

¶ That a mannes berde grewe longe after as he hanged. lxxi.E Fo.Clxb

¶ Of a man the whiche was felle & harde vnto his fader and his yongest sone repreued hym. lxxi.F Fo.Clxb

¶ Patres.

¶ Example of a fader & of his sone ỳ whyche cursed eche other in helle. And of a good fader and his sone the whiche blysshed eche other in heuen. lxxi.G Fo.Clxvi

¶ Of a fader & his sone dampned for yl goten goodes. lxxii.A Fo.Clxviii

¶ That a fader sholde loue god more than his owne chyldren/parentes/ and frendes carnalles. lxxii.A Fo.Clxviii

¶ Of a fader ỳ badde his sone to holde his fynger in the fyre tyl that he had sayd. Aue maria. lxxii.B Fo.Clxviii

¶ That a fader sholde do good dedes wyth les that he lyueth without trusthynge to his chyldren and heyres. lxxii.C. Fo.Clxviii

¶ Other examples of semblable maters & thynges. lxxii.D.E Fo.Clxviii

¶ Another example that a man sholde doo good dedes. And ỳ a fole taught wel a wyse man. lxxii.F Fo.Clxviii

¶ Of a fader the whiche put an heuy malet in a coffre and toke the keyes vnto his chyldren. lxxiii.B Fo.Clxx

¶ That a fader was put out in his aege of his two doughters. lxxii.C Fo.Clxx

¶ That a good moder loued naturally her chylde and myght not endure that he had ony harme. lxxiii.D Fo.Clxx

¶ That a moder cursed.x. chyldren ỳ she had/and they trembled incõtynent & were punysshed deuynely. lxxiii.E Fo.Clxx

¶ That is dysplcased vnto god that a woman aourned her doughter & clothed ouer pompeously. lxxiii.F Fo.Clxx

¶ Correctio.

¶ Examples of correccyon.

¶ That softe correccyon prouffyteth more than sharpe. lxxiii.A Fo.Clxx

¶ Of the softe correccyon that was doone

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vnto a chylde. lxxiiii.B Fo.Clxx

¶That ſaynt Benet bette and correcked a monke ỹ the deuyll drewe out of ỹ chyrche whan other prayed. lxv.G Fo.Clvii

¶Of the correccyon of two relygyous mẽ wherof ỹ abbot correcked ỹ one & ſpared ỹ other. lxxiii.C Fo.Clxx

¶That a man ſholde correcke hym whan he is admoneſted. lxxi.D. Fo.Clxviii. Et lxxvii.E Fo.Clxxvi

¶Of a woman dampned the whiche dyſ prayſed all they in that repreued her of ſyn nes & ylles. lxxi.H Fo.Clxvi

¶That a man ſholde drawe abacke & cor recke ỹ ſynners ſwetely.lxxiii.E. Fo.Clxxi

¶That Ysaac the ſone of Abraham was o bedyent vnto his fader whan he wolde ha ue ſacryfyced hym. ii.A. Fo.Cxxvii

¶That many perſones correcked them in herynge ỹ worde of god/as it is ſayd in ver bum dei. lv.A/b/c/d. Fo.Cxxvi

¶That Helye correcked not well his chyl dren as apperteyned. lxx.F Fo.Clxxiii

¶That Abſolon was in youth ſo yll correc ked that he made warre on his owne fader Dauyd. lxx.A Fo.Clxxiii

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¶Examples of charyte.

¶Of a cluſter of grapes the whiche was ſent vnto many by charyte/and vnto the weykeſt lxxv.A Fo.Clxxi

¶Of the charyte & loue of.ii.men ỹ wolde deye ỹ one for the other.lxxv.B. Fo.Clxxi

¶That an holy man named Sãctulus de lyuered hymſelfe to be ſlayne for loue & cha ryte of his neyghbour. lxxv.C Fo.Clxxii

¶Another example. lxxv.D Fo.Clxxii

¶That the herte of a vyrgyn was cut for the grete loue that ſhe hadde vnto our lor de god. lxxv.E Fo.Clxxii

¶Of the charyte of hym ỹ wanne his bro der that was fallen in to forny cacyon in ke kynge hym from ſynne & made hym to doo penaunce. lxxv.F Fo.Clxxii

¶That one frere wdrewe another frome curſed wyl/not by force but by charite and pacyence. lxxv.G Fo.Clxxiii

¶Of people the whiche haue lyued out of charyte as the curſed ryche man Dyues. Quere in tenac tas.in ſexto pcepto.lxxxiii. A/b/c. Fo.Clxxvi

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¶Of almeſdede.quere poſt.

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OF Cayn that ſlewe his broder Abell. lxxvi.A Fo.Clxxiii

That kinge Achab & his wyfe made to ſle naboth to haue his vyneyarde.lxxvi.b. Fo.clxxii

¶That Herode aſcolonita made to ſle the Innocentes lxxvi.D Fo.Clxxiii

¶That Joab ſlewe the prynce Abner ma lycyouſly and Amaſam and cuyll came vn to hym. lxxvi.C Fo.Clxxiii

¶That Herode antyppa made to ſle ſaynt Johan baptyſt. lxxvi.E Fo.Clxxiii

¶That Judas/Pylate/and ỹ Jewes we re homycydes of the dethe of our lorde Jhe ſu cryſt. lxxvi.F Fo.Clxxv

¶That a man named Lucrece made for to ſle ſaynt Beatryce. lxxvii.A Fo.Clxxv

¶Of a man that ſlewe his fader & moder whã he was dronke. lxxvii.B Fo.Clxxv

¶Of a ſeruaunt ỹ ſlewe his mayſter whã he was dronke. lxxvii.C Fo.Clxxvi

¶Of a doughter the whiche slewe her fader & her moder & after had mercy by contrycyon & confessyon. lxxvii.D fo.Clxxvi
¶Another example of an archdeaken ỳ slewe the bysshop. lxxv.J fo.Clxxx
¶That many ydollatres and tyrauntes hath made to martyr and to sle of crystiens Inustly as dyde Egeas/ Dyalcorus/ the prouost Tarquyn/ Dacyen/ Valeryan/ Hyprace/ Quyncyen/ Neron/ and the cursed Maxymyen. lvii.C/d/e/f. fo.Cxli
¶Of the dethe of two cursed auncyent pryestes the whiche wened to haue made Susanne todeye. lxxxvi.C fo.CCvii
¶That Dauyd made to sle Urye vnustly & cõmytted aduoutry.lxxvii.E fo.Clxxvi
¶That a knyght was gretely tourmented in purgatory for that ỳ he vyled ỳ chyrchyarde and hurte a man greuously within the same. lxxvi.F fo.Clxxvi
¶Of a none the whiche dyde slee her childe. lxxxvii.f fo.CCvi
¶Another example.lxxxviii.H fo.CCvi
¶That the aungell shewed vnto Tongdalus a valey replenyshed with coles of fyre in the whiche were put the homycydes and murderers. lxxvii.G fo.Clxxvii
¶That an archebisshop named Udo was beheded within his chyrche for his synnes & cursed lyuynge by the Just Jugement of god. Cvi.D fo.CCxxvii
¶That Achar was Justly stoned & slayne for he was a thefe. lxxx.A fo.Clxxx
¶Of a man that was stoned by the commaundement of Moyses for that ỳ he gadred & bare wood on the day of the reest cõmaunded. lxxiii.A fo.Clxx
¶That Julyan the appostate was Justly slayne. lvii.A fo.Cxli
¶That Colchoe was slayne Justly for his yll lyfe. lvii.G fo.Cxli

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¶Examples of a woman dampned for the kepynge of yre without beynge in wyll for to pardon. lxxvii.D fo.Clxxvii
¶That a lady Impacyent and yracundyous tourmented gretely her chambyrere/ ỳ was bysyted of god. lxxxix.B fo.CCx
¶Of a man ful of stryfe & dyscorde ỳ dyed myscheuously. lxxxix.A fo.CCx
¶Of a man ỳ sayd to his wyfe/ goo in the deuylles name. lxxxix.D fo.CCx
¶Of hym ỳ sayd to his seruaunt/ vnholsome deuyll. lxxxix.E fo.CCxi
¶That god is wrothe wt them ỳ breke his commaundementes. lxiii.B fo.Clv

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¶Examples of homycyde doubtfull.
¶That saynt Peter made to dye Ananye & his wyfe Saphyre for that ỳ they detrauded ỳ pryce of a felde.lxxviii.A.fo.Clxxvii
¶That Dauyd made to sle the yonge mã the whiche lyed to hym that he had slayne kynge Saul. lxxviii.B fo.Clxxvii
¶That Helye the prophete fell frome his chayre/ & of his two sones the whiche were slayne. lxx.F fo.Clxxii

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Impacientia.

¶Examples of Impacyence.
¶Of a woman that the deuyll dyde bere away. lxxxix.D fo.CCxii
¶Of a man the whiche commaunded him selfe vnto the deuyll of hell by his Impacyence. lxxxix.B fo.CCxii
¶Of a clerke Impacyent ỳ wrothed him agaynst god. lxxxix.A fo.CCxii

¶ Of a woman Impacyēt for that her chylde wepte. And of a man the whiche dyde lede an hogge. lxxxi.C Fo.Clxxxi
¶ That a cryſten man loſte the crowne of glory by his Impacience/for that he myght not endure with the other the whiche were martyred. lviii.E Fo.Cxlviii
Of a womā ipacyent.lxxxxix.B.Fo.CCxx

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¶ That a mayden had pacyence whan her mayſtreſſe curſed her.lxxxix.B.Fo.CCxx
¶ That ſaynt Machayre was pacyent as he was wronged and beten for a woman ꝑ had impoſed vpon hym ꝑ ſhe had cōceyued of hym. lxxxi.A Fo.Clxxxviii
¶ That a ſeke man was viſyted of the aungell of god. xxvi.G Fo.li
¶ That a theef was taken & put to dethe/and the byrgyn Marye made hym to be buryed honeſtly. Cxx.F Fo.CClvi
¶ That a ſynner bare vnto his dethe his ſeknes in remembraunce of the paſſyon of our lorde. Cxiii.A Fo.CCxlvi
¶ Of the pacyence of a man the whiche loued better to be ſlayne & brent than to breke the commaundement of god. Nō mechaberis. C.B Fo.CCxlvii
¶ Of the pacyence of a good chylde ꝑ prayſed god in al aduerſytees.xvii.B.Fo.xxxvii
¶ Of an holy man that ſcorged them that had taken his hors. lxxxi.H Fo.Clxxxv
¶ Of an olde man ꝑ had pacyence whan ꝑ theues bare away his godes & bare them a ſacke after them the whiche they had forgoten. lxxxi.I Fo.Clxxxv
¶ That by ꝑ pacyence of ſaynt Domynyk he conuerted an heretyke.lix.F Fo.Clxv

Inuidia.

¶ Examples of enuye.

¶ That Cayn dyde ſlee his broder Abel by enuye. lxxvi.A Fo Clxxiii
¶ That the Jewes made our lorde to deye by enuye. lxxvi.F Fo.Clxxv
¶ That Herode wende to ſlee our Jheſus by enuye. lxxvi.D Fo.Clxxvii
¶ Of enuye. xxvii.K Fo.lxxiii

Odium.

¶ Examples of hate.

¶ That a knaue was dampned for hate/ꝑ wolde be reuenged. lxxix.A. Fo.Clxxviii
¶ Of haynours the whiche ſlewt a man in the chyrche and they were punyſſhed dyuynely. lxxix.B Fo.Clxxix
¶ That ꝑ deuyll ſlewe a man for kepynge of hate & wolde not pardō.lxxix.c.Fo.clxxix
¶ That ꝑ deuyll wolde haue letted ſaynt Thybault to pacyfye the barons of champayne ꝑ were at debate.lxxix.D Fo.Clxxix
¶ Another example. C.ii.Y Fo.CCxxii
¶ Of a woman that put dyuyſion in good maryage. lxxxix.E Fo.CCxi
¶ Of thre perſones the whiche hated a patryarke & impoſed fals cryme vpon hym & they were puniſſhed.lxxxviii.A.Fo.CCvii
¶ Of a knyght ꝑ pardoned vnto hym that had ſlayne his fader/& he had pardon of his ſynnes. xxviii.I Fo.lxviii
¶ That by ꝑ name of Jheſus a womā pardoned her enmyes. Cxii.G Fo.CCxlii
¶ That one obſtynate ꝑdoned his enmyes for ꝑ loue of Jheſus. Cxii.H Fo.CCxlii
¶ Of a frere the whiche was enflambed in hate agaynſt the procuroure of the ſayd couent. Cxii.C Fo.CClv
¶ Of a noble man ꝑ pardoned the hompcyde of his broder/and the crucyfixe enclyned his heed to hym. Cxii.L Fo.CCxlii
¶ That Jheſu cryſt wolde not pardon one deed tyll ꝑ he had pardon of him that he had offended. Cxii.M Fo.CCxliii

¶ That a seruaunt was sent in to outwarde derkenesses for that ẏ he ne wolde pardon the lytell debt as ẏ lorde had pardoned hym the grete debt. lxvii.b) Fo.lxvi
¶ Of detraccyon and of derysyon. Quere lxxxv.ii.b/c/d/e/f. Fo.CCix

¶ Sextum preceptum

Hurtum.

¶ Examples vpon the.vi.commaundement of god.

That a theefe named Achar was stoned and his substaunce brent by the commaundement of our lorde god. lxxx.A Fo.Clxxx
Other exãple.lxxvii.a.Fo.clxxv
¶ Of a theefe the whiche was fastened and holden with his theft vpon the buryell of a deed body. lxxx.B Fo.Clxxx
¶ That the deuylles slewe a theefe and bare away his soule for that ẏ he had withholden the hors of a deed man ẏ sholde be gyuen to the poore folke. lxxx.C Fo.Clxxx
¶ That a chylde ẏ had stolen an halfpeny from his cosyn was punysshed in the pytte of hell/and after brought agayne vnto his body. lxxx.D Fo.Clxxxi
¶ That a carle was punysshed of ẏ deuyll for that ẏ he had stolen a stake of an hedge in his neyghbours felde.lxxx.A.Fo.Clxxxi
¶ Of a seruaunte ẏ stale kygges from his mayster. lxxxi.B Fo.Clxxxi
¶ Of a theefe ẏ stale calstockes/herbes fro a relygyous man. lui.B Fo.Cxxxi
¶ Of theues the whiche dyde ete the breed and the sustenaunce of a good and holy hermyte. lui.C Fo.xxxi
¶ Of a man in paynes that had take away shepe skynnes fro a wydow & whelde parte of a felde. lxxxvii.A Fo.Clxxxviii
¶ That the deuyll of helle dyde bere away in body and soule a theuysshe coueytous aduocate. lxxxi.E Fo.Clxxxi
¶ That a fader dyde curse his sone beynge in hell. lxxi.G Fo.Clxvi
¶ Of a fader and his sone dampned & put in a ponde of fyre for that ẏ they hadde goten and withholden mennes goodes vnrusshly. lxxxii.A Fo.Clxviii
¶ Of a tayler named Martyn the whiche dyde steele clothe in cuttynge gownes and other vestures. lxxxi.F Fo.Clxxxi
¶ That four men of a lygnage were damned and hanged in helle for ẏ they polleded falsly an herytage. lxxxi.G Fo.Clxxxii
¶ Another exãple. lxxxiii.D Fo.Clxxxviii

Sacrilegium.

¶ Examples of sacrylege.
¶ That an erle & many of one lygnage were dampned for that ẏ they polleded iniustly an herytage that hadde ben taken from the chyrche. lxxxi.A. Fo.Clxxxii
¶ Another example.lxxxvi.A Fo Clxxxi
¶ That Helyodorus was punysshed dyuynely in takynge the treasours of ẏ chyrche of Jherusalem. lxxxii.B Fo.Clxxxii
¶ Of the punycyon of a man that denyed ẏ syluer of the chyrche that hadde ben lende vnto hym. lxxxii.C Fo.Clxxxiii
¶ Of theues sacrylegges the which were punysshed for that ẏ they had stolen the cresse & ẏ godes of ẏ chyrche.lxxxii.d. Fo.clxxxiii
¶ Of a relygyous of saynt Gregory ẏ whyche was buryed in the donghyll for that ẏ he withhelde thre pyeces of golde of the comunyte. lxxxii.E Fo Clxxxiii
¶ That a marchaunt was poore whyles ẏ his broder ẏ was abbot gaue hym ẏ godes of the chyrche. lxxxii.F Fo.Clxxxiii
¶ That a seculer was poore whyles ẏ his broder ẏ was monke gaue to hȳ ẏ goodes of the chyrche. lxxxii.G Fo.Clxxxv

¶ Of a holy man the whiche gaue ꝑ whyp vnto thoſe that had take his hoꝛs away fro hym. lxxxu.H Fo.Clxxxb
¶ That theues ſacrypleges reuoked themſelfe to penaunce & made reſtytucyon by ꝑ pacyẽce of an olde man. lxxx.I Fo.lxxxb
¶ Of Julyan the appoſtate ꝑ perſecuted ꝑ chyꝛche. lviii.A Fo.Cxlu

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¶ Examples to pay the tythes.
¶ Of Cayn & Abel ꝑ payed theyꝛ tythes ꝑ one well & the other yll. lxxvi.A Clxxxu
¶ Of a loꝛde the whiche retayned ꝑ tenthe of the godes that he dyde gyue vnto his ſeruaunt. lxxxu.A Fo.Clxxxb
¶ Of a knyght the whiche tythed well and his wyne dyde bere ſruyte.u.tymes in one yere. lxxxiu.B Fo.Clxxxvi
¶ Of a ſymple man ꝑ tythed well & he dyde myꝛacle. lxxxiu.C Fo.Clxxxvi
¶ Examples foꝛ them the whiche taketh tythes. lxxxiu.D Fo.Clxxxvi

Iudices

¶ That the kinge of Perce made to fley an euyll Juge. lxxxi.D Fo.Clxxxu
¶ Of a baylyf that coꝛrupt Juſtyce by gyftes. lxxxi.C Fo.Clxxxi
¶ Of two fals Juges that condẽpned Suſanne. lxxxvi.C Fo.CCvii
¶ Of an aduocate that loſte his tongue in his dethe. lxxxix.G. Fo.CCxu
¶ Another example of a ryght curſed aduocate. lxxxi.E Fo.Clxxxu

Dona.

¶ That ſaynt Foꝛtyn byſſhop was punyſſhed foꝛ that ꝑ he toke a veſtyment of an vſurer. Cvi.C Fo.CCxxbu
¶ That Gyeſy was leꝛe and his lygnage foꝛ a gyft that he toke of the ryche man Naaman. lxxxv.B Fo.Clxxxbu
¶ That Judas was dampned ꝑ toke.xxx. pence to ſell our loꝛde. lxxvi.F Fo.Clxxb.
¶ That thoſe the whiche kept ꝑ tombe of our loꝛde toke money foꝛ to bere fals wytnes. lxxxxvi B Fo.CCvi
Of a baylyf ꝑ toke an oxe.clxxxi. Fo.Clxxxi
¶ That Symon magus offred gyftes to the appoſtles. lxxxb. A Fo.Clxxxbu
¶ Of a pꝛophete that foꝛſoke the gyftes of a kynge. liu.B Fo.Cxxxui

Rapina.

¶ That the deuylles bette a knight foꝛ that ꝑ he toke a cowe from a pooꝛe woman wydowe. Cix.E Fo.CCxxxb
¶ Another exãple.lxxxbiii.A Fo.Clxxxxiu
¶ Of a rauyſſher in paynes that toke a wydowes gote & dyde grete oppꝛeſſyons vnto his ſubgectes. Cix.F Fo.CCxxxb
¶ Another example. liii.C Fo.Cxxxi
¶ Another exãple.lxxxbii.D Fo.Clxxxxiu
¶ That a myller ſawe a rauyſſher payned in hell. Cx.A Fo.CCxxxb
¶ That the deuyll myght not ſtrangle an harlot/foꝛ that ꝑ he ſerued ꝑ gloꝛyous byrgyn Marye. lvi.H Fo.Cxxxix
¶ That ſaynt Johan conuerted the pꝛyce of theues. lxxiii.E Fo.Clxxi
¶ That the kynge Coſdꝛoe the whiche pylled the chyꝛches had his heed ſmyten of by his ſones. lviii.G Fo.Cxli
¶ That a thefe was ſaued by the vyrgyn Marye. Cxx. Fo.CCiii
¶ That kynge Saull pylled the countree of Amalech agaynſt the wyll of god & yll came vnto hym. liii.E Fo.Cxxxiii
¶ That the deuyll ſpolleded Lucrece that made ſaynt Beatryce to dye foꝛ to haue her herytage. lxxbii.A Fo.Clxxbi

Tabu'a.

¶ Of a woman dāpned ꝑ was nourysshed of thynges yll goten. lxxi.H fo.Clxvi
¶ That a seruaunt sawe his mayster ledde in to dyuers paynes for that ꝑ he had ben an oppressour and persecutour of the poore people. Cvii.D fo.CCxxxi
¶ Another example. lxxxii.H fo.Clxxxv

Tenacitas et imisericordia.

¶ Examples of people to moche holdyge and vnmercyfull.
¶ Of the cursed ryche man ꝑ had no pyte on the poore lazare the whiche dyed for honger. lxxxiii.A fo.Clxxxvi
¶ Of dur Durant the whiche lyued wout huynge pyte ne mercy vpon the poores indygentes. lxxxiii.B fo.Clxxxvii
¶ Of a ryche man vnmercyfull ꝑ fledde in the tyme of famyne for drede to gyue & to do elmesse. lxxxiii.C fo.Clxxxvii
¶ That a monke sawe ryche men hange in hell. lxxx.D fo.Clxxxviii
¶ Of the dethe of a ryche man / a dore a pore woman. Cv.A fo.CCxxxviii
¶ That two men were lepres for that / ꝑ they had horroure and indygnacyon of lepres. lxxxiii.F fo.Clxxxviii
¶ Of a man the whiche gaue hymself vnto the deuyll to thende ꝑ he sholde entryche hym. lx.H fo.Cxlviii
¶ That the deuyll charged a woman to receyue poore folke on the day & to put them out by nyght. lxv.F fo.Clviii
¶ Of a carle ꝑ gaue vnto the deuyll that ꝑ that he had to ete whan.ii. clerkes demaunded almesse. lxxxviii.H fo./CCviii
¶ Of maryners ꝑ forswore them of fere to gyue almesse. lxxxviii.F fo.CCviii

Misericordia.

¶ That god sent.xx.l. for one peny ꝑ was gyuen to a poore man. lxxv.D fo.Clxxx
¶ Of a ma charytable ꝑ was drowned do ꝑ ge ꝑ werkes of mercy.lb.B fo.Cxxxvi
¶ That Cornel⁹ and saynt Eustace were conuerted for the almesdedes that they had done. xliii.B fo.Cl
¶ That a barly lofe the whiche a man kest furyously vnto a poore man prouffyted hȳ moche. xliii.C fo.Cli
¶ Other examples. xxii.e/f/g. fo.li
¶ Of a man that was mercyfull & voluptuous. Cxxx.D fo CCclvi
¶ That a relygyous gaue colwortes to a theef ꝑ wold haue stolen.lii.B fo.Cxxx
¶ That an hye myte fedde a thefe that stole his substaunce. lii.C fo.Cxxxi

Symonia

¶ Examples of people symonyakes.
¶ Of Symon magus ꝑ wolde by ꝑ grace of the holy goost. lxxxv.A fo.Clxxxviii
¶ Of the punycyon of Gyezy that was symonyake. lxxxv.B fo.Clxxxviii
¶ Of ꝑ symonyake Hieroboam ꝑ solde the bysshoprykes. lxxxv.C fo.Clxxxviii
¶ That kynge Anthyochus was symoniake and also proude ouer the puyssaunce humayne. lxxxv.D fo Clxxxix
¶ Of a man dampned that had many benefyces. lxxxv E fo.Clxxxix
¶ Another example contrary of a monke the whiche was chosen to be bysshop and he refused it / and after that he deyed well and was saued. Cxii.G fo.CCxxxviii
¶ That a man sholde not constytute ony man in benefyces by theyr prayers carnales. lxxxv.F fo.Clxxxix
¶ That a man seculer sholde not do the office of a preste. lxxxv.G fo.Clxxxix
¶ Example in Alchynus that lordes sholde not constytute people of cuyll lyfe in benefyces. lxxxv.H fo.Clxxxx

¶ That he that preacheth shal haue grete re warde in heuen / & that fewe curates ben saued. lvi.G Fo.Cxxxix
¶ Of a man ꝑ was bysshop iniustly & he dyed sodaynly. lxxv.J Fo.Cxxxx
¶ That a chanon was accused of ꝑ patron of the chyrche. lxxv.K Fo Cxxxx
¶ That a conuers wolde haue ben bysshop by the inductyon of the deuyll and he was hanged. lxxv.L Fo.Cxxxx

Usura.

¶ Examples of people vsurers
¶ Of the punycyon & dampnacyon of an vsurer from whose wombe there proceded a tree. lxxvi.J Fo.Cxxxxi
¶ Of an vsurer the whiche wolde not reste re cryed at his dethe that he dyde brenne & broyle. lxxvi.B Fo.Cxxxxi
¶ Of the myschenous dethe of an vsurer the whiche sayd in his sekenes that he dyde eate pence. lxxvi.C Fo.Cxxxxi
¶ Of the horryble dethe of a meschaunte vsurer. lxxvi.D Fo.Cxxxxi
¶ Of a woma vsuresse ꝑ made to bury her money wt her. lxxvi.E Fo.Cxxxxi
¶ Of an vsurer the whiche demaunded ayde of his golde and syluer whan he was in dyenge. lxxvi.F Fo.Cxxxxii
¶ Of an vsurer ꝑ cõmaunded his soule to the deuyll for that ꝑ it wolde not abyde wt his goodes. lxxvi.G Fo.Cxxxxii
¶ Of an vsurer ꝑ wolde not restore and he was borne vpon an asse to the galowes and there buryed. lxxvii.A Fo.Cxxxxii
¶ That the deuyll dyde sette hym vpon ꝑ cofre of an vsurer where as ꝑ money was put. lxxvii.B Fo.Cxxxxii
¶ That a persone shold not pray for an vsu rer deed. lxxvii.C Fo.Cxxxxiii
¶ What befel of a chyrche made of vsuries & extorcyons. lxxvii.D Fo.Cxxxxiii

¶ Of an vsurer the whiche wolde not resto re to other. lxxvii.E Fo.Cxxxxiii
¶ Of an vsurer ꝑ confessed & restored in his laste dayes. lxxvii.F Fo.Cxxxxiii
¶ Of an vsurer ꝑ deuyls plucked out of his graue in the chyrche and drewe hym out by the fete. lxix.B Fo.Clxiii
¶ That a vsurer buried in a cloyster waked the monkes. lxix.C Fo.Clxiii

Restitutio.

¶ Examples of restytucyon.
¶ Of one named Frederyk tourmented in hell for that he restored not the thynges yll goten. lxxviii.A Fo.Cxxxxiii
¶ Of a chylde ꝑ was in paynes of purgato ry for that ꝑ he hadde not restored ꝑ syluer borowed. lxxviii.B Fo.Cxxxxiii
¶ Of a man tourmented in purgatory for the defaute of payenge syxe pence that he owed. lxxviii.C Fo.Cxxxxiii
¶ Of a relygious ꝑ was in ꝑ paynes of pur gatory for an halfpeny that he owed vnto a ferymã. lxxviii.D Fo.Cxxxxiii
¶ That two men were neclygētes to resto re and to pay as they had promysed / and ꝑ one was lepre & the other stryken wt the fyre of saynt Anthony. lxxxviii.D Fo.CCviii
¶ That the deuylles dooth lette for to re store. lxxviii.E Fo Cxxxxiii
¶ Of a fader & his sone dampned ꝑ wolde not restore. lxxix.A Fo.Clxviii
¶ Of vsurers the whiche wolde not restore lxxvi.a b.Fo.Cxxxxi.a.lxxvii.A.Fo xcii
¶ Of a player dampned ꝑ restored not his wynnynges. lxviii.D Fo.Clx
¶ That god gaue charge vnto a chylde ꝑ he sholde restore an halfpeny that he hadde stolen. lxxx.D Fo.Clxxi
¶ Of an abbot ꝑ sent agayne the money gy uen to his monastery for ꝑ it was of yll ac quysycyon. lxxviii.F Fo.Cxxxxiii

¶ Of an vsurer the whyche confessed & re-
stored. lxxxvii.f fo.clxxxxiii
¶ Of a man that restored to other and put
hymselfe in good operacyons for that/ þ no
ne of his parents & frendes wolde put theyr
lytell fynger in the fyre a whyle for the loue
of hym. lxxii.A fo.clxvii
¶ Other examples of semblable mater þ a
man shulde restore to other & do good ope
racyons wtout taryenge to his parents af-
ter his dethe. lxxii.c/d/e/f. fo.clxvii
¶ Of a riche man the whyche restored who
sayd vnto his sone þ he shulde holde his fy
ger in the fyre tyll he had sayd one Aue ma-
ria. lxxii.B fo.clxxvii
¶ Of theues the whyche dyde make re-stip-
tucyon. lxxii.H.I fo.clxxxv

Excommunicatio

¶ Examples of excommunycacyon.
¶ That a whyte lose became blacke in the
excõmunycacyon. lxxxix.A fo.clxxxxiiii
¶ That storkes left theyr nest þ was in the
hous of a man incontynent that he was ex
communycate. lxxxix.B fo.clxxxxv
¶ That the sparowes þ made noyse in a
chyrche yode out incontynent that they we
re excõmunycate. lxxxix.C fo.clxxxxv
¶ That the flowres of an apple tree fell &
dryed incontynent þ the excõmunycacyon
was drawen for a poztos þ was in the sayd
apple tre. lxxxix.D fo.clxxxxv
¶ That a rauen became hydeous & his fe-
ders fell fro him as soone as þ byssshop had
excommunycate for his tynge þ the rauen
had taken. lxxxix.E fo.clxxxxv
¶ That excommunycacyon cast Justly or
Inustlyis to dzede as it appered in.ii.mon
kes þ gelded the selfe.lxxxix.f. fo.clxxxxv
¶ Of a preste the whyche was excommuny
cate the whyche deyed sodaynly as he wolde
synge. lxxxxii.D fo.cclii
¶ That the lyghtnynge consumed one ex-
communycate. lxxxix.G fo.clxxxxvi
¶ That a gardyn excommunycate wolde
bere no fruyte tyll the tyme that it was ab
soyled. lxxxix.H fo.clxxxxvi

Maledictio

¶ Examples of maledyccyon
¶ Of the maledyccion the whyche came vn
to Adam for the brekyge of the cõmaunde-
ment of god. luu.A fo.cxxxiii
¶ That Cayn was cursed of god for that/
þ he slewe his broder Abell/ & also for that/
þ he tythed yll. lxxvi.A fo.clxxiiii
¶ Of a woman þ cursed her.x.chyldren/ &
they were incontynent punysshed dyuyne-
ly horrybly. lxxii.E fo.clxx
¶ That Noe kest maledyccyõ vpon his ne
uew the sone of Cham/for that/ þ the sayd
Cham mocked þ sayd noe.lxx.C.fo.clxiii
¶ Of a fader & his sone þ cursed eche other
in hell. lxxi.G fo.clxvi
¶ Of the maledyccyon of.iiii.monkes that
slewe a beere. lxxxix.I fo.clxxxxviii
¶ Of the maledyccyon þ saynt Machayre
uttred vpon hym that brake þ commaun-
dements of god. lvii.A fo.cxl
¶ Of a lady the whyche cursed her chambe
rere. lxxxxix.B fo.cclx
¶ That þ sone of kynge Achab bare in this
worlde the punycyon & maledyccion of his
faders synne. lxxvi.B fo.clxxvi

Dyabolus

¶ Example of a man the whyche sayd vnto
his seruaunt/ vnhose me deuyll. And incon
tynent the deuyll was redy & began to vn-
hose hym. lxxxxix.C fo.cclx
¶ Of a man that sayd vnto his wyfe go in
the deuylles name and the deuyll polleded
her incontynent. lxxxxix.D fo.cclx

¶ That the deuyl serued to ꝑ carte of saynt Thybault. lxxix.D Fo.Clxxix
¶ That ꝑ deuyl strake a monke w̄ a strawe in slepynge. lxvi.B Fo.Clvii
¶ Of an yll erle that the deuyll dyde bere away. lxxxix.N Fo.CCxii
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¶ Of a woman unpacyent ꝑ the deuyll bare away. lxxxix.D Fo.CCxii
¶ Of a man that the deuyl dyde drowne in a water. lxxxix.P Fo.CCxiii
¶ That the deuyl bare away a tauerner in body and soule. lxxi.J Fo.Clxvi
¶ That the deuyll toke a man ꝑ had solde his soule. lxxi.K Fo.Clxvii
¶ Of a chylde that the deuyll dyde bere away. lxx.S Fo.Clxiii
¶ Of a chorle ꝑ gaue vnto the deuyll that ꝑ he had to eate. lxxxvii.H Fo.CCviii
¶ Of an aduocate that the deuyl dyde bere away. lxxi.E Fo.Clxxii
¶ That the deuyl wrote synnes within the chyrche. lxb.E Fo.Clvii
¶ That the deuyll bare a boke wryten of synnes. lxb.C. Fo.Clvi
¶ That the deuylles were vpon ꝑ tayle of a woman. lxb.D Fo.Clvi
¶ That the deuyll gaue a monke pytche to drynke. lxvi.C Fo.Clviii
¶ That the deuyll encharged a woman.iiii thynges. lxb.F Fo.Clvii
¶ That ꝑ deuyll made a woman to renye her faythe & to sle her chylde.lx.J Fo.cxlvii
¶ That the deuyll gaue a payre of shone to an olde woman for too put dyuysyon in a maryage. lxxxix.E Fo.CCxi
¶ Other examples of decepcyons of the deuyl.lviii.B Fo.Cxliii. Et.lx.G Fo.Cxlvi
¶ That the deuylles vnburyed a synner in the chyrche. lxix.B Fo.Cxlii

¶ Septimum ꝓceptum

Luxuria.

¶ Examples vpon the.vii.commaundement of god.



Of a woman dāpned ꝑ knewe lecherously one of her parētes & dyde many synnes of whose mouthe yssued many todes & venymous bestes in her confessyon. lxxxx.A Fo.Clxxxvi
¶ Of ꝑ punycion of a curyal ꝑ habyted his god doughter. lxxxx.B Fo.Clxxxvii
¶ Of a woman dampned for tyrynge and aornynge of her heed for shewynge of her pappes/ for dauncynge/ & vnshamefull embracementes. lxxxx.C Fo.Clxxxvii
¶ That.xxiii.M men were brent w̄ the fyre celestyall for ꝑ synne of lechery/ & Balaam gaue ꝑ counceyle. lxxxx.D Fo.Clxxxviii
¶ That by the occasion of ꝑ lechery of Herode & his Herodyen saynt Johans heed was smyten of. lxvi.E Fo.Clxiii
¶ That Absalon knewe his faders cōcubynes as it is wryten in the.xvi.chapytre of ꝑ seconde boke of kynges/ & soone after was slayne cruelly. lxx.A Fo.Clxii
¶ Of a ponge man lecherous that conuerted hym. Cxv.F Fo.CCxlvii

Stuprum.

¶ Examples of deflourynge of vyrgyns.
¶ That a vyrgyn was corrupte w̄ a ponge man and by malyce she imposed the synne vnto saynt Machayre the whiche was pacyent. lxxxi.A Fo.Clxxxxviii
¶ Of a knyght dampned and tourmented in hell the whiche toke the maydenheed of a vyrgyn. lxxxx.B. Fo.Clxxxxix
¶ That Ammon the sone of Dauyd was slayne of Absalon for that ꝑ he had deflored Thamar. lxxxxi C Fo.Clxxxxix
¶ That a doughter was rauysshed in the

daunce and vyoled / and after hanged her selfe. lxviii.F Fo.Clxu

¶That Sychem the whiche deflored Dyne the doughter of Jacob was slayne & his fader Emor.&c. lxxxu.D Fo.Clxxxix

¶Of hym the whiche enbraced the ketles & the cawdrons of ỳ kechyn wenynge to enbrace vyrgyns. lxxxu.E Fo.Clxxxix

Conciliuum malum

¶That an olde baude coũceyled yll a yonge woman. lxxxu.F Fo.CC

¶That Jonadab counceyled yll Ammon to deflour Thamar.lxxxu.C. Fo.Clxxxix

¶That Balaam gaue yll counceyle for to make to commyt fornycacyon with ỳ chyldren of ysrael/for there were.xxiiii. thousãde brent with the fyre that descended from heuen. lxxxx.D Fo.Clxxxviii

¶That a wytche counceyled yll Theophyle to renye god. lviii.B Fo.Cxliii

¶That kinge Ezechyas sought counceyle of the deuyll/& his messagers were brent wỏ the fyre celestyall. lx.G Fo.Cxlvi

¶Of a man ỳ gaue yll counceyle to martyr the crysten men/& that counceyle redoũded fyrst on hymselfe. lviii.F Fo.Cxliii

¶That the yonge men counceyled yll the kynge Roboam to gyue proude answere to ỳ chyldren of ysrael.lxxxix.A Fo.CCxiii

Adulterium.

¶Examples of aduoutry.

¶That a woman vsed her lyfe in lecheryes and glotonyes / and her husbande was vnto the contrary the whiche lyued ryght sobrely. lxxxu.A Fo.CC

¶Of ỳ dãpnacion of a burgeys aduoutrer & of a woman wedded. lxxxu.B Fo.CCi

¶Of an aduoutrer ỳ deuyls polleded at ỳ chyrche doze. lxxxu.C Fo.CCi

¶Of an aduoutresse dampned ỳ two dragons tourmented. lxxxu.D Fo.CCi

¶Of ỳ payne of a man ỳ knewe ỳ wyfe of his neyghbour. lxxxu.E Fo.CCi

¶That a man sawe a woman payned for her aduoutry. lxxxu.F Fo.CCi

¶Of a yonge man that synned wỏ his wyfe maryed. lxxxu.G Fo.CCi

¶That.ii.aduoutresses bet eche other for a pyece of clothe. lxxxu.H Fo.CCi

¶That a quene rode on Arystotle ỳ was a grete clerke. lxxxu.J Fo.CCii

¶That Dauyd cõmytted aduoutry and homycyde. lxxvii.E Fo.Clxxvi

¶Of a woman aduoutresse that bare an hote yren. lxxxu.K Fo.CCii

Peccatum in matrimonio.

¶That in the solempnyte a man sholde abstayne fro his wyfe. lxxxiii.A Fo.CCii

¶That the chyldren of a man and of a woman might not haue baptym for the synne the whiche they commytted togyder in maryage. lxxxiii.B Fo.CCii

¶That a woman chylded.ix.chyldren at a burden. lxxxiii. C Fo.CCii

¶Of this mater.iii.examples ben wryten in the floure of the commaundementes of god. xxvi.e/f/g/h/. Fo.lxxvii

Sacrilegium.

¶Examples of lecherous people of the chyrche.

¶That a preest that was a fornycatoure deyed sodaynly. lxxxiii.D Fo.CCiii

¶That two relygyous were lecherous apostates. lxxxiii.E Fo.CCiii

¶Of the dampnacyon of a nonne ỳ cõmytted lechery. lxxxiii.F Fo.CCiii

¶Of two lecherous prestes Juges that coueyted Susanne. lxxxvi.C Fo.CCvii

¶That the deuyll charged a woman to do lechery w̄ prestes. lxv.F Fo.Clvii
¶That a relygious apostate & lecherous had mercy in requyrynge ỹ sone of ỹ vyrgyn mary on crystmas day.Cxiii.A Fo.ccxliii
¶That a pylgrym sawe a preste caste in ỹ pytte of hell. lxxxxiii.G Fo.CCiii
¶Of the punycyon of two prestes the whi che receyued theyr creatour & redemptour in synne. xxxvii.E Fo.lxxxx
¶Of a relygyous woman dampned that was a grete almeswoman in her lyfe/ but she conceyued a chylde and secretely dyde sle it. lxxxxiii.H Fo.CCiii
¶Of the terryble Jugement and horryble punycyon that was doone of an archebysshop named Udo a grete harlot & of cursed lyfe. Cvi.D Fo.CCxxviii
¶Of a relygyous ỹ couered his handes of drede to touche his moder in goynge ouer a water. xxxvii.F Fo.lxxxx

Castitas et bonitas

¶That a vyrgyn sawe a preste clere & fayre in syngȳge masse. lxxxxiii.A Fo.CCiii
¶That two relygyous vyrgyns were fro crystmas tyl the day of sayn̄t Johñ baptyst in spekȳge of god & wende to haue be there but two houres. lxxxxiii.B Fo.CCiii
¶Other examples. xxxviii.E Fo.lxxxi
¶That a bysshop chast and pure sawe on ester day some cōfessed ỹ which were blacke & other whyte. lxxxxiii.C Fo.CCiiii
¶Other examples. xxxvii.F Fo.lxxxx

Peccatum sodomyticum.

¶Examples of ỹ synne of sodomye.
¶Of the lechery and meruaylous punycy on of Sodom. lxxxv.A Fo.CCv
¶Of the warre and slaughter that was made vpon the sodomytes Benjamyn for the lechery that they commytted in ỹ wyfe of Leuyte pylgrym. lxxxv.B Fo.CCv
¶Of a man the whiche haunted his wyfe sodomytly. lxxxv.C Fo.CCvi
¶That a sodomytyke deyed Impenytent & dyspeyred ỹ sayd that he sawe hell ỹ tour ments & the deuyls. lxxxv.D Fo.CCvi
¶That a woman sodomytyke was vnbury ed horrybly. lxxxvi.E Fo.CCvi
¶That the deuylles haue horroure of the synne of sodomye. lxxxv.F Fo.CCvi

¶Octauum preceptum.

Testimonium.

¶Examples of fals wytnessynge.
¶Of a crystyen ỹ forswore hym cautelously on ỹ auter of sayn̄t Nycolas. lxxxvi.A Fo.ccvi
¶That they the whiche kept the tombe of Jhesu cryst toke money for to wytnes fals ỹ ỹ dyscyples had stolen ỹ body by nyght.lxxxvi.b.Fo.CCvi
¶Of the fals wytnessynge that two auncyent prestes made agaynst Susanne & yl came vnto them. lxxxvi.C Fo.CCvii
¶That the kynge Achab & Jesabell made to make fals wytnesses agaynst the good man Naboth for to slee hym and to possede his vyneyarde. lxxvi.B Fo.Clxxiii

Periurium.

¶Examples of periurynge.
¶Of thre persones the whiche forswore them in impolynge fals cryme vpon a pa tryarke. lxxxvii.A Fo.CCvii
¶Of a man ỹ forswore hym & myght not wdrawe his hande.lxxxvii.B Fo.CCvii
¶Of a man ỹ wolde forswere hym for mo ney lende. lxxxvi.C Fo.CCviii
¶Of two men the whiche forswore them

and the one was meselle and the other was
seke of ỹ fyre of saynt Anthony by dyuyne
suffraunce. lxxxvii.D Fo.CCviii
¶Of a kynge & of many of his people the
whiche forswore theym and they deyed so-
daynly. lxxxvii.E Fo.CCviii
¶Of maryners the whiche forswore them
of drede for to gyue of almesse vnto a poore
man. lxxxvii.F Fo.CCviii
¶Of hym the whiche constreyned a man
to swere and knewe well that he sholde be
forsworne lxxxvii.G Fo.CCviii
¶Of a carle that gaue vnto the deuyl that
ỹ he hadde to ete whan two clerkes hym de
maũded almesse.lxxxvii.H Fo.CCviii
¶Of a frere deane of Coleyne the whiche
forswore hym for money that had be lende
to hym. lxxxvii.C Fo.Clxxxviii

Mendatium

¶Examples of lyenge and it is to be no
ted that al fals wytnesses and periuryes
ben lyes.
¶That ỹ holy saynt Jherom was belyed
before god the whiche commaunded that
he were beten and after the sayd Jherom
dyde penaunce. lxxxviii.A Fo.CCix
¶That two marchaũtes sayd vnto theyr
curate ỹ they coude nothyge sell wout lyen
ge & swerynge. lxxxix.B Fo.CCix
¶That the deuyll lyed vnto a noble man
to deceyue hym at his dethe. lx.B Fo.Cxlv
¶That the deuyll lyed vnto our fyrst mo-
der Eue. iiii.A Fo.Cxxxii
¶Of a doughter the whiche dyde make a
lye. lxxxx.A Fo.Clxxxviii
¶That the ponge man ỹ made a lye vnto
Dauyd was slayne for ye sayd ỹ he hadde
slayne Saul & had not. lxviii.B Fo.lxxviii
¶Another exãple. lxxxviii.A Fo.CCvi

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¶Examples of detraccyon.
¶Of some relygyous the whiche made de-
traccyon of theyr broder the whiche was in
deyenge. lxxxviii.B Fo.CCx
¶Of a detractour dampned for his detrac
cyons. lxxxviii.C Fo.CCx
¶Of a detracteur ỹ had his tongue amon
ge todes. lxxxviii.D Fo.CCx
¶Of a detractour ỹ bote hym selfe & wasted
his tongue. lxxxviii.E Fo.CCx
¶Of a good fader ỹ slepte whan herde de-
traccyon. lxxxviii F Fo CCx
¶That one deed apered to a knyght as he
detracted hym. lxxxviii.G Fo.CCx
¶Of iii. detractours ỹ imposed fals cryme
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Derisio

¶Examples of derysyon.
¶That yll came vnto a boucher the which
mocked the holy aslyes and vngreaced his
tethe to drynke at the tauerne whan other
were at masse. lxvii.F Fo.Clx
¶That yll came to Cham ỹ mocked his
fader Noe. lxx.G Fo.Clxiii
¶Of a rybaude the whiche mocked his fe-
lawe for that ỹ he yode to here a predyca-
cyon. lv.A Fo.Cxxxvi

Murmuratio

¶Examples of murmure
¶That Chore Dathan and Abyron and
CCl.men descendedin to hell all quycke ho
sed & shodde for ỹ they murmured agaynst
god & Moyses. liii.H Fo.Cxxxix
Another example in eodem loco.
¶Of a frere the whiche was punysshed dy
uynely for that that he murmured agaynst
god. liii.J Fo.Cxxxix
¶That an hermyte murmured ayenst god
for his diuyne Jugemẽts.Cvi.b.Fo.ccxxvi

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Loqui

¶ Examples of euyll spekers.
¶ Of a man full of bate & dyscorde the whi che layd at his dethe ꝑ all those that he trou bled apposed agaynst hum & enforced them to le hym. lxxxxix.A Fo.Cx
¶ Of a lady full of wrathe that cursed her mayden. lxxxxix.B Fo.Cx
¶ Of hym that layd to his seruaunt vnho se me deuyll/and incontynent the deuyl vn hosed hym. lxxxxix.C Fo.Cxi
¶ Of a man ꝑ layd to his wyfe/goo in the deuylles name. lxxxxix.D Fo.Cxi
¶ Of a woman that put duyspon in good maryage. lxxxxix.E Fo.Cxi
¶ Of a woman that cursed her.x.chyldren and they trembled incõtynent of punycion dyuyne. lxxxi.E Fo.Clxx
¶ That saynt Bryce sawe the deuyll that wrote the euyll wordes ꝑ men spake in the chyrche. lxv.E Fo.Clvii
¶ Of a woman ꝑ had ꝑ vpper parte of her body brent in the chyrche after her dethe for her cursed tongue. lxxxxix.F Fo.Cxi
¶ Of a man dampned of whome Lucyfer demaũded a songe for them ꝑ he had songẽ in the worlde. Cvii.D Fo.CCxxxi
¶ Of a knyght that spake horcely for that ꝑ he glorykyed him in syngynge swete leche rous wordes. lxxxxi.B Fo.Clxxxxix
¶ Of an aduocate the whiche loste his ton gue in his dethe/for that he had habounded in yll languages. lxxxxix.G Fo.Cxi
¶ That the aungelles ben presente whan men speke good wordes/& whan euyll wor des ben spoken the deuylles ben alway pre sent. lxxxxix.H Fo.Cxi
¶ That a knyght abstayned hȳ frõ spekyn ge to le yll wordes. Ciii.D Fo.CCxxvi
¶ Of a mã that solde his soule & the deuyll bare it away. lxxi.K Fo.Clxvii

Audire.

¶ Exãples of them ꝑ herken yl wordes:
¶ That the syster of saynt Damyen was tourmented for that ꝑ she had taken plea sure to here songes. lxxxxix.I Fo.CCxi
¶ That a bysshop was tourmented in pur gatory for that ꝑ he herde the detraccyons of his clerke. lxxxxix.L Fo.CCxii
¶ Of a man tourmented in hell for his vay ne songes that he hadde vsed in the worlde folysshely. Cvi.D Fo.CCxxxi
¶ Of a woman dãpned ꝑ had arowes w in her eeres/for that ꝑ she herde folysshe wordes. lxxxx.A Fo.Clxxxxvi

¶ Nonum preceptũ et decimum

Cogitatio mala.

¶ Examples vpon the.ix.and.x.com maundement of god.
That Lucrece coueyted to haue & to possede the herytage of saynt Beatryce: & the deuyl possessed & slewe hym. lxxvii.A Fo.Clxxv
¶ That a grete almesse woman was dampned for the wyll ꝑ she had to cõ myt lechery. C.A Fo.CCxiii
¶ That Arystotle synned whan he coueyt ted & prayed the quene to commyt lechery/ albeit that he performed not the operacyon outwarde. lxxxxii.I Fo.CCii
¶ That a woman brake this commaunde ment whan she desyred and prayed a clerke to vse of his enbracyȝes C.B Fo.CCxiii
¶ That a noble woman brake this cõmaũ dement whã she desyred her porter of leche ry though ꝑ she dyde nothynge/for he wol de not consent. C.C Fo.CCxiii
¶ That ꝑ auncyents the whiche coueyted Susanne brake this commaundement al beit that they dyde nothynge as they pur poled. lxxxxvi.C Fo.CCvii

Tabula.

¶ Of a frere ꝑ delyted him in thoughtes of fornycacyon without resystynge & therfore his aungel was sory & the oraysons of an holy fader the whyche prayed for him was not exalted. C.D Fo.CCxuii

¶ That the deuyll had slayne a yongman replete with yll thoughtes yf god had not ayded hym. Cxv.F Fo.CCxlvii

¶ Of a monke vnto whom god sent breed good & fayre/& after that he had lecherous thoughtes & elacyon he loste the sayd good breed. Ci.A Fo.CCxlv

¶ Of a frere ꝑ was tempted in his thought of the spyryte of fornycacyon and god suffred that he sawe it in the lykenesse of a woman. Ci.B Fo.CCxlvi

¶ That incontynent ꝑ a man hadde of yll thoughtes in walkynge ꝑ deuyll felawshypped with hym & after that he was confessed ꝑ deuyll knewe hym not. Ci.C Fo.CCxlvi

¶ That it behoueth to yelde accompt at ꝑ daye of the Iugement of cuyll thoughtes Ci.D.Fo.CCxlvi. &.Cviii.D. Fo.CCxxxii

Cogitatio bona

¶ Cramples of good thoughtes ,

¶ That a frere wanne.vii.crownes on a nyght for resystynge agaynst yll thoughtes & temptacyons. Ci.A Fo.CCxlvi

¶ That a relygyous apostate repented hym it appereth that the wyll is reputed for the dede. Ci.B. Fo.CCxlvii

¶ Another exãple. Cxv.F Fo.CCxlvii

¶ That a theef came vnto an hermyte in good wyll to amende hym/the whyche hermyte dysprayled hym/& a tree slewe hym & he went to heuen. Ci.C Fo.CCxlvii

Penitentia

¶ Of Theophyle the which was saued by penaunce. lviii.B Fo.Cxliii

¶ Of ꝑ penaunce of a monke that had renyed god. lviii.C Fo.Cxliii

¶ Of the penaunce of a bysshoppe that renyed god. lviii.D Fo.Cxliii

¶ Of a man ꝑ gaue hymselfe to ꝑ deuyll to thende to be enryched/and after he was saued by penaunce. lx.H Fo.Cxlvii

¶ Of two relygyous men the whyche were apostates and harlottes and after saued by penaunce. lxxxvii.E Fo.CCiii

¶ That the prynce of theues ꝑ sayntJohñ conuerted was saued by penaunce and correccyon. lxxiii.E Fo.Clxxi

¶ That of theues were reuoked to doo penaunce & made restytucyon by ꝑ pacyence of an olde fader. lxxxvii.H.J Fo.Clxxxv

¶ That theues repented them and vyde penaunce by ꝑ an holy man made to kepe his dore wꝑ dragons. liii.C Fo.Cxxxi

¶ Of hym the whyche wanne his broder ꝑ was fallen in fornycacyõ in doynge penaũce for hym. lxxv.F Fo.Clxxxiii

¶ The goodnes that penaunce & the other sacramentes done shall be founde in ꝑ floure of the commaundementes of god in the nombre.viii.B.&c. Fo.xlvii

¶ That a man sholde do of good dedes in his ly[illegible]nge wout to trust his frendes after his dethe. lxxii.A b c d e f. Fo.Clxxv

Contritio

¶ Cramples of contrycyon

¶ Of a lymner ꝑ repented hym at a predycacyon & at euery teere ꝑ he wept he brake a lynke of the chayne that he had about his necke. lv.A Fo.Cxxxvi

¶ Of the contrycyon & correccyon of a relygyous harlot. Cxiii.A Fo.CCxliii

¶ Of a theef ꝑ repented hym & was saued by contrycyon. Ci.C Fo.CCxlvi

¶ That by contrycyon a relygyous apostate was saued. Ci.B Fo.CCxlvi

¶That a woman the whiche renyed her faythe & slewe her chylde was saued by the grete contrycyon ꝑ she had/ & for beynge in wyll to confesse her. lx.J fo.Cxlvii
¶Of a doughter that slewe her fader/and her moder & had mercy by contrycyon and confessyon. lxxvii.D fo.Clxxvi
¶Of the correccyon of a man of grose conscyence. lv.B fo.Cxxxvi
¶That a woman vnto whome the deuyll gaue in charge .iii. thynges was saued by grete contrycion & her sone dyde penaunce for her. lxv.J fo.Clvii

¶Confessio.

¶Examples of confessyon.

¶That by defaute to confesse one synne ꝑ doughter of a kynge was dampned ꝑ whiche hadde be a grete gyuer of almesses to ꝑ poores. lxxxvii.H fo.CCiii
¶That a woman a gyuer of almesse was dampned by defaute to confesse one lecherous thought. C.A fo.CCxiii
¶That a woman was dampned for ꝑ she ne made hole cõfessyõ. lxxx.A fo.clxxxvi
¶That a womã a gaer of almesse ꝑ slewe two of her chyldren was dãpned by defaut of confessyon. lxxxvi.D fo.CCi
¶Another example. Cxvi.D fo.CCivi
¶That a man and a woman were dampned for that ꝑ their confessyon at the dethe was made without charite & good purpose And that a woman synner was saued for ꝑ that her confessyon was salutary and wel made. lxxxvi.B fo.CCi
¶That a bysshop saw on Eester day some men confessed/ of the whiche some were all blacke and some whyte the which denoteth ꝑ all they ꝑ go to confessyon be not in the state of grace. lxxxvii.C fo.CCiii
¶That a blacke man bounde with a grete chayne of yren went to confession and he came agayne more strongely bounde & blacker than before. Ci.B fo.CCxviii
¶That confessyon is the thynge ꝑ noyeth the deuyll moost. Ci.A fo.CCxvii
¶That ꝑ deuyl knewe not a man after his confessyon. Ci.C fo.CCvi
¶Another exãple lyke. lxxxv.k. fo.cclvii
¶Another example. Cxvii.F fo.CCliii
¶Of a myller dãpned ꝑ wolde not cõfesse hym at his dethe. Cx.A fo.CCxx
¶Of a clerke dampned for lacke of confessyon/the which yode to the tauerne to play & to drynke. &c. whan he shulde haue be at the masse. lxvii.D fo Clx
¶Of an vsurer ꝑ confessed hym & restored at his dethe. lxxxvii.F fo Clxxxvii
¶Of a detractour dampned ꝑ cõtempned to confesse hym at his dethe & yet he was warned. lxxxviii.C fo.CCix
¶Of a woman ꝑ bare an hote yren in her hande wout hauynge yl after her confessyon and after that she retorned to syñe was brente. lxxxvi.K fo.CCii

¶Eucharistia.

¶Examples of the sacrament of ꝑ auter.

¶Of an abbot ꝑ sayd that ꝑ hostye consacred was not the body of Jhesu crysst but ꝑ it was his fygure. lxxxvi.D fo.CCxviii
¶That Judas receyued his creatour in mortall synne and cuyll dyde come vnto hym therfore. Ci.E fo.CCxix
¶Of a woman ꝑ laughed whã saynt Gregory admynystred vnto her on Eester daye the whiche was incredule towarde ꝑ holy sacrament. Ci.F fo.CCxix
¶Of a woman ꝑ put the body god before hogges. Ci.L fo.CCxx
¶Of a mayden ꝑ shed the body of god vpon colwortes. Ci.M fo.CCxx
¶That the vyrgyn Marye & many other vyrgyns the whiche were at the dethe of a

wydowe yode on knees and worshypped ỹ body of our lorde whan it was brought to her. Cv.A Fo.CCxxvii

¶ That the hony bees made to the body of our lorde a chapell & and an auter in doynge hym honoure. Cu.D Fo.CCxxi

¶ That a hors/an oxe/and an asse knewe Jhesu cryst in the sacrament and honoured hym. Cu.J Fo.CCxx

¶ Of the hors of a Jewe the whiche knewe Jesu cryst in the sacrament of the eucharystye. Cu.K Fo.CCxx

¶ That the oxes knewe Jhesu cryst in the felde. Cu.N Fo.CCxx

¶ Of a chylde of.ix.yeres ỹ was admynystred at his dethe. Cxxii.A Fo.CClvi

¶ Of the sone of a Jewe the whiche was preserued from brennynge for that/that he hadde receyued the body of our lorde Jhesu cryst. Cu.P Fo.CCxxi

¶ Of a man hanged the whiche might not deye tyll that he hadde receyued his creatoure. Cxiii.C Fo.CCxlv

¶ That a wygyn sawe a preste replenysshed with grete clerenesse & beaute in syngynge masse. lxxxiii.A Fo.CCiii

¶ That a bysshop sawe on eester day some men confessed the whiche were blacke & the other whyte. lxxxiii C Fo.CCiii

¶ Of a holy fader the whiche withdrewe ỹ synners from receyuynge theyr creatour in mortall synne. Cu.S Fo.CCxx

¶ Of the punycyon of the relygyous of saynt Bernarde that receyued his creatour in mortall synne. Cu.R Fo.CCxx

¶ Of the punycyon of two prestes the whiche dyde receyue theyr creatour in mortall synne. xxxvii.E Fo.lxxx

¶ Of an euyl preste syñer the whiche receyued the body of Jhesu cryst with grete dyssymulte. Cu.G Fo.CCxx

¶ Of a preste fornycatour ỹ deye sodaynly as he prepayred hym to synge the masse at the auter. lxxxiii D Fo.CCiii

¶ Of the punycyon of a curyal that knewe lecherously a yonge doughter the nyght of Eester. lxxx.C Fo.Clxxxvii

¶ That the daye of Eester the body of our lorde lept out of the mouthe of a man/and he myght not receyue it for that/ỹ he hadde knowen his wyfe on the vygyll of the sayd Eester. lxxxii.A Fo.CCi

¶ Another example. lxxxii.G Fo.CCi

¶ That the seruaunt ỹ had stolen his maysters kygges myght not receyue our lorde of saynt Thomas. lxxi.B Fo.Clxxi

¶ That a woman ỹ wolde haue hãged her selfe was delyuered in herynge them ryngе to a sacrynge. lxv.B Fo.Cliv

¶ That the deuyls kept an heretyke from brennynge/but whan ỹ body of Jesu cryst was brought they myght noo longer kepe hym. lix.A Fo.Cxlvii

¶ Of a man ỹ wolde not leue his synne & came to receyue his creatour agaynst ỹ defence of the preste. Cu.M Fo.CCxx

¶ That a woman appered to a preste in syngynge masse. lxxx.C Fo.Clxxxviii

¶ Of the punycyon of some the whiche returned vnto theyr glotonyes and synnes after Eester. Cu.T Fo.CCxxi

¶ Another example. lxxix.C Fo.Clxxxvi

¶ Of a man the which was delyuered fro ỹ paynes of purgatory by ỹ sayngе of thre masses. Cu.U Fo.CCxxi

¶ Of a frere the whiche sholde haue be.xv. yeres in purgatory/& he was delyuered by one masse Cu.X Fo.CCxxi

¶ That one of the relygyous of saynt Gregory was delyuered fro purgatory by.xxx. masses. lxxxii.E Fo.Clxxxiii

Perditio bonorum.

¶ Examples of them ỹ deye in mortal syñe dampne themselfe/lose paradyse and al

good eſpyrytualles as vnto the ſoule.
¶In lykewyſe as ꝑ water departeth fro ꝑ broken pot euen ſo dooth all ꝑ vertues of a man by mortall ſynne. Cii.y. Fo.CCxxiii
¶Another example ꝑ the aungell ſayd to a vyrgyn/chaſte/deuout/almeſgyuer/and charytable ꝑ ſhe myght not be ſaued but yf ſhe had pacyēce/for ꝑ ſynne of yre reygned in her. lxxxxv.B Fo.CCx
¶Of the doughter of a kynge a grete almeſgyuer the which was dampned for one mortall ſynne. lxxxxiii.H Fo.CCiii
¶That a woman a gyuer of almeſſe was dampned for the delyberacyon of wyl to do lechery. C.A Fo.CCxiii
¶Of a woman gyuer of almeſſe dāpned ꝑ ſle we.ii.chyldren. lxxxxii.D Fo.CCi
¶That a woman the which faſted & exercyſed her in orayſons & good operacyons was dampned for keppynge of yre without wyll to pardon. lxxviii.D Fo.Clxxviii
¶That a monke loſt ꝑ breed celeſtyall after ꝑ he had done ſynne. Ci.A Fo.CCxv
¶That a yonge man the which had lyued lowably ynough in Innocence byrgynall was dampned and loſt by cōmytynge mortall ſynne. lxvii.D Fo.Clx
¶That ꝑ ſone of a ryche man ꝑ ſerued god in faſtynges/orayſon/& in good operacyōs was dampned for keppynge yre in his herte & wolde be auenged. lxxix.A Fo.Clxxviii
¶That an erle was dampned for an herytage yll wholdē though ꝑ he had done good operacyons. lxxxii.A Fo.Clxxxiii

Finis iniquorum eſt peccatum.

¶Examples of mortal ſynne the whiche is ꝑ lyne wherby ꝑ deuylles holdeth ſynners
¶That the deuylles helde a man bounden with a chayne and ledde hym with grete ſolace & Joye. Ci.Z Fo.CCxxiii
¶That ſaynt Bernarde ſawe a ſynner ꝑ had a chayne about his necke ꝑ whiche had mo than an.C.lynkes/& at euery tecre that he wept there fell a lynke. lv.A Fo.Cxxxvi
¶That the deuyll ſayd to a doctour that a man beynge in ſynne is ſo bounde that he ne may do ony operacyon the whiche to hȳ is merytorious. Ci.& Fo.CCxxiii
¶That ſaynt Anthony ſawe ꝑ worlde ful of the deuyls nettes. Ci.Q Fo.Cxxiii
¶That a monke ſawe of ryche men hāged wīn the fyre of hell/hanged ꝑ is to ſay by ꝑ lyne of ꝑ deuyll. lxxxiii.D Fo.Clxxxviii
¶Of a woman dāpned bounde w̄ chaynes in a baſket. lxxxx.C Fo.Clxxxviii
¶Of ſome auarycyous blurers hanged in the fyre of hell. lxxxvi.A Fo.Clxxxxi
¶That foure men were hanged in hell for that/ꝑ they dyde poſſede vnuſtly an herytage. lxxxi.G Fo.Clxxxvi

Mors bonorum:

¶Examples of ſome the whiche hath accōpliſſhed the wyll & cōmaundement of god hath deyed of good dethe & hath had conſolacyon of god & of his ſayntes.
¶That a holy fader ſawe at his dethe god & his prophetes. Ciii.A Fo.CCxxiiii
¶That the ſayntes of paradyſe and ꝑ angelles & god came vnto the dethe of an holy fader. Ciii.B Fo.CCxxiiii
¶That a woman ſawe Jheſu cryſt at her dethe. Ciii.C Fo.CCxxiiii
¶That a frere ſhewed Jeſu cryſt w̄ his fyger in ſyngynge. Ciii.D Fo.CCxxiiii
¶That a holy byſſhop was cōforted with ſayntes at his dethe. Ciii.E Fo.CCxxv
¶That ſayntes conforted an holy byſſhop at his deche. Ciii.F Fo.CCxxv
¶That ſaynt Peter conforted a mayden named Celyne. Ciii.G Fo.CCxxv
¶That a preſte that fledde the company of a woman was conforted at the dethe of

wydowe yode on knees and worshypped ỹ body of our lorde whan it was brought to her. Cv.A Fo.CCxxviii

¶ That the hony bees made to the body of our lorde a chapell & and an auter in doynge hym honoure. Cv.D Fo.CCxxi

¶ That a hors/an ore/and an asse knewe Jhesu cryst in the sacrament and honoured hym. Cv.J Fo.CCxx

¶ Of the hors of a Jewe the whiche knewe Jesu cryst in the sacrament of the eucharystye. Cv.K Fo.CCxx

¶ That the ores knewe Jhesu cryst in the felde. Cv.N Fo.CCxx

¶ Of a chylde of.ix.yeres ỹ was admynystred at his dethe. Cxxiii.A Fo.CClvi

¶ Of the sone of a Jewe the whiche was preserued from brennynge for that/that he hadde receyued the body of our lorde Jhesu cryst. Cv.P Fo.CCxxi

¶ Of a man hanged the whiche might not deye tyll that he hadde receyued his creatoure. Cxiii.C Fo.CCxlv

¶ That a bysshop sawe on eester day some men confessed the whiche were blacke & the other whyte. lxxxviii C Fo.CCiiii

¶ Of a holy fader the whiche withdrewe ỹ synners from receyuynge theyr creatour in mortall synne. Cv.S Fo.CCxx

¶ Of the punycyon of the relygyous of saynt Bernarde that receyued his creatour in mortall synne. Cv.X Fo.CCxx

¶ Of the punycyon of two prestes the whiche dyde receyue theyr creatour in mortall synne. xxviii.E Fo.lxxx

¶ Of an euyl preste syñer the whiche receyued the body of Jhesu cryst with grete dyssymulte. Cv.G Fo.CCxx

¶ Of a preste fornycatour ỹ deye sodaynly as he prepayred hym to synge the masse at the auter. lxxxiii D Fo CCiii

¶ Of the punycyon of a curyal that knewe lecherously a yonge doughter the nyght of Eester. lxxx.C Fo.Clxxxviii

¶ That the daye of Eester the body of our lorde lept out of the mouthe of a man/ and he myght not receyue it for that/ ỹ he hadde knowen his wyfe on the vygyll of the sayd Eester. lxxxiii.A Fo.CCv

¶ Another example. lxxxii.G Fo.CCi

¶ That the seruaunt ỹ had stolen his maysters kygges myght not receyue our lorde of saynt Thomas. lxxxi.B Fo.Clxxx

¶ That a woman ỹ wolde haue hãged herselfe was delyuered in herynge them ryngе to a sacrynge. lxv.B Fo.Clvi

¶ That the deuyls kept an heretyke from brennynge/ but whan ỹ body of Jesu cryst was brought they myght noo longer kepe hym. lix.A Fo.Clxiii

¶ Of a man ỹ wolde not leue his synne & came to receyue his creatour agaynst ỹ defence of the preste. Cv.M Fo.CCxx

¶ That a woman appered to a preste in syngynge masse. lxxx.C Fo.Clxxxviii

¶ Of the punycyon of some the whiche returned vnto theyr glotonyes and synnes after Eester. Cv.T Fo.CCxxi

¶ Another example. lxxix.C Fo.Clxxxvi

¶ Of a man the which was delyuered fro ỹ paynes of purgatory by ỹ sayenge of thre masses. Cv.V Fo.CCxxi

¶ Of a frere the whiche sholde haue be.xv. yeres in purgatory/ & he was delyuered by one masse Cv.x Fo.CCxxi

¶ That one of the relygyous of saynt Gregory was delyuered fro purgatory by.xxx. masses. lxxxv.E Fo.Clxxxiii

Perditio bonorum.

¶ Examples of them ỹ deye in mortal synne dampne themselfe/lose paradyse and al

good eſpyrytualles as vnto the ſoule.
¶In lykewyſe as ꝑ water departeth fro ꝑ broken pot euen ſo dooth all ꝑ vertues of a man by mortall ſynne. Cu.y. Fo.CCxxiu
¶Another example ꝑ the aungell ſayd to a byrgyn/chaſte/deuout/almeſgyuer/and charytable ꝑ ſhe myght not be ſaued but yf ſhe had pacyẽce/for ꝑ ſynne of yre reygned in her. lxxxxv.B Fo.CCx
¶Of the doughter of a kynge a grete almeſgyuer the which was dampned for one mortall ſynne. lxxxxiii.H Fo.CCiii
¶That a woman a gyuer of almeſſe was dampned for the delyberacyon of wyl to do lechery. C.A Fo.CCxiii
¶Of a woman gyuer of almeſſe dãpned ꝑ ſle we.ii.chyldren. lxxxxii.D Fo.CCi
¶That a woman the which faſted & exercyſed her in orayſons & good operacyons was dampned for keppynge of yre without wyll to pardon. lxxviii.D Fo.Clxxviii
¶That a monke loſt ꝑ breed celeſtyall after ꝑ he had done ſynne. Ci.A Fo.CCxb
¶That a yonge man the which had lyued lowably ynough in Innocence byrgynall was dampned and loſt by cõmytynge mortall ſynne. lxvii.D Fo.Clx
¶That ꝑ ſone of a ryche man ꝑ ſerued god in faſtynges/orayſon/& in good operacyõs was dampned for keppynge yre in his herte & wolde be auenged. lxxix.A Fo.Clxxviii
¶That an erle was dampned for an herytage yll wholdẽ though ꝑ he had done good operacyons. lxxxii.A Fo.Clxxxiii

Finis iniquorum eſt peccatum.

¶Examples of mortal ſynne the whiche is ꝑ lyne wherby ꝑ deuylles holdeth ſynners
¶That the deuylles helde a man bounden with a chayne and ledde hym with grete ſolace & Joye. Ci.Z Fo.CCxxiii
¶That ſaynt Bernarde ſawe a ſynner ꝑ had a chayne about his necke ꝑ whiche had mo than an.C.lynkes/& at euery tecte that he wept there fell a lynke. lv.A Fo.Cxxxvi
¶That the deuyll ſayd to a doctour that a man beynge in ſynne is ſo bounde that he ne may do ony operacyon the whiche to hꝑ is merytorious. Ci.& Fo.CCxxiii
¶That ſaynt Anthony ſawe ꝑ worlde ful of the deuyls nettes. Ci.2 Fo.Cxxiii
¶That a monke ſawe of ryche men hãged wtin the fyre of hell/hanged ꝑ is to ſay by ꝑ lyne of ꝑ deuyll. lxxxiii.D Fo.Clxxxviii
¶Of a woman dãpned bounde wt chaynes in a baſket. lxxxx.C Fo.Clxxxviii
¶Of ſome auarycyous vſurers hanged in the fyre of hell. lxxxvi.A Fo.Clxxxxi
¶That foure men were hanged in hell for that/ꝑ they dyde poſſede vnuſtly an herytage. lxxxi.G Fo.Clxxxiii

Mors bonorum:

¶Examples of ſome the whiche hath accõplyſſhed the wyll & cõmaundement of god hath deyed of good dethe & hath had conſolacyon of god & of his ſayntes.
¶That a holy fader ſawe at his dethe god & his prophetes. Cii.A Fo.CCxxiii
¶That the ſayntes of paradyſe and ꝑ angelles & god came vnto the dethe of an holy fader. Cii.B Fo.CCxxiii
¶That a woman ſawe Jheſu cryſt at her dethe. Cii.C Fo.CCxxiii
¶That a frere ſhewed Jeſu cryſt wt his fyger in ſyngynge. Cii.D Fo.CCxxiii
¶That a holy byſſhop was cõforted with ſayntes at his dethe. Cii.E Fo.CCxxb
¶That ſayntes conforted an holy byſſhop at his deche. Cii.F Fo.CCxxb
¶That ſaynt Peter conforted a mayden named Celyne. Cii.G Fo.CCxxb
¶That a preſte that ſledde the company of a woman was conforted at the dethe of

ȳ sayntes of paradyse. Ciiii. A Fo. CCxxv
¶ That by the good correccyon the whiche was done vnto a chylde he fynysshed well his dayes. lxxiiii. B Fo. Clxx
¶ That a frere went to heuen as swyftly as an arowe. Cviii B Fo. CCxxvi
¶ Of the dethe of a pylgryme ȳ was conforted of angelles of paradyse & of ȳ dethe of a synner. Cviii. C Fo. CCxxvi
¶ That a knyght sawe the dethe of an yll man ȳ the deuylles tourmented. And also he sawe the dethe of a good man ȳ angelles bare to heuen. Cviii. D Fo. CCxxvi
¶ Of an holy fader ȳ deyed in the drede of god. Cviii. E Fo. CCxxvi
¶ Of a pryour relygyous the whiche sayd ȳ he deyed lawfully faythfully amyably & Joyously. Cviii. F Fo. CCxxvii
¶ Examples of the inestymable Joyes of paradyse. xlvii b/c/d. Fo. Cxix
¶ Of a monke the which was chosen to be bysshop and he refused it / and after deyed well. Cviii. G Fo. CCxxvii
¶ Examples of the dethe of many holy persones of the whiche the byble maketh mencyon. Cviii. H Fo. CCxxvii

Morsmalorum.

¶ Examples of some the whiche hath not wylled to accomply sithe the cõmaundementes of god & they ben ded of cuyll dethe in paynes and dolours.
¶ That the deuyll drewe the soule from ȳ body of a cursed riche man w̄ a hoke & a woman wydowe was conforted of our lady & other vyrgyns. Cv. A Fo. CCxxvii
¶ Of a monke ypocryte ȳ eate secretely & fayned to fast / and the dragon infernall deuoured hym. Cv. C
¶ That the deuylles gate ȳ soule of an ypocryte w̄ an hoke. Cviii. C Fo. CCxxvi
¶ That a knyght sawe ȳ the deuyls take a yll mannes soule. Cviii. D Fo. CCxxvi
¶ Another example. Cvii. D Fo. CCxxvi
¶ Another exãple. lxxxiii. H Fo. CCiii
¶ That Cayn was cursed of god & deyed impenytent. lxxvi. A Fo. Clxxiii
¶ That the pyllars of sodom deyed impenytentes. lxxxv. A Fo. CCv
¶ That Chore / Dathan / and Abyron impenytentes descended all quycke in to the helles. liii. H Fo. Cxxix
¶ That Absolon impenytent deyed myscheuously. lxx. A Fo. Clxii
¶ That the harlot Jesabell was caste by a wyndowe / defouled with hoyses / and eten with doggys. lxxvi. B Fo. Clxxii
¶ Of ȳ dethe of iudas. Cii. E Fo. CCxx
¶ Of ȳ dethe of pylate. lxxvi. F Fo. Clxxv
¶ That a sodomityke deyed impenytent & dyspayred & sayd ȳ he sawe hell ȳ tourmentes and deuylles. Cv. B Fo. CCxxviii
¶ Of a ryche man. lxxxiiii. A Fo. Clxxxvi
¶ Examples ȳ many ydolatres deyed myscheuously. lvii. c/d/e/f/g. Fo. Cxli
¶ Of a player blasphemer ȳ the deuyll dyde slee. lxii. G Fo. Cl
¶ That Lucrece ended his dayes myscheuously. lxxvii. A Fo. Clxxv
¶ Of the horryble dethe of a cursed vsurer. lxxxvi. D Fo. Clxxxi

Iudicia dei.

¶ Example that a monke requyred of god that he myght se his secrete Jugementes the whiche sawe them and knowleged that they ben ryght dyffycyle and harde for to knowe. Cvi. A
¶ That an holy bysshop named Fortyn was punysshed by the Jugement of god for that ȳ he receyued a vestement of a ryche vsurer. Cvi. C Fo. CCxxvii
¶ That an hermite murmured ayenst god for his dyuers iugementes Cvi. B

Iuditium.

¶ Examples of the Jugement.

¶ Of the Jugement of many persones the whiche had done the werkes of mercy.
¶ Of a man ꝑ was mercyfull and lyued voluptuously. Cxxu.D Fo.CClvi
¶ Of a relygyous that was at his dethe in Jugement before god of whome he was demaunded accompt of all that he had done and sayd. Cxxu.E Fo.CClvi
¶ That ꝑ deuyl accused before god in iugement one of ꝑ relygyous of saynt Gregory ꝑ was at his dethe. lxxxviii.B Fo.CCix
¶ That the deuylles put in balaunce all ꝑ euylles ꝑ the ryche Peter had done / and ꝑ good put a barly lofe on the other syde of ꝑ balaunce. xlui.C Fo.Cii
¶ That saynt Jherom was beten in Jugement before god. lxxxviii.A Fo.CCix
¶ Of.iii.deed men reysed ꝑ were put in Jugement before god. Cviii.D Fo.CCxxxii
¶ That the deuylles accused in Jugement before god a chylde the whiche had stolen but onely an halfpeny from his cosyn germayne. lxxx.D Fo.Clxxxi
¶ That a ryche man vnmercyfull was cyted in Jugement before god & there was iuged to dethe eternall.lxxxiii.C Fo.Clxxxviii
¶ That a ryche lorde layd at his dethe ꝑ he was sentenced. Cv.B Fo CCxxvi
¶ Of the Jugement of a detractour dampned. lxxxviii.C Fo.CCix
¶ Of ꝑ vehement Jugement of a dronken smyth. lxvii.C Fo.Clx
¶ That a seruaunt sawe his mayster in iugement before god. Cviii.D Fo.CCxxxi
¶ That a relygyous was presented in Jugement before god and retrayed from glory for an halfpeny the whiche he dyde owe to a passager. lxxxviii.D Fo.Clxxxviii
¶ Of a man letygyous and full of debate the whiche spake at his dethe of his Juge-

ment and sayd that all those the whiche he hadde troubled apposed strongely agaynst hym. lxxxix.A. Fo.CCx
¶ Of a man presented in Jugement before god / of whome the Juge demaunded the reason wherfore he hadde made a man to swere syth that he knewe well that he sholde be forswore. lxxxviii.G Fo.CCviii
¶ That our lady delyuered a lecherous clerke fro dampnacyon. Cxxi.B Fo.CClv
¶ That the glorious vyrgyn Mary and saynt Peter delyuered a monke from damnacyon. Cxxi.C Fo.CClv
¶ That a yonge man the whiche accõplysshed not his vowe was borne in Jugement before god. lxii.D Fo Cliii
¶ Another example of a preste that was Juged. lxii.J Fo.Cliii
¶ That a cursed bysshop was cyted in iugement before god. lxxxv.J Fo.Clxxxx
¶ That a chanone was accused in Jugement before our lorde god of the patron of the chyrche. lxxxv.K Fo.Clxxxx
¶ Of the Jugement and of the horryble & terryble punycõ ꝑ was done of an archbysshop named Udo. Cvi.D Fo.CCxxviii

Deni inferni.

¶ Examples of the paynes of hell.

¶ Of a fader of houlholde the whiche sawe two pondes and the tourmentes that ben in hell. Cvii.A Fo.CCxxx
¶ Of a fader & his sone dampned ꝑ brente in hell. lxxii.A Fo.Clxviii
¶ That the dampned ben punysshed wyn the fyre of hell. lvii.A Fo.Cxl
¶ That ꝑ cursed Dyues is punysshed in ꝑ fyre of hell. lxxxiii.A Fo.Clxxxvii
¶ That a monke sawe ryche men hanged in the fyre of hell. lxxxiii.D Fo.Clxxxvii
¶ That a woman was dampned & punysshed terrybly in hell for many synnes that

¶ Of two men the whiche were in paynes & were reysed by the prayers of sayn̄t Tauryn. Cviii.C Fo.CCxxxv

¶ Of thre deed men reysed the whiche tolde of the paynes of purgatory and of hell & how they were in Jugement before almighty god. Cviii.D Fo.CCxxxv

¶ That the deuyll sayd that the soule of an erle Wyllyam was terrybly tourmented in helle. Cviii.E Fo.CCxxxvi

¶ Of a relygyous the whiche wolde more sooner entre in to the fyre of hell than to beholde the deuyll. Cviii.F Fo.CCxxxvi

¶ That the bysyon of the deuyl is terryble & hydeous. Cix.A Fo.CCxxxvi

¶ Of a man the whiche conydered yt after a thousande yeres the dampned sholde be delyuered fro hell. Cix.B Fo.CCxxxvi

¶ Of the doughter of a kynge dampned in hell. lxxxxvi.H Fo.CCvi

¶ Another example. Cvi.D Fo.CCxxxvb

¶ That it anoyeth to a persone to be in a base bedde without to be departynge therfro. Cix.C Fo.CCxxxvb

¶ That a mayster dylycatyfe correcked hym selfe in thynkynge on the wormes and paynes the whiche the vnhappy dampned soules haue. lv.C Fo.Cxxxvi

¶ Of a daunceresse ỹ the deuylles bare in to hell & there brent her. lxviii.E Fo.Clxi

¶ Of a knyght dampned & tourmented in hell. lxxxxi.B Fo.Clxxxxix

¶ That a yonge man made hymselfe relygyous for thynkynge yt his fayre membres sholde be the pasture and mater of the fyre of hell. Cix.D Fo.CCxxxvb

¶ Of the punycion of a knyght the whiche rauysshed the cowe of a poore woman wydowe/and how one deuyll bette hym more than the other. Cix.A Fo.CCxxxvb

¶ Of a fader & his sone dampned & punysshed in hell. lxxvii.A Fo.Clxviii

¶ Of a man rauysshyer in paynes ỹ whiche

¶ Of a woman dampned the whiche shewed vnto the worlde her brestes & aourned her heed. lxxxx.C Fo.Clxxxxvii

¶ Of a woman aduoutresse and dronken dampned. lxxxxvi.A Fo.CC

¶ Of a burgeys and of an aduoutrer dampned. lxxxxvi.B Fo.CCi

¶ That a woman dampned was tourmẽted with two dragons. lxxxxvi.D Fo.CCi

¶ Of an other woman that was also dampned. lxxxxvi.F Fo.CCi

¶ Of the dampnacyon of a woman for an yll thought. C.A Fo.CCxvi

Of a nonne dãpned. lxxxxvii.F Fo.CCiii

¶ Of the thre Herodes that were hanged in hell. lxxvi.E Fo.Clxxvii

¶ Of some auarycyous vsurers hanged in hell. lxxxvi.A Fo.Clxxxxi

¶ That four men were hanged in hell for ỹ / ỹ they possessed falsely an other mannes herytage. lxxxi.C Fo.Clxxxiii

¶ That an erle and many of his lygnage were dampned & punysshed cruelly for that that they possessed an herytage inustly the whiche hadde ben taken away from ỹ chyrche. lxxxii.A Fo.Clxxxiii

¶ That a ryche man was put in a chayre of fyre. Cvii B Fo.CCxxxi

¶ That a man was tourmented in purgatory for that ỹ he byoled the chyrcheyarde and hurte a man greuously within the same. lxxvii.F Fo.CClxxvi

¶ Foure examples of the paynes of purgatorye. lxxxviii.A/b c/d Fo.Clxxxxiii

¶ That a woman sawe the paynes of her husbande & other. Cvii.C Fo.CCxxxi

¶ Other exãples. lxxxxix.J.L Fo.CCxii

¶ That a seruaunt sawe his mayster ledde in to dyuers paynes. Cvii.D Fo.CCxxxi

¶ That a scoler of parys appered vnto his mayster after his dethe in grete tourment of fyre. Cviii.A Fo.CCxxxii

toke the gote of a woman wydowe & dyde of grete oppressyons & dyseases to his subgectes. Cix.F Fo.CCxxxv
¶ Of ỳ punycyon & dampnacyon of a man named Hodo. lxvii.E Fo.Clx
¶ Of a knyght ỳ appered to his doughter in tourment. lxvii.G Fo.Clx
¶ That a pylgrym sawe a prelate caste in ỳ fyre of hell. lxxxvii.G Fo.CCii
¶ That a vyrgyn was rauysshed slepynge vpon the mouthe of the pytte of hell & sawe the soules tourmented. lxii.E Fo.Cli
¶ Another example. lxii.F Fo.Clii
¶ That a myller was borne to se the tourmentes of hell & after was brought agayne to his body. Cx.A Fo.CCxxxv
¶ Of the clerke of a bysshop how he was dampned. lxvii.D Fo Clx
¶ That a knyght deyed & after was brought agayne in too his body that tolde of a brydge ouer a stynkynge water where him behoued to passe. Cx.B Fo.CCxxxvi
¶ Of the vysyon of Tongdalus ỳ suffred many paynes in purgatory & sawe of ỳ tourmentes of helle / & after was brought to his body. Cx.B Fo.CCxxxvi

Iesus.

¶ Examples of the name of Jhesus.
¶ That god delyuered a man from many perylles. Cxii.A Fo.CCxli
¶ That ỳ deuyll was chaced fro a woman in the name of Jhesus. Cxii.B Fo.CCxli
¶ That ỳ name of Jhesus abateth the temptacyons of the deuyll. Cxii.C Fo.CCxli
¶ That the name of Jhesus gyueth many vertues. Cxii.D Fo.CCxli
¶ That by the glorypous name of Jhesus a clerke was delyuered and a theefe was conuerted. Cxii.E Fo.CCxlii
¶ That a relygious was heled of ỳ axes by the name of Jhesus. Cxii.F Fo.CCxlii
¶ That by the puyssaunce of ỳ name of Jhesus a woman pardoned vnto her ennemyes. Cxii.G Fo.CCxlii
¶ That a man obstynate and hatefull pardoned his ennmyes for the loue of the blysſed Jhesus. Cxii.H Fo.CCxlii
¶ That the temptacyons of the deuyl was taken away by the token of the crosse / and in the mooste sacred and blysſed name of Jesus. Cxii.I Fo.CCxlii
¶ That in the namynge of Jhesus the deuyll is repelled & his temptacyons taken away. Cxii.K Fo.CCxlii
¶ Of a noble man the whiche pardoned ỳ homycyde of his broder / and the crucyfyxe enclyned his heed vnto hym within ỳ chyrche. Cxii.L Fo.CCli
¶ Another example. xxvii.I Fo.lxvii
¶ That Jhesu cryst wolde not pardon vnto a deed man tyl ỳ he had demaunded pardon of his broder the whiche he hadde offended. Cxii.M Fo.CCxlii

Natiuitas christi.

¶ Examples of the natyuyte of Jhesus.
¶ That a nonne the whiche habandoned her in synne had mercy in requyrynge the blysſed sone of the vyrgyn Marye the daye of crystmas. Cxii.A Fo.CCxlii
¶ That the infancye or chyldehode of Jhesu cryst delyuered a relygyous from temptacyon. Cxii.B Fo.CCxlii
¶ That Jhesu cryst appered vnto a woman in the lykenes & semblaūce of a ryght fayre chylde. Cxii.C Fo.CCxliii
¶ That two vyrgyns relygyouses were in good contemplacyon from the masse of crystemmasse daye tyll vnto the daye of ỳ feest of saynt Johan baptyst / and they wende ỳ they hadde not ben there but the space of.ii houres. lxxxiii.B Fo.CCii
¶ That a vyrgy had so grete loue & deuoci

on vnto the chylde of the vyrgyn Marye ꝑ they appered vnto her on the day of cryst mas. lxxv.E Fo.Clxxvii

Passio christi.

¶Examples of the passyon of our lorde.
¶That a grete synner bare the dethe in his sekenes in the remembraunce of the passion of Jesus. Cxiii.A Fo.CCxlii
¶Of the swetenes of the passyon of Jhesu cryst ꝑ a man had the whiche sayd.v.pater nosters. Cxiii.B Fo.CCxlii
¶Of a knyght ꝑ myght not deye on ꝑ galowes for that ꝑ he had sayd euery day thre tymes pater noster in the honour of ꝑ passyon of Jhesus. Cxiii.C Fo.CCxlv
¶That well came vnto a man ꝑ made mẽde of the passyon of our lorde in his lyenge downe and in rysynge agayne frome his bedde Cxiii.D Fo.CCxlv
¶Of a woman ꝑ loued the passyon of cryst that chylded & deyed on the fryday & was saued. Cxiii.E Fo.CCxlv
¶That the orayſons the whiche ben made in the remembraunce of the crosse & the passyon of our lorde Jhesus pleased hym gretely. Cxiii.F Fo.CCxlv
¶Of a frere ꝑ honoured ꝑ passyon of Jhesu cryst. Cxiii.G Fo.CCxlvi
¶That the passyon of Jhesus styreth to haue the vertues and to resyst agaynst the deuyll. Cxv.A Fo.CCxlvi
¶That the sygne of the crosse was foũde in a martyrs herte. Cxv.B Fo.CCxlvi
¶That a conuers had the lyfe & passyon of Jhesu cryst for a lesson in the table whan he dyned or souped. Cxv.C Fo.CCxlvi
¶Of a relygyous the whiche lerned thre lettres the whiche he dyde recorde often tymes. Cxv.D Fo.CCxlvi
¶Of an abbesse ꝑ made to rede ꝑ passyon whan she deyed. Cxv.E. Fo.CCxlvii
¶That our lorde shewed his woundes to a yonge man. Cxv.F Fo.CCxlvii
¶That our lorde reuoked an apostate for shewyng his woũdes.Cxv.G Fo.CCxlvii
¶Of a thefe murderer ꝑ repented hym̄ made confessyon & had to penaunce to saye a pater noster before ony crosse that he sholde synde. Cxv.H Fo.CCxlvii

Signum crucis.

¶Examples of the tokens of the crosse.
¶That the token of the crosse appered to the emperour Cõstantyne and arayed a deed man and heled a woman that was seke. Cxvi.A Fo.CCxlvii
¶That saynt Justyne had victory & resysted agaynst the deuyll by the token of the crosse. Cxvi.B Fo.CCxlvii
¶Of a man of warre penytent that resysted agaynst the deuyls temptacyon by the token of the crosse. Cxvi.C Fo.CCxlvii
¶That the token of the crosse serued vnto a Jewe agaynst the deuylles ꝑ helde theyr chappytre Cxvi.D Fo.CCxlvii
¶That a man shewed at his dethe that he had receyued the crosse and ꝑ deuyl fledde away. Cxvi.E Fo.CCxlv
¶That well came to a man that made memory of the passyon and of the token of the crosse. Cxiii.D Fo.CCxlv
¶That the orayſons the whiche ben made in the remẽbraunce of the crosse & passyõ please hym gretely. Cxiii.F Fo.CCxlv
¶That the sygne of the crosse was founde in a martyrs herte. Cxv.B Fo.CCxlv
¶That a mayden dyde cate a letuse without makynge ꝑ sygne of the crosse & she ete the deuyl. lxvii.A Fo.Cxlv
¶That a relygyous conuers dranke wyne wout makynge the sygne of the crosse and agaynst his obedyence and he dranke the deuyll. lxvii.B Fo.Cxlv

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Aqua benedicta

¶ Examples of holy water.

¶ That the deuylles whiche were in a seke mannes hous were chased away by castynge of holy water. Cxvii.A Fo.CCxlix

¶ That the deuyll myght not entre in to a dronken mannes mouthe for a droppe of holy water that was fallen therin that same day. Cxvii.B Fo.CCxlix

¶ That as a knyght sprynkled hym with holy water the deuyll cryed that he sholde not touche hym. Cxvii.C Fo.CCxlix

¶ That whan a synner obstinate had dronken of holy water he repented & confessed hym and chaunged his lyfe from cuyll to good. Cxvii.D Fo.CCxlix

Maria.

¶ Examples of ỳ gloryous vyrgyn Mary

¶ That ỳ vyrgyn Mary delyuered an abbot and many other persones for syngynge this responce. Helix namqz es/to haue her helpe. Cxviii.A Fo.CCl

¶ That (salue regina) auayleth for to dye well. Cxviii.B Fo.CCl

¶ That the vyrgyn Mary apeased ỳ thonders/& tempestes of weder for sayenge of salue regina. Cxviii.C Fo.CCl

¶ That the vyrgyn Mary restored ỳ hande of Johan Damascene that made (salue sancta parens. Cxviii.D Fo.CCli

¶ Of the salutacyon angelyke how a relygyous made the chapelet vnto the vyrgyn Marye. Cxix.A Fo.CCli

¶ Aue maria expounded. Cxix.b Fo.CCli

¶ Of hỹ that knewe nothỹge of good but Aue maria. Cxx.A Fo.CCliii

¶ Of hym that kneled in the name of the vyrgyn Marye. Cxx.B Fo.CCliii

¶ Of a moder ỳ taught her chylde to salue the vyrgyn Mary. Cxx.C Fo.CCliii

¶ That the deuyll myght not strangle a knyght for that ỳ he saluted ỳ vyrgyn Marye. lvi.b Fo.Cxxxix

¶ That ỳ vyrgyn Marye ayded a woman that was borne slepynge vpon the pytte of hell. lxii.E Fo.Cliii

¶ That ỳ vyrgyn Marye ayded a woman to thylde in the see of the mounte of saynt Myghell. Cxx.D Fo.CCliii

¶ That the vyrgyn Marye kept a paynter from harme. Cxx.E Fo.CCliii

¶ Of the good & honoure that the vyrgyn Mary dyde vnto a thefe that fasted the saterdayes in her honour and absteyned fro doynge yll. Cxx.F Fo.CCliii

¶ That a thefe beheded myght not deye wõ out confessyon for that/ỳ he fasted the sater dayes in the honour of the gloryous vyrgỹ Marye. Cxx.G Fo.CCliiii

¶ That the vyrgyn Mary ayded a thefe at his dethe for he hadde fasted on ỳ saterday in the honour of the glorious vyrgyn Marye. Cxx.H Fo.CCliiii

¶ That a thefe hanged myght not deye wõ out receyuynge the sacramentes/for he had fasted the vygylles of the glorious vyrgyn Marye. Cxx.I Fo.CCliiii

¶ That a thefe broken myght not deye wõ out confessyon for he had fasted ỳ vygylles of our lady. Cxx.K Fo.CCliiii

¶ Of a monke dyspencer ỳ was dronke to whome the ennemy appered for to sle hym and the integrate vyrgyn Mary dyde saue hym. Cxxi.A Fo.CCliiii

¶ That our lady delyuerd a lecherous clerke from dampnacyon. Cxxi Fo.CClv

¶ That the glorious vyrgyn Mary and saynt Peter delyuered a monke from dampnacyon. Cxxi.C Fo.CClv

¶ Of some monkes the whiche quake theyr scylence. Cxxi.D Fo.CClv

¶ Of hym ỳ whiche brake the armes of ỳ chylde of the vyrgyn Mary ỳ was choked

of the deuyll. Cxxi.E Fo.CClv
¶Of a knyght wone eye ỳ was ullumyned for that ỳ he smote a Jewe ỳ had blasphemed ỳ vyrgyn Marye. lxii.H Fo.Cli
¶That the vyrgyn Mary was meane for Theophyle to haue pardon & saluacyon of that ỳ he had renounced god and the sayd vyrgyn Marye. lviii.B Fo.Cxlvii
¶Of theym the whiche slewe a man in the chyrche of ỳ vyrgyn Marye the whiche had terryble punycyon. lxxix.B Fo.Clxix
¶That a woman ỳ deyed in mortal synne was brought agayne in to her body for to do penaunce at the request of the glorypous vyrgyn Marye for that ỳ the sayd woman serued her. Cxxii.A Fo.CClv
¶How as a man sholde haue be sentenced and dampned he was delyuerd at ỳ request of our lady & his soule was brought agayne to his body. Cxxii.B Fo.CClv
¶That a fayre doughter pompeously clothed & wery of dauncyge on a sonday was delyuered from ỳ deuyll ỳ wolde haue borne her away for that ỳ she called ỳ ayde of the vyrgyn Marye. lxviii.C Fo.Clxi
¶That the vyrgyn Marye ayded a frere ỳ was enflambed in hate ayenst ỳ procurour of the couent. Cxxii C Fo.CClv
¶That the vyrgyn Mary besyted & cõforted a poore woman at ỳ dethe and assured a deaken. Cv.A Fo.CCxxv
¶That the vyrgyn marye ayded in the Jugement of a man that was mercyfull and voluptuous. Cxxii.D Fo.CClvi
¶Of a relygyous ỳ was at his dethe in Jugemẽt before god & our lady & the sayntes ayded hym. Cxxii.E Fo.CClvi

Innocentia.

¶Examples of innocent people.
¶Of a chylde innocent ỳ kept the ordre of myneurs relygyous & wold take no money he lyued debonayrly & deyed in good confirmacyon. Cxxiii.A Fo.CClvi
¶Of a scoler innocent ỳ chased the deuyll from a mayden. Cxxiii.B Fo.CClvi
¶That a lytel innocent gate pardõ of god for an apostate. Cxxiii.C Fo.CClvi
¶That the oraysons of chyldren innocents is moche worthe for the dred bodyes and ỳ quycke. Cxxiii.D Fo.CClvi
¶Of a chylde innocent ỳ touched an hote yren. Cxxiii.E Fo.CClvi
¶Of a womã aduoutresse ỳ bare an hote yron in her hande wout hauynge yll after true confessyon. lxxxxii.K Fo.CCi
¶That the deuyl knewe not the synnes of a synneresse after true cõfessyon & sayd ỳ she was a good woman. Cxxiii.F Fo.CClvii

Virtus.

¶Examples of vertuous people.
¶Of the vertues of fyue holy deuoute freres. Cxxiii.A Fo.CClvi
¶That foure vertues were in foure holy hermytes Cxxiii.B Fo.CCli
¶Of the excercytees of fyue contemplatyf freres. Cxxiii.C Fo.CCli
¶Of ỳ vertue of.iii.freres.lii.g Fo.Cxxi
¶Of foure other sortes of vertuous people. lii.H Fo.Cxxi
¶Of a relygyous obedyent and of an abstynent. lii.J Fo.Cxxi
¶That q man & his wyfe were semblable in merytes vnto saynt Pafuncius the holy father. Cxxiii.D Fo.CCli
¶That a mynstrell was lyke in meryte to saynt Pafuncius. Cxxiii.E Fo.CCli
¶That a prouost & his wyfe were semblables to ar hermyte. Cxxiii.F Fo.CCli
¶Examples of people obedyentes. li.A/b c/d/e/f.&c. Fo.Cxxvi
¶Examples of people charitables.lxxv.A b/c.&c. Fo.Clxxi

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¶Examples of people stedfast in ȝ ferme in the faythe. lxi.A/b. fo.Cxlviii

¶Example of a nonne the whiche fayned to be a fole. lxi.C fo.Cxlviii

Of a relygyous ỳ ceased not to be in ỳ orayson of the psalmody. lxvi.F fo.Cxlviii

¶Of vyrgynyte and chastyte. lxxxviii.a/b/c. fo.CCiiii. Et.xxxviii.C. fo.lxxxxi

¶Of a frere ỳ wanne.vii.crownes in one nyght to resyst in his thought to ỳ deuylles temptacyon. Ci.A fo.CCxvi

¶Of a relygyous the whiche bywrapped his handes to thende ỳ he ne sholde touche his moder. xxxvii.F fo.lxxxx

¶Examples of the dethe of vertuous people. Cvi.a/b/c.ȝc. fo.CCxxiiii

¶That a bysshop was.xl.yeres doynge penaunce ȝ ne ete but fruyte. lviii.d fo.cxiii

¶Of the fastynges ȝ abstynences of saynt Germayne. Cxxiii.G fo.CCix

¶Of the austeryte of lyfe of two holy women. Cxxiii.H/I/ fo.CCixi

¶Of a monke vnto whome god sent euery day of good breed/and after that he had commytted synne he loste the sayd good breed. Ci.A fo.CCxv

¶Another table.

Here folowyth a table for to fynde lyghtly in generall all the maters wherof the examples of this boke treateth and speketh. And fyrst

Of obedyence. li.A fo.Cxxvii
Of inobedyence. liii.A fo.Cxxx
To here goddes worde. lv.A fo.Cxxxvi

Primum preceptum exempla.

¶Examples of ydolatry. lvii.A fo.Cxl

Of apostasye. lviii.A fo.Cxlii
Of heretykes. lix.A fo.Cxliii
Of people out of ỳ faythe. lx.A fo.Cxlv
Of people in the faythe. lxi.A fo.Cxlviii
Of pryde. Que añ in prio pcepto p tabulã.
Of humulyte ayenst pryde.lxi.C fo.cxlviii

Secundum preceptum exempla.

¶Examples of blasphemie.lxii.A.fo.Cxlix
Of periuryes. lxiii.A fo.Cli
Of vowes. lxiii.D fo.Cli

Tertium preceptum exempla.

¶Examples of them ỳ hath wrought on ỳ holy dayes. lxiii.A fo.Cliii
Of scruyce. lxv.A fo.Clvi
To slepe in ỳ scruyce. lxvi.A fo.Clviii
Of slouthe. Quere i tercio pcepto p tabulã
Of orayson. lxvi.E fo.Clviii
Of fedyge in scruyce tyme.lxvii.A.fo.clx
To hunte on ỳ feestes. lxviii.A fo.Clxi
To daunce on ỳ feestes. lxviii.C fo.Clxi
To playe on the feestes lxii.C/G. fo.Cl. Et.lxviii.D fo.Clx. Et.lxii.B fo.Cli
Of the chyrche. lxix.A fo.Clxii
Of sepultures. lxix.B fo.Clxii

Quartum preceptum exempla.

¶Examples of chyldren. lxx.A fo.Clxiii
Of correccyon. lxxi.A. fo.Clxviii. Et lxxi.G fo.Clxvi
Of charyte. lxxb.A fo Clxxi

Quintum preceptum exempla.

¶Examples of homycyde that is vnlustly done. lxvi.A fo.Clxxiii
Of homycide doutful.lxxviii.A.fo.clxxviii
Of homycyde iustly done.Cvi,c.fo.ccxxvi
Of yre. lxxviii.D fo.Clxxviii

Of impacyence ⁊ pacyence. Quę p tabulā.
Of hate. lxxix. A Fo.Clxxviii

Sextum preceptum exempla

¶Examples of theft. lxxx. A Fo.Clxxx
Of sacrylege. lxxxii. A Fo.Clxxxiu
Of tythes. lxxxiii. A Fo.Clxxxv
Of rappyne. Quere i sexto p̄cepto p tabulā
Of people to moche holdynge and vnmercyfull. lxxxiiii. A Fo.Clxxxvi
Of mercy. Quere i sexto p̄cepto per tabulā
Of symony. lxxxv. A Fo.Clxxxviii
Of vsury. lxxxvi. A Fo.Clxxxxi
Of restytucyon. lxxxviii. A Fo.Clxxxxiu
Of excōmunycacyō. lxxxix. A. Fo.clxxxxiui
Of maledyccyon. Quere per tabulam.

Septimum preceptum exempla.

¶Exāples of lechery. lxxxx. A. Fo.clxxxxvi
Of defloracyon. lxxxxi. A. Fo.Clxxxxviii
Of yll counceyle. lxxxxi. F Fo.CC
Of aduoutry. lxxxxii. A Fo.CC
Synne in maryage. lxxxxiii. A Fo.CCii
Sacrylege as to lechery. lxxxxiii. d. Fo.ccii
Of chastyte. lxxxxiiii. A Fo.CCiiii
Of sodomye. lxxxxv. A Fo.CCv

Octauum preceptum exempla.

Of fals wytnesse. lxxxxvi. A Fo.CCvi
Of periuryes. lxxxxvii. A Fo.CCvii
Of lyers lxxxxviii. A Fo.CCix
Of detractours. lxxxxviii. B Fo.CCix
Of derysers. lxviii. f. Fo.clx. ⁊. lxx. c. Fo.clxii
Of yll spekers. lxxxxix. A Fo.CCx
Of yll herers. lxxxxix. I. L Fo.CCxu

Nonum preceptū exempla et decimū.

Of yll thoughtes. C. a/b/c. Fo.CCxii
Of good thoughtes. Ci. a/b/c. Fo.CCxvi

Penitentia.
¶Examples of penaunce. Quere p tabulā
Eucharistia.
¶Examples of the holy sacrament of the auter. Ciu. D Fo.CCxvii
Perditio bonorum.
¶Examples that the synners loseth ỳ spyrytuall goodes. Ciu. Y Fo.CCxxii
Finis iniquorum est pessimꝰ
¶Examples that the mortal synnes ben lynes or bondes. Quere per tabulam.
Mors bonorum
¶Examples of the dethe of good and Justmen. Ciii. A/b/c. Fo.CCxxiii
Mors malorum
¶Examples of ỳ dethe of cupll and vnIustmen. Civ. A Fo.CCxxvii
Iudicia dei.
¶Examples of the secrete Jugementes of god. Cvi. A/b/ Fo.CCxxvi
Iudicium
¶Examples of ỳ Jugement of euery man and woman. Quere per tabulam.
Pene inferni.
¶Examples of the horryble paynes ỳ ben in hell. Cvii. A Fo.CCxxx
Iesus.
¶Examples that this name Jhesus dooth many goodnesses. Cxii. a/b/c/d Fo.CCxli
Natiuitas christi.
¶Examples of the natyuyte of our lorde Jhesu cryst. Cxiii. a/b/c/d Fo.CCxliii
Passio christi.
¶Examples of ỳ passyon of our lorde Jhesu cryst. Cxiiii. A/b/c. Fo.CCxliii
Signum crucis.
¶Examples of the sygnes and token of ỳ crosse. Cxvi. A/b/c. Fo.CCxlvi
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¶Examples of the vertues of the holy water. Cxvii. A/b. Fo.CCxlix
Maria.
¶Examples of the mooste glorYous vyrgin

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Marye Cxviii.A/b/c. fo.CCl

Innocentia.

¶Examples of people symples and innocentes. Cxxvi.A/b. fo.CClvi

Uirtus

¶Examples of people vertuous. Quere ibi ante per tabulam.

¶Examples that a man sholde do of good dedes in his lyfe wout abydynge his parēts after his dethe.lxxu.a/b/c/d/e/f.fo.Clxvii

Finis.

There begynneth the perambule and dyuyſion of this preſent boke called the floure of the cõmaũdementes of god.



God the fader/the ſone/and the holy gooſt ꝑ whiche is one ſeul god in trynyte whome it wyll lyke to gyue vnto vs, his loue/ his grace and his mercy. And ꝑ it wolde pleaſe hym to enlumyne the hertes and the thoughtes of ſynners the whiche wyllen repent them/correct/and amende. And who ſo ſhall ſtudye this boke (ꝑ whiche is named the floure of the commaundementes of god)/for that it hath ben gadered amonge the bokes as the fayre byolettes ben gadered amonge the rude and vyle herbes thorow out ꝑ feldes: in lykewyſe as a man may ſe by auctorytees & holy ſcryptures alleged & aſſembled for to knowe that/that god wylleth and commaundeth to thende for to go in to lyfe eternall. And in lykewyſe as the hony flyes gadren the ſwetenes of the lytell floures for to make ꝑ ware or hony/or in lykewyſe as men gadren the creame and the ſwetenes of the mylke for to haue the fatte and butter for to nouryſſhe ꝑ body. Euen ſo hath ben gadered the floures and ſwetneſſes of the holy ſcryptures for to nouryſſhe ſpyrytually the ſoules with vertues and goodes ſpyrytualles in accomplyſſhynge ꝑ wyll of god for to haue ſaluacyon/and to eſcape dampnacyon. This boke treateth pryncypally thre thynges. The fyrſt declareth that all the ten commaundementes & all the holy ſcryptures tenden and hangen to loue god and his neyghboure/and how god defendeth in theſe two thynges here all ſynne/ and all euyll wordes/thoughtes/& operacyons/and he commaundeth al vertues & goodes eſpyrytualles. The ſeconde thynge wherof this boke treateth is of the.x. commaundementes/the whiche ben declared one after another by chapitres as they ben here before in the table. The thyrde declareth ſome thynges moeuynge for to kepe the commaundements of god/and many thynges noyſauntes vnto them the which breketh them. Moreouer the condycyons of the pylgryme of paradyſe/and of the reward eternall of them the whiche well or yll haue accomplyſſhed theſe commaundementes. Creatures reaſonable ſtudye ye this boke/for it is moche prouffitable vnto all people as wel clerkes as ſeculyers/and plante ye and rote the commaũdementes in your hertes as yf they were wryten in a boke and god ſhall gyue vnto you paradyſe the whiche is a place replenyſſhed with Joyes more ſwete than ony mylke or hony Legitur in libri moyſi. Audi iſrael preceptes

pta domini et ea in corde quasi in libro scribe / et dabo tibi terram effluentem lac et mel. ꝛc.

B. Here foloweth the fyrst chappytre the whiche treateth in generall that it is cõmaunded to loue god with all his herte / & his neyghbour as hymselfe. l.c.

If thou wylt do thy saluacyon benygnely thou shalt obey vnto god & vnto his commaundementes / as here after thou shalt here. God gyueth vnto the two commaundementes so generalles that they comprehende vnder them all that ꝑ thou sholdest do and fle for thy saluacyon. In lykewyse as sayen ꝑ holy scryptures in many places. Vñ Mathei. xxii. Marci. xii. Luce. x. Et deuteronomu. vi. Diliges dominum deum tuũ ex toto corde tuo / et ex tota anima tua / et ex tota mẽte tua / & ex tota virtute tua / & hoc est maximum primum mandatum. Secundũ autem simile est huic. Diliges proximum tuum sicut teipsum. In hys duobus mandatis vniuersa lex pendet et prophete. That is to say. It is commaunded the that thou loue thy lorde god with all thy herte / with all thy soule / with all thy thought / and with all thy strength / that is to vnderstande more than all thynges / and aboue al thynges This here is the gretest commaundement and the fyrst. For it is of the dylecyon vnto god the whiche comprehendeth the thre fyrst commaundementes: and the thre vertues theologalles / the whiche ben fayth / hope / and charyte The seconde commaundement is semblable vnto that / for is dylection the whiche gyueth the in charge that thou loue thy neyghbour as thy selfe. This dylecyon comprehendeth vnder it the seuen last commmaundementes / all ꝑ werkes of mercy / and the foure vertues cardynalles the whiche ben Prudence / attemprance / Justyce / and force. In these two commaũdements beforesayd to loue god and his neyghbour / all the lawe hangeth ꝑ prophetes. For to vnderstande ryght shortly all the fayth / all the .x. commaundementes of god / and all the scryptures of ꝑ auncyent testament and of the newe / and all that / that the prophetes and sayntes of paradyse hath spoken vnto vs and wryten for the helthe of our soules / it is a thynge certayne that all tendeth and hangeth in ꝑ ende and cõclusyon for to loue god and his neyghbour as it is sayd. Saynt Poule sayeth ad romanos. xiii. Dilectio ꝓximi malum non operatur / plenitudo legis est dilectio. The dylecc̃on of thy neyghbour dooth none yll / the fulfyllynge of the lawe is dylecyon. And therfore retayne wele in thy mynde these two commaundementes and them accomplysshe from poynt to poynt / in operacyon / in worde / and in thought / & thou shalte do none yll / but thou shalt accomplysshe all goodnes / and thou shalt be saued.

C. The seconde chappytre assygneth .ii. reasons wherfore a man shold loue god w̃ all his herte aboue all thynges. l.

It is wryten in the .xiiii. chappytre of the gospelles of saynt John ꝑ our sauyour & redemptour Jhesus sayd vnto his dysciples Qui habz mandata mea & seruat ea ille est qui diligit me. That is to saye after the exp̃sytoure. He the whiche hathe my commaundements in the ere to here them and in the herte for to thynke them / and in the mouthe for to teche theym / and in the mynde and volunte to kepe theym and to accomplysshe in operacion / he it is whiche

loueth me. Many [illegible] sholde moeue vs to loue god with all our hertes & obey vnto his commaundementes more soner thā to all thynges. D. ¶ Fyrst it is good reasō to loue hym with all our herte for the goodnes infynyte the whiche is in hym and the whiche of hym procedeth / the whiche is so grete that it is innombrable. That is saye that he hath soo many that a manne can fynde thende. Also it is good reason to loue hym / for he hath loued vs more than all ỹ creatures that he hath made and create in this worlde / the whiche he hath all create for to serue vs. Whan god made & create the heuen and the erthe / the sonne and the moone / the sterres / the fyrmament: the elementes / and all the beestes eche of them in his kynde / and all the byrdes euery of thē in his gree / he them made for his honour & for to serue vs and to gouerne / and without them we ne may lyue. Albeit of all the creatures that he hath create in this worlde he ne hath made none vnto his semblaūce and vnto his ymage to be in his compasnyeternally but man and woman and the aungelles. And for as moche as he hath loued vs more than all the operacyons that he hath create and for the goodnes infynytethe whiche is in hȳ as it is sayd it is good reason that we loue hym aboue all thinges with al our thought ¶ Example. We rede that the sonne of a ryche man loued in his youthe the vanytees of the worlde. He loued fyrst a dogge moche curyoully the whiche deyed. Secondly he loued right moche an hauke that he bare vpon his fyst / & ỹe deyed. Thyrdly he loued a lytel hors ỹ whiche lept and torned honestly the whiche also deyed / & he was moche wrothe and shewed it to his moder saynge. Alas my dog / my hauke / and my hors that I dyde loue so moche ben dede / whome may I more loue that I ne shall lese that loue / & his moder sayd vnto hym. Myn owne dere chylde loue god and thou ne shall lese that loue go in to the chyrche and put the in orayson and praye god that he gyue vnto the his loue and his grace. He was obedyent / and as he persewered in orayson he herd preche the gospell. Mathei. xix. Qui reliquit domum vel fratres vel sorores aut patrē aut matrem aut vxorem aut filios aut agros propter nomen meum centuplum accipiet et vitam eternam possidebit. ¶ He that leueth all his parentes and frendes and all his possessyons for the loue of god / he shall haue an hondred double of retrybucyon & shall possede the lyfe eternall. Than ỹ sone came vnto his moder and sayd that he wolde leue her and go in to relygion for to loue god parfytely / for the sayd gospell that he hadde herd preche / and his moder sayd vnto hym. It is that thynge that I desyred / for this worlde ne is but vanyte and ful of decepcyon / loue god therfore parfytely. Than the chylde was relygyous and parfyte in holy lyfe. E. ¶ Secondly we shall loue god with all our herte & thought more than all the worlde / and aboue ỹ golde and the syluer and all the goodes the whiche ben in the worlde. That is to say to loue more sooner to lese the godes temporall es of this worlde than to breke one of the commaundementes of god / and the reasō is ryght euydent / for a man sholde loue hȳ more that gyueth than the thynge gyuen. God the whiche is full of bounte infynyte vs hath gyuen generally and partyculerly and vnto euery of vs the goodes of grace / of nature / and of fortune that we haue / & all the goodes procedeth of hym / and estudy wel the scryptures in the chappytres the whiche folowen and thou shalt fynde that it is so. Unde legitur Mathei. xxv. Homi nus vocauit seruos suos et tradidit illis bona sua: et vni dedit quinq; talenta: alii

autem duo: alii vere vnum vnicuiq; secun
dum proprium virtutem That is to say ỹ
the lorde calleth his seruaũtes and gyueth
vnto them his goodes / and gyueth fyue ta
lentes vnto one / vnto an other twayne /
vnto an other one / vnto euery of them af
ter his vertue. By the lorde is vnderstan
de god that gyueth vnto his seruauntes /
that is that he gyueth vnto euery of vs his
goodes vnto the one more than vnto an
other after his wyll and after the faculte
of euery of them. Et legitur ad Epheſi. iii.
Unicuiq; nostrum data est gratia secun
dum mensuram donationis xpi. Grace is
gyuen vnto euery of vs after the measure
of the gyft of Jhesu cryst. Et legitur ad ro
ma. xii. Habentes donationes secundum
gratiam que data est vobis differentes ſi
ue prophetiam secundum rationem fidei
ſiue ministerium in ministrando. Et legit. i.
ad Corin. xii. Unicuiq; autem datur ma
nifestatio spiritus ad vtilitatem / alii datur
sermo sapientie / alii sermo scientie / alii fides
alii gratia sanitatum / alii operatio virtu
tum &c. Manyfestacyon of spyryte is gy
uen vnto euery man vnto his vtylyte / the
worde of wysdome is gyuen vnto one / &
vnto another the worde of connynge / vn
to another faythe / vnto another grace of
helthe / and vnto another operacyon of ver
tue. Et Dauid in psal. Cantabo domino
qui bona tribuit mihi. I shall synge vnto
the lorde the whiche gyueth me of his goo
des. Et Job i. ca. Si bona suscepimus de
manu domini / mala autem quare nõ ſu ſci
pianus. Yf we haue receyued the goodes
of the hande of god Wherfore may we not
in lyke wyse take ỹ euylles. And syth that
it appereth that god hath gyuen vs all the
goodes that we haue. It is good reason ỹ
we loue hym more than these goodes and
aboue them. That is to saye to those more
loonet to lese all the goodes of the worlde
than to breke one of ỹ cõmaũdementes o
god and to lose his loue. For it is wryten
Joh. xiii. Si quis diligit me sermonem
meum seruabit. Siquiꝺ. Qui non diligit
me sermones meos non seruat. That is to
say. Who so loueth me kepeth my worde /
he that loueth me not kepeth not my wor
des. Verba gratia. Yf thou were in turky
& that men set before the an. C. busshels of
golde on the one syde / & the ydolles on the
other and ỹ the kynge of turky sayd vnto
the. I shall gyue vnto the all this golde /
retayne the to be the fyrst of my palays /
do sacryfyce vnto ỹ ydolles / thou sholdest
loue god aboue the golde and honoure of
worlde. For it is wryten. i. corin. vi. Neq;
fornicarii neq; ydollis seruiẽtes regnũm
um possidebũt. Also who sholde laye an. C.
crownes in thy hande for to make a falſe
othe in Jugement or to werke one day in
a feest commaũded / or for to sle a man vn
iustly / thou sholdest loue god & thy neygh
bour better than the golde and the syluer
and rather wyñe nothynge than to breke
his commaundement. Jt wryten Joh. xv.
Manete in dilectione mea si precepta mea
seruaueritis manebitis in dilectione mea.
Dwell ye in my dylecyon / yf ye haue kept
my commaundementes ye shall dwell in
my delecyon. Also yf thou knowest well ỹ
meane to stele the treasoure of thy neygh
bour or to haue his herytage inustly / it is
defended / take it not vpon payne of dam
pnacyon and to lose paradyse. Unde. i. co
rint. vi. Neq; fures neq; auari regnũ dei
possidebunt. Also who soo sholde put fyue
hondred crownes in the honde of a womã
for to haue her company she sholde refuse
them vpon payne of dampnacõn & to lose
paradyse. For to make shorte tale better is
is to obey god & to lese all the goodes of ỹ
worlde than to dãpne his soule. For yf one
loue the goodes more than god: & to leue to

obey vnto god for to haue the goodes he by deth hymselfe vnto dampnacyon. ¶ Example of a ryche man the whiche loued to moche the worlde & bryefly he fel in to hell and all his goodes. It is wryten in the lyfe of saynt Ambrose þ as he yode on a tyme vnto Rome he came to lodge in the towne of tuscie wherin was a ryche man: & whan he sawe so moche of goodes & of seruauntes he axed the sayd man of his estate. The man answered I am happy and glorious in all maners. I haboundе in rychesses. I haue grete company of seruauntes / all þ euer I desyred is well comen to me / ne there came neuer vnto me aduersyte. Whan saynt Ambrose herde these wordes he was moche abasshed and sayd vnto those that were of his company. Aryse and fle we for god is not in this place / haste you chyldren and make none abydynge lest the vengeaunce comprehende vs / and that they ne wrappe vs in theyr synnes / and whan they were a lytell thens þ erthe opened sodaynly and swalowed the sayd ryche man and all his goodes and those thynges whiche vnto hym apperteyned sanke in to hell in suche maner that there ne abode no thynge apparaunt. ¶ Another example how the cursed ryche man the whiche was clothed w̄ purple and lyued delycatyuely is buried in hell. Quere. lxxxiii. A. ¶ Another example of a man the whiche gaue hymselfe vnto the deuyll to thende that he shōlde entryche hym / and the deuyll gaue to hym treasours and baptysed hym in the name of all the deuylles. lx. ¶ Another example of a ryche vsurer the whiche loued his godes more than god of whome he demaūded ayde at his dethe. lxxxvi. f. ¶ Another example of an vsurer the whiche loued to moche his goodes comaunded his soule vnto the deuyl at his dethe / after þ he myght no more possede theym. lxxxvi. g. f. ¶ Thyrdly we shōlde loue god w̄ all our herte more than our faders & moders / & aboue all our chyldren / cosyns / parentes and frendes / and the reason is good. For god is our p̄ncipal fader celestyall the whiche hath made vs & create vnto his ymage and vnto his symylytude. In lyke wyse as it is wryten Genesis nono. Ad ymagynem quippe dei factꝰ est homo. And of as moche as þ soule that he hathe create is more dygne than the body / of as moche more we shōlde loue god & obey vnto his commaundement more sonner than vnto oure fader carnall. Saynt barnarde sayeth. Ecce domine quia me fecisti debeo me amori tuo totum. Thou lorde by cause thou hast made me & create I ought to gyue all in thy loue. And it is wryten eccle. xxxvii. de Dauid. Oe oīm corde suo laudauit deum et dilexit dominum qui fecit illum. Dauid prayed god withall his herte and loued his lorde the whiche hathe created hym. We requyre god euery daye our fader in sayenge þ pater noster. Pater noster qui es i celis. Of good ryght we call hym our fader in as moche as he hath vs made and created / and for as moche as he noury sheth vs with his goodes that he maketh to growe. For he is a good fader þ noury sheth / and in as moche as we hope to possede his herytage that is paradyse as his propre chyldren. For these thynges here and many other we shōlde loue god aboue our parētes. We shōlde loue our faders carnalles naturally and by the commaundement of god / but we shold loue god aboue them. Unde Augusti. Diligendus est genitor / sed p̄ponēdus est creator. ¶ Example of saynt Barbara the whiche loued god more than her fader Dioscorus þ whi wolde haue her ydolatre / she chose more sonner to lose þ loue of her sayd fader & all her worldly goodes & honoures / & that her body were beten / cut / & put vnto dethe than

to lese the loue of god in kepyng one of his commaundementes. Also the loue that we owe and the obedience that we owe vnto our father carnall ought to be in god & for the loue of god. For who so louyth his father or mother more than god is not worthy to go in to paradyse. Vnde augustinus. Quis amat patrem aut matrem plus q̄ me non est me dignus aut qui amat filium aut filiam sup me non est me dignus. And yf any euyll father commaunde his childe to doo ony thyng or to leue of ony thyng wherin he ought not to obeye hym in no maner. Sicut canones precepta domini dei non. yf the sayd children ben in wyse that they may vnderstande and knowe that they of right ought and owe his commaundementes they ne sholde obey vnto their father in it is wryten. Actuū. v. Obedire oportet deo magis q̄ hominib⁹. It behoueth to obeye vnto god more ryght than vnto man & the sayd children synneth more ly and shall go vnto dampnacyon. Vnde legitur in libo supra sententiarū distinc. xxxvii. Scitum enī cū quis fuerit capax precepti dei tenetur ad eius noticiam et obseruationē. It that ye say that a childe is capable of ỳ commaundemente of god it is commaunded vnto hym ỳ he kepe it. And yf the sayd children were not soo wyse that they myght knowe that they offende and that they do the sayd theft in obeyenge vnto their father carnall they do not synne mortally but their sayd father shall bere the synne and punysshyon. Example that a man sholde loue god more than his children & other parentes. Quere in the example of ỳ commaundementes. Iii. a. Another example in Abraham the whyche loued well his sone ysaac but he loued god aboue hym in lyke wyse as it appered whan god cōmaunded hym for to do sacrifyce. Quere in the example of the commaundementes. ii. a

Another example of a father that wolde dampned hymselfe for to gete goodes vnto his sone. Quere. iiii. a. Another example of a father the whiche cursed his sone in hell for that that he was dampned for to gete hym goodes. Quere. iiii. g It is lyke vnto a man to loue so moche his children that he dampneth hymselfe for to gete them goodes such people loueth more the goodes and the children than god. And therfore they go vnto dampnacyon. ✠ E. Fourthly we sholde loue god moche more than our owne bodyes and obey vnto hym and vnto his commaundementes more sooner than vnto our owne body. The reason is good for that that god whiche is full of bounte infynyte hathe loued vs more than his owne body. For he hath endured that his body hath be betten crucifyed and put vnto deth for to redeme vs from helle where all the defended sholde haue defended by ỳ synne of Adam our forme father. Yf thou ne wylt beleue that is it true by symple worde or speche yet studye the scryptures in the chappytres ỳ whiche folowen It is wryten. i. petri. i. cap. Non corruptibilib⁹ auro vel argento redēpti estis de vana vestra cōuersatione paterne traditionis sed pretioso sanguine agni immaculati christi. That is to saye. ye be redemed from your vayne conuersacyon of the tradicyon paternall nor of thynges corruptybles as golde & syluer but by the precyous blode of the lambe Jhesu cryst immaculate. Et legitur. i. petri. iii. Christus semel pro peccatis nostris mortuus est iustus pro iniustis vt nos offerret deo. That is to say. Jhesu Cryst is deed one tyme for our synnes the Just for the vnjust to thende that he offre vs vnto god. Et legitur ad Gallathas. ii. Christus nos redemit. Jhesu cryst hath redemed vs. Et Barnardus dicit. Ecce domine quia redemisti me de

beo me amoꝛi tuo totum et tantum debeo plusquaꝫ quãto tu maioꝛ es me pꝛo quo de disti tepsũ. My lorde foꝛ that ꝯ thou hast redemed me I shoide gyue me all in to thy loue / and I sholde loue the moꝛe than my selfe of as moche as thou arte greter than I foꝛ whome thou haste gyuen thy selfe. Syth it is so that god hath loued vs moꝛe than hym selfe / it is good reason that we loue hym better than our selfe as it is sayd. Example in the appostles the whiche hath loued god moꝛe than theyꝛ owne bodyes / foꝛ some hath endured foꝛ to be slayne / as saynt Barthylmewe / some other to be hecded as saynt Poule / the other crucifyed as saynt Peter / and saynt Andꝛewe. And foꝛ all the paynes that the tyꝛauntes myght do vnto them theyne lefte the loue and ꝯ commaundement of god. Unde ad ro. viii. Quis separabit nos a charitate christi tribulatio / an angustia / an persecutio / an fames / an nuditas / an periculum / an gladi⁹ Saynt Poule sayth What is it that may sepaꝛe vs fꝛome the loue ⁊ charyte of god. Shall it be trybulacyon / anguysshe / persecucyon / oꝛ honger. ⁊c. I am certayne that dethe / ne lyfe / ne deuylles / ne sygnouryes ne may departe vs fꝛome the loue of god. And it is wꝛyten. i. ad coꝛit. xvi. how saynt Poule sayeth. Who soo loueth not Jhesu cryste be he cursed. Si quis non amat cristũ anathema sit. Also he sayth in an other epystle that god hathe pꝛepayꝛed vnto thẽ grete reward the whiche loueth hym. Unde. ii. ad corin. ii. cap. Quod oculus non vidit nec aures audiuit nec i coꝛ hominis ascẽdit que pꝛeparauit de⁹ diligẽtibus se. This auctoꝛyte is declared towarde the ende of this treatyse. xlviii. a. ¶ Example we rede that the herte of a vyꝛgyn was cutte in her body foꝛ the grete loue that she hadde vnto god. Quere in the exemplary at the nombꝛe. lxxv. c. ¶ Another example that Susanne loued better to be slayne ⁊ dyffamed than to bꝛeke the commaundement of god whan the two harlottes dyde say vnto her Of two thynges choyse whiche thou wylt eyther that thou consent that we haue thy company at our pleasure / oꝛ that we make the to be stoned and put to dethe. Quere. lxxxvi. c. ¶ Another example wꝛyten in ꝯ lyfe of faders of a good yonge man ꝯ whiche was bounde all naked in a fayꝛe bedde and there was put vnto hym a fayꝛe woman impudyke all naked foꝛ to make him to doo synne with her / but foꝛ to resyste vnto the synne and to kepe the loue of god ⁊ to obey vnto his commaundement he bote and ete his owne tongue and spette ꝯ blode in the vysage of the sayd harlot the whiche fledde of hoꝛrour. ¶ Example that mary magdaleyne loued moche god / wherfoꝛe god pardoned her all her synnes. Unde Luce. vii. Remittuntur ei peccata multa quoniam dilexit multum. ¶ Another example of a duchesse the whiche loued ouer moche her body and lyued voluptuously ⁊ she dyde stynke. The dyscyple recyteth in his pꝛomptuarye that a certayne duke had a wyfe the whiche lyued so tenderly and so dylycatyuely that she dysdeyned to be bayned in comune waters of ryuers and fountaynes / but her seruauntes gadered the dewe of the skye ⁊ pꝛepayꝛed vnto to her a bayne. Her meetes and dꝛynkes were so delycyously dꝛessed and made that meruayle it was. Her bedde also smelled odoꝛyferously and swete / and as she lyued so / by ꝯ Jugemente of god she was stryken with so grete stynche in her lyuynge dayes that none ne myght abyde the foule ayꝛe of her All her gentylmen and seruauntes left her except one chamberere oꝛ mayden onely / that serued her the whiche ne myght passe by her without hauynge the ayꝛe of some spyces well smellynge ⁊ also as in renyge

admynystred vnto her / and in suche stynke she deyed. ℍ. ¶ Fyfthly we sholde loue god with all our herte / and put our truste and hope in hym more soner & aboue all ꝑ kynges / dukes / erles / lordes / & other men of the worlde / and the reason is euydent / for there ne is in all the worlde soo grete a lorde that may defende vs at the dethe frō our enmyes & kepe vs from dampnacyon and gyue to vs paradyse / there ne is none alonely but god the whiche is replenysshed with goodnes infynyte. And therfore the psalmyst sayeth. ℣Bonum est confidere in domino ꝙ cōfidere in homine. Better thynge it is to put confydence in god than too put confydence in man. Iterū ps. ℣Bonū est sperare in domino ꝙ sperare in pncipib⁹. Better it is to trust in god thā to trust in prynces. Example. Saynt barbara the whiche put her loue / her affyaūce and her esperaunce in god / and not vnto the lordes temporall she was comforted at her dethe of god / and the aungelles baren her soule in to paradyse / and her fader Dyascor⁹ the whiche beheeded her was brent wᵗ fyre celestyal and ꝑ deuylles bare his soule in to hell / his rychelles ne his sygnouryes ayded hym not at nede. So it is better to put cōfydence in god than in prynces and men in whome is no helthe. Unde Dauid in psal. ℣Nolite confidere in principibus nec i filus hominum / in quibus non est salus. And ꝑ prophete Jheremye sayth that the man is cursed the whiche putteth his trust in men and putteth his flesshe / his arme / and his herte / and departeth hymselfe from god. Unde Jheremye. xvii. ℣Maledictus est homo qui confidit in homine / & ponit carnem brachium suum & a domino recedit cor ei⁹. Helyodorus was punysshed of punycyon dyuyne for that / that he obeyed vnto kyng Sceleu⁹ more soner than vnto god whā he yode to take the treasours of ꝑ chyrche of Jerusalem. Quere. lxxxii. b. ¶ Another example how kynge Ezechyas sente to seke counceyle of his sekenes vnto belzabub and he deyed myscheuously / and his messageres were brent with fyre celestyall. Quere. lx. g. For to knowe the deference whan loue is good or ylle / or whan it is mortall synne or venyall thou shalte fynde it in the ix. commaundement. Quere. xlu. c. ¶ Example in Moyses ꝑ whiche loued god parfytely and obeyed vnto his commaundementes more sooner and aboue the wyll of kynge Pharaon / and therfore god loued hym so moche that he spake vnto hym face to face. In lykewyse as it is wryten in the thre and thyrty chappytre of Exodi. ✲

A. ¶ How the commaundemēt of god cōprehendeth vnder it the thre fyrst commaundementes / and the thre vertues theologalles / the whiche ben fayth / hope / and charyte.

IT is wryten in the. xxiiii. chappytre of the gospelles of saynt Johan that our lorde sayd vnto his dysceples. Si diligitis me mandata mea seruate. yf ye loue me kepe my commaundements. yf thou loue god with all thyn herte aboue all thynges thou shalte beleue in hym / thou shall worshyppe hym and shalte gyue hym honour. the whiche is due vnto him / not vnto ydoles / ne vnto thynges create / for it is vnto the creatour vnto whome suche honour is due. Thus thou shalte accomplysshe the fyrste commaundemente of our lorde the whiche is wryten Exodi vicesimo. ℣Non assumes nomen dei tui in vanum. ¶ More ouer yf thou loue thy lorde god aboue all thynges thou shalte sanctyfye / honoure / and kepe the feestes commaunded. And in so doynge thou shalte fulfyll and totally

accomplysshe the thyrde commaũdement of god the whiche is wryten Exo.xx. Sabbata sanctifices. And therfore the dylecyõ of god comprehendeth the thre fyrst commaundementes the whiche vs ordeyneth wel towarde the blysſed trynyte. The fyrst vs ordeyneth anenst the puyſſaunce of god the fader the whiche is of the mageste incomprehensyble. The seconde anenst god the sone the whiche is veryte and wysdom souerayne. The thyrde anenst god the holy goost the whiche is bounte and loue infynyte. yf we ben well ordeyned anenst god the fader/the sone/and the holy goost the whiche is one onely god in trynyte we shall loue hym aboue all thynges/and we shall accomplysshe the thre fyrst commaũdementes the whiche tendeth vnto his dylecyon as it is sayd. ¶Also the dylecyon of god comprehendeth the thre dyuyne vertues theologalles the whiche ben fayth/hope/and charyte with theyr braunches and dependaũces. They ben sayd dyuynes for that/that they doo ordeyne dyuynely the herte of man anenst god. Saynt Austyn sayth in enchiridon. Hide/spe/et caritate colitur optime deus. God is ryght well honoured by fayth/hope/and charite. Fayth kepeth soueraynly veryte. Hope souerayne hyghnes/& Charyte souerayne loue. And it is sayd charyte of chere/vnyte/and loue in god. We se god but by fayth/and by fayth we beleue in hym and loue hym/& we kepe his fyrst commaundement ꝑ whiche is. Vnũ credo de. Also we serue god to haue the good to come/and therfore we put our trust in hym/and we abstayne vs to swere by hym vaynly/and so we kepe ꝑ seconde commaundement. Ne iures vana per ipsum. Also by charyte/fayth/and hope we loue/serue/and honour god/and we kepe ꝑ thyrde commaundement. Sabbata sanctifices. ¶Also we loue god for thre thinges. The fyrst is for the grete and infynyte goodnes the whiche we haue herde say the whiche is in hym and proceedeth of hym/and therto we put fayth. The seconde is for the grete good that we hope to haue of hym after our dethe. The thyrde is for the grete goodnes that he hath done to vs in our creacyon and redempcyon/& that he dooth cotydyally to vs of goodes that he maketh to encrease/& therfore we put our charyte within hym. By these thre thynges we haue fayth/hope/and charyte with god and loue hym with all herte aboue all thynges. The fayth is the foundement of all vertues/for without fayth it is impossyble to please god. Vñ paulus ad hebreos.xi. Sine fide impossibile est placere deo. ¶Also we ne may be saued by good operacions without hauynge fayth Unde ad galath.ii. Nõ iustificatur homo ex operibus legis/nisi per fidem ihesu xꝑi. Et ad gallat.iii. Justus ex fide viuit. The Just man lyueth by fayth. Also for to beleue in god after the fayth and by baptym man is saued/and by defaute of fayth & baptym man is dampned. Vñ Marci.xvi. Qui crediderit et baptizatus fuerit saluꝰ erit/qui vero non crediderit condempnabitur. How men ought to beleue in god & in the artycles of the fayth it is wryten after in the fyrst commaũdement/of fayth cometh obedyence/good desyre/and innocence/relygyon/mundycyte/confyaunce/and chastyte. ¶Also ꝑ synners ne may be saued without hauynge esperaunce or hope that god vnto them pardoneth theyr synnes after the artycle of the fayth ꝑ whiche is. Remissionem peccatorum/and therfore they shold put theyr hope in god. Cain & Judas ben dãpned by defaute of hope. Also we sholde hope ꝑ god shal delyuer vs from our enmyes vysybles & inuysybles in lyke wyse he dyde our forne faders. Vñ ps

In te sperauerunt patres nostri sperauerunt et liberasti eos. Item ps. Quoniam in me sperant liberabo eum: protegam eū quoniam cognouit nomen meum. He hath trusted in me I shall delyuer hym / for he hath knowen my name. Example whan Job was tourmented he sayd that yf god wolde sle hym yet wolde he put his truste in hym. Unde Job. xiii. Example that Dauyd hadde good hope whan in the name of god he slewe ỹ proude puyssaunt man phylystyen. Quere. lxxviii. Also we shold haue hope that god shall gyue vnto vs beatytude and lyfe eternall. Unde ps. Beate omnes qui sperant in te domine. Esperaunce is a fayre vertue of the whiche cometh pacyence / moderaunce / contrycyon / cōfessyon / ioye espyrytuall / and contemplacyon. D. Also without hauynge charyte we ne may be saued / in lykewyse as saynt poule sayth. i. ad Corinthios. xiii. Si liguis hominum loquar & angelorum: caritatem autem non habuero fact⁹ sum sicut es sonās aut cimbalum tiniens. This mater of charyte is wryten here after. iii. ca. Of charyte procedeth loue / pyte / grace / peas benygnyte / and debonayre. Example of charyte. Quere. lxxv. A.

E. Here foloweth the commaundement to loue thy neyghbour. ii.

It is wryten in ỹ gospel of sayntJohan that our lorde sayd vnto his dyscyples. I gyue vnto you a commaūdement of newe / that is that ye loue other in lykewyse as I haue loued you / all men shall knowe in that thynge that ye be my dyscyples / yf ye haue dylyccyon togyders. Unde Joh. xiii. Mandatum nouum do vobis vt diligatis inuicem sicut dilexi vos / i hoc cognoscent omnes quia discipuli mei estis si dilectionem habueritis ad inuicem. Also the gospel sayth that to loue his neyghbour as hym selfe is more greter thynges than sacrysyces. Unde Marci. xii. Diligere proximum tanq̄ seipsum maius est omnib⁹ holocaustimatibus et sacrificiis. For to haue paradyse and to escape the paynes of hell it is requysyte that thou obey vnto god / ỹ whyche commaundeth ỹ thou loue thy neyghbour. Whan a kynge temporall maketh to proclame ony thynge within his realme his subgectes therto obeyeth of drede to haue domage. And god the whiche is kynge of kynges made to preche throughout al ỹ worlde that we sholde loue eche other vpon payne of dampnacyon and to lese paradyse. It is wryten Johannis. xv. Hec mādo vobis vt diligatis inuicem. Et legitur Mathei. xix. Si vis ad vitam ingredi serua mandata. yf thou wylt entre in to the lyfe eternall kepe the commaundementes yf thou drede the furour of a kynge temporall ỹ whyche is transytory / by a more greter reason thou oughtest to drede ỹ furour of god ỹ whyche may sende the in to damnacyon eternal. F. Many thynges ought to moeue vs to loue our neyghboure. The fyrst the whyche is mooste pryncypal and fynall is for to obey vnto god / the whyche cōmaūdeth it vs. Whan a good fader goeth out of the towne he commaundeth vnto his chyldren & vnto his seruauntes ỹ they loue eche other. In lykewyse dyde our lorde Jhesus before ỹ he was crucyfyed / and whan he shall come to the Jugement the mater shal be dyscuted of those the whyche haue done yll vnto theyr neyghbours / and shall be sent in to the fyre of hell yf they be founde ipenytents. Unde Athanasi⁹. Qui mala egerūt ibunt in ignē eternum. The secōde thynge ỹ shold moue vs to loue our neyghbour is the fraternyte naturall that ought to be betwene vs in as moche as we

ben descended of one fader and of one mo der / that is of Adam and Eue / & that natu rally the generacyon procedeth the one of ỹ other / so nature moeueth vs to loue eche other. The thyrde thynge is the fraternyte espyrytuall the whiche is betwene vs in as moche as we ben brodersꝫ systers crysteyns baptyzed of one baptym in one god onely. The. iii. is in as moche as we ben sẽblables the one vnto the other / made and create vnto the ymage of god. Unde. genesis. ix. Ad ymaginem quippe dei factꝰ est homo. Also the dombe beestes loueth theyr semblables. Unde eccl. xiii. Omne animal diligit simile sibi. Also ỹ byrdes of one selfe semblaunce flyeth eteth / and kepeth company togyders / as pygeõs / iparoũes cranes. &c. Unde eccle. xxvii. Volatilia ad sibi simulia conuenunt. Syth that these bestes irreasonables loueth eche other by more stronge reason we shold loue eche other the whiche ben reasonables. Thre thynges pleased vnto the sage Salomon ỹ whiche ben approued before god and man / that is concordaũce betwene bredren & trendes / loue betwene neyghbours / and comentement in mariage / that is to vnderstande the man and the woman. Unde eccle. xxv. In tribus beneplacitum est spiritui meo que sunt probata coram deo et hominibus concordia fratrum / amor proximorꝫ / vir et mulier sibi consentientes. The. v. thyng ỹ whiche shold moeue vs for tõ loue our neyghbour is that we entende to go togyder in to paradyse / & thyder to come there to enioye vs. Unde scriptura. Proximuꝫ diligimus vt cum ipso curramus et cũ ipo ad gloriam perueniamus. Et ambrosiꝰ dicit. Sicut sine via nullus peruenit quo tendit ita sine caritate que dicit via non possimus recte ire. In lykewyse without loue & charyte we ne may goo ryght in to paradyse. Also the aungelles loueth vs & kepeth for to obeye vnto the commaundementes of god / & to thende that we may come in to paradyse with them / & that we may enioy vs togyders. And therfore we sholde loue eche other & that loue sholde not be in syñe in lykewyse as it is wryten. i. ad corin. xiii. Dilectio proximi malum nõ operat. The dylection of thy neyghbour ne dooth none harme.

G. To loue his neyghbour as hymselfe comprehendeth the seuen werkes of mercy / the. vii. laste commaundemẽtes / & the. iiii. vertues cardynals. ii.

It is wryten in the. xxii. chappytre of the gospell of saynt Mathewe and in the. xiii chappytre of ỹ eppystles of saynt Poule vnto the Romaynes. Diliges proximum tuum sicut teipsuꝫ. ỹ. Thou shalt loue thy neyghbour as thy selfe. To loue his neyghbour as hymselfe is vnderstande and expounded in two maners. The fyrst is. All the good that thou woldest ỹ men sholde do to the as well vnto the body as vnto ỹ soule yf thou haddest necessyte / thou shold do it to thy neyghbour yf he had necessyte Unde Mathei. vii. Omnia quecũqꝫ vultis vt faciant vobis homines & vos facite illis hec est enim lex et prophete. That is to vnderstande.) f ỹ thou haddest honger and thyrste thou woldest well that men sholde gyue vnto the to drynke and meet to ete. Or yf thou were seke or sore thou woldest well be vysyted. And yf thou haddest not herbore ne nor lodgynge as the poore pylgrymes thou woldest well that men sholde harbore and lodge the. Or yf ỹ thou were a prysoner thou woldest be redemed. And yf thou were naked thou woldest be clothed. Or also yf ỹ were deed ỹ wolde be buryed. Do in lykewyse to thy neybour yf

he haue necessyte as ꝑ woldest he dyde vnto the in accomplysshynge the werkes of mercy the whiche ben corporelles / & wele shall come vnto the. ¶Example of a man the whiche was drouned in the accomplysshynge the werkes of mercy and his soule went vnto heuen before that his body was colde. lv. B. ¶Another example how freres gaue a cluster of grapes and sent it vnto ꝑ moost of debulyte & weykenes. lxxv. A. ¶Other example that a man sholde do of good whyles that he lyueth without abydynge vnto his heriteres. lxxii. c. d. e. f. Also yf thou haddest necessyte of counceyle espyrytually or of confortе / or to be chastysed & taught / or that men sholde pardon the thy defautes / or that men praye for the or supporte the in thy perfeccyons. In the thynges before sayd thou woldest haue ayde & socoures in thy necessyte. Do thou in lyke wyse to thy neyghboure in his necessyte & thou shalte loue hym as thy selfe / and thou shalte accomplysshe the werkes of mercy as he dyde ꝑ whiche drewe agayne his broder the whiche fell in to fornycacion. quere. lxxv. k. Also ꝑ shalt accõplysshe the fourth cõmaũdement the whiche is wryten. exodi xx. Honora patrem tuum & matrem tuã. J. ¶The seconde expolycyon to loue thy neyghbour as thy selfe is suche. All the yll that thou woldest that men ne sholde doo vnto the (as wel vnto body as vnto soule) thou ne sholdest do it vnto thy neyghbour Unde thobie. iiii. Quod alio tibi odis fieri vide ne tu aliquando alteri facias. Et yso do. dicit. Quod non vis tibi fieri alteri nunq̃ inferas. That is to vnderstonde. Thou woldest not that men bette the: or slewe the / ne do thou it to thy neyghbour / and thou shalt accomplysshe the. v. commaundement of god / ꝑ whiche is wryten Deutero. v. Non occides. ¶Example that haynours that is hateful men slewe a man within the chyrche were diuynely punysshed. lxxix. b. ¶Another example of a man the whiche bette his wyfe and she myscouraged herselfe and dyde moche euyll. lx. J. Also thou woldest not ꝑ men sholde stele thy goodes / or rauysshe or take it away by pyllage or otherwyse. yf ꝑ loue thy neyghboure ne take thou not his goodes inuustly / and thou shalt accomplysshe the. vi. commaundement the whiche is wryten Exodi. xx. Non furtum facies. Also thou ne woldest that men sholde cõmyt lechery in thy wyfe / or with thy doughter yf thou loue thy neyghbour as thy selfe ne commyt thou it in his wyfe / and ꝑ shalt accomplysshed the. vii. commaundement / ꝑ whiche is wryten Exodi. xx. Non mechaberis. Also thou woldest not that men sholde make the to lese thy goodes or heritages / or thy good renõmee for false wytnes & reporte / ne do thou it to thy neyghbour & thou shalt accomplysshe the. viii. commaũdement the whiche is wryten Deutero. v. Non loquaris cõtra proximum tuum falsum testimoniũ. ¶Example how thre persones the whiche forsware them for to impose a false cryme vnto a patryarche were punysshed. lxxxvi. A. Also thou woldest not that men sholde thynke yll vpon ꝑ for to haue thy goodes inuustly / or for to deceyue thy wyfe / ne do thou it vnto thy neyghboure and loue hym as thy selfe / and thou shalt accõmplysshe the two last commaundementes. Unde deutero. v. Non concupisces vxorem proximi tui. &c. Also yf thou loue thy neyghbour thou ne shalte do hym none yll. Qua dilectio proximi malũ non operatur. Ut dicit ad romanos. xiii. Two thynges ben requysyte for to kepe the dylection of thy neyghboure as sayth Ysodore in his boke of dyfference. Scz vt beneficia impensione foueatur et nulla malicia ledatur. That is to say that a man do good vn

to his neyghbour yf he haue necessyte/and also that he hurte hym not by ony malyce Do the thynges beforesayd and thou shalt accomplysshe the. vii. last commaundemẽtes of god/and the werkes of mercy ꝑ whiche thou shalte fynde after in the nombre. ꝓuu. a. b. c.

R. Also for to loue thy neyghbour as thi selfe it behoueth that thou haue prudence/attempraunce/iustyce/and force/they ben foure vertues the whiche ben sayd cardynalles for that/that they teche the man to gouerne hym in hym selfe/and after his neyghbour as ꝑ pope gouerneth holy chyrche by the counceyle of his cardynalles/& a man ne may loue his neyghboure without these foure vertues. For prudence kepeth a man that he be not deceyued of his ennemyes by none engyn/and hym counceyleth and ordeyneth that al that/that he dooth and sayth be in the ryght lyne of reason after the ordenaunce of god ꝑ whiche all seeth/iugeth/and knoweth. Also prudẽce counceyleth to wepe the synnes cõmytted and past/and that a man despyse the prosperytees worldly the whiche ben transytorious/and that a man sholde coueyte to haue the Joyes eternalles. Also prudence maketh to ordeyne the thynges presentes for to lyue after god/& maketh to prouyde for the thynges to come/& also to recorde of the thynges past. Understande ꝑ worde of a wyse poete the whichè sayeth.

Prospice vẽtura/sic est prudens tua cura
Cũ quid vis agere/debes primo bñ videre
An tibi conueniat/liceat simul vtile fiat.
Dña prudẽter/fac finem cerne frequẽter
Primo metire/que finis possit ante venire

A prudent man ought to be wyse or ware to loke about on all partes that he ne be deceyued of his aduersaryes the whiche ben ouer all the worlde. Quia totus mundus in maligno positus est. It behoueth to loke about that a man be not deceyued by amyte carnall and socyall. Quia iam pater patrem iam filius fellit matrem: iam socius socium: iam amic⁹ decipit amicũ. Saynt poule sayeth take hede how ye walke wysely. That is how ye lyue not as dombe fowles but as sages & redeme ꝑ tyme loste vnprouffytably spent & wasted for the dayes ben ylle/& therfore be ye not imprudente but take ye hede what is ꝑ wyll of god. Unde Paulus ad Ephe. v. Videte quomodo caute ambuletis non quasi insipientes sed vt sapientes redimẽtis tempus quoniam dies mali sunt proptereа nolite fieri imprudentes sed intellgentes que sit voluntas dei. Attempraunce kepeth a man that he ne be corrupt by ony cursed loue/or for fere/or Joye/or swetnes. For the man attemprate taketh moderacyon to loue that/that he ought to loue/how he sholde loue/& as moche as he ought to loue. After he dredeth ꝑ that he sholde drede/how he sholde drede/and as moche as he ought to drede. More ouer he taketh no Joye ne delyte but in ꝑ thynge that he ought to haue/as he sholde haue/and as moche as he ought to haue it. And also he ne taketh dolour but ꝑ/that he ought to take/as he ought to take/and as moche as he ought to take. The man attẽprate ne coueyteth ne yet wyll doo thynge wherof he may repent hym in ony maner ne passeth the lawe without measure/and also he putteth hym selfe vnder the yoke of reason and doubteth all the coueytyses of the worlde the whiche ben deuyded in. iii. thynges the whiche are/the couetyses of ꝑ desyres of the body/the couetyse of auarysce/and of the synne of pryde. In these. iii. thyngs there behoueth to put attempraunce that a man be not deceyued. Of the whiche speketh saynt John in the seconde chapytre of his fyrste canonyque and sayeth. Omne quod est in mundo aut est concu-

pisscentia oculorũ aut superbia vite. Force maketh the herte of the man to be lyfte vp on hye aboue the perylles of the worlde & expelleth debylyte of courage and maketh hym stronge to relyste agayne the temptacyons and aduersytees of the worlde/of ỹ body/and of the deuylles. Unde Augusti. Quod fortitudo est amor facile tollerans propter quod id amatur. Also the vertue of force maketh to dyspraysle the felycitees and prosperytees wordely/& not to drede ony aduersytees. Hanc prospera mundi despicere et nulla eius aduersa formidare. Justyce putteth the man in ordre & ryght estate towarde his neyghboure/ for it yeldeth vnto euery man that ỹ whiche is his. after the ryght lyne of reason. It wylleth prouffyte vnto all & noyeth vnto no man. Justyce is sayd of Just. Iusticia dicitur a iusto. For the Just man ne wyll do but reason. Euery vertue the whiche is well done in operacõn is sayd Justyce. Also all ryght and reason is sayd iustyce/but all iustyce is not ryght. For the cursed officers peruerteth iustyce/somtyme by gyftes/somtyme by drede of lordes or by euyll people/or by loue or by hate. Prudence gyueth coũceyle vnto Justyce for it aydeth it/& attemprauñce amodereth it. Saynt Austin sayth that vertue is an equalyte of lyfe soundinge vnto reason. Uirtus est quedam equalitas vite vndiq; consonans rationi. Et iohãnes crisostomus dicat q; virtus anime est recte de deo sentire & recte inter homines agere. Et hieromimus dicit. q; sola apud deum libertas est non seruire peccatis et summa apud deum nobilitas est clarere virtutibus. For to loue god and his neyghbour and for to lyue holyly in lykewyse as men sholde it behoueth to take the maners and condycions of men parfayres the whiche here folowyth.

Here after folowyth the seuen vertues.

Who so wyll knowe the good in lyuyng
The. vii. vertues with theyr braũches also.
As ye shall se here after folowynge.
In them ben reteyned wt many other mo

Fides.

Who that beleueth is obedyent
Chaste/pure/clene/and conkyaunt.
In desyre good and innocent
Ferme in god/not varyaunt

Spes.

The man esperaunt/is pacyent
Hauynge Joye in contemplacyon.
His synnes also/he dooth repent
By contrycyon/and confessyon

Caritas.

The charytable hath pyte
Grace/peas/benygnyte
Debonayrte/humylyte,
Pardon/clemence/lyberalyte

Prudentia.

The prudent loueth god and dredeth
Wenynge always well and truely.
By good counceyle whan hym nedeth
And dysposeth all thynge goodly

Temperantia.

The man attemprate putteth discrecyon
In mete/and drynke/and clothynge
All thynges done by moderacyon
Neyet in speche is he excedynge

Justicia.

The Just man hath equyte,
Correccyon/with seuerite
Lawe/iugement/and verite
Not swerynge from fydelyte

Fortitudo.

The man stronge is ferme and sustraunt.
Constaunt/pacient in bounte
Grete in courage/perseueraunt
Prompt and delygent in sayntyte

The auctour.

¶ Who so these vertues shall lerne & cõe
And them accomplysshe in worde & dede
Unto perfeccyon they shall come
And haue heuen for theyr mede.

¶ Jt wryten in.ix.ethicorum. ¶ Virtuosorum beatissima est vita. Et in scõo ethicorum dicitur quod virtus certior est et melior omni arte. Jtem in eodem capitulo dicitur q̃ois virtus consistit in medio. Jn oibus medium est laudabile.

A. ¶ Jt is commaũded that we loue eche other in lykewyse as god hath loued vs iii.

JT is wryten in the.v.chapitre of the gospelles of saynt Johan ỹ god sayd to his dysciples. Hoc est preceptum meum vt diligatis inuicem sicut dilexi vos. That is to say. My cõmaundement is that ye loue eche other in lykewise as Jhaue loued you For to conexpounde this dylecyon a man ought to knowe that god hath loued vs in many maners/wherof we shall tell fyue.

B. ¶ Fyrst god hathe loued vs ryghtfully before that we loued hym/and not for his prouffyte ne for to haue our goodes/but of his benygnyte for to socoure vs and to saue vs. Jn lykewise sholde we loue our neyghbours before that they do vs good/and not for to haue theyr goodes/but for to socoure them in folowynge god. Unde.i. Johannis.iiii. In hoc apparuit caritas dei nõ quasi nos dilexerimus eũ sed quoniam ipse prior dilexit nos/et misit filium suum propiciatorem pro peccatis nostris.

C. ¶ Secondly god hath loued vs dyscretely. For he hath loued the persones and ỹ saluacion of soules and hath hated and persecuted the synnes/and reproued those the whiche dyde commytte them. Jn lykewyse sholde we do. For yf our neyghboure be entached or spotted with ony vyce we shold de hate his synne & reprehende hym dyscretely. Unde paulus ad galath.vi. Si preoccupatus fuerit homo in aliquo delicto vos qui spirituales estis instruite in spũ lenitatis considerans teipsum ne et tu temteris. ¶ Example that softe correccyon prouffyteth more vnto euyll persones than sharpe Quere in the examplary.lxxiii.a. ¶ Another example how saynt Johan softly dre we a thefe from synne. Quere.lxxii.e. Also dylecyon ought to be without symulacion For who so loueth well chastyseth without faynte. Unde paulus ad ro.xii. Dilectione sine simulatione odientes malum adherentes bono. Thou sholdest loue thy neyghbours in god/and after the vertue of equyte/and not in yll and synne. These the whiche god loueth he chastyseth discretely. Unde apo.iii. Ego quos amo arguo & castigo dicit domin⁹. Et pau.ii.ad thymo.iiii. Argue obsecra increpa omni pacientia et doctrina. ¶ Aquestyon. Who soo sholde demaunde yf the loue of theues and pyllars (were good) the whiche loueth and susteyneth eche other/or of lechoures the whiche loueth theyr folysshe louers as them selfe. The answere. Suche loue is nothyge worthe/for they loue not god/ne theyr neyghbour/ne theyr selfe. They loue not god in brekynge his commaundementes/ne they loue not theyr neyghbour ne them selfe/for they dampne theym selfe. Unde psalmist. Qui diligit iniquitatem odit animam suam. He the whiche loueth iniquyte hateth his soule. Et beatus iacobus dicit. Peccatum cum consummatũ fuerit generat mortem. Jncontynente that synne is consummed & done it engendreth the dethe. That is to vnderstande that it mortyfyeth spyrytually the goodnes of the soule/by the dethe of gylte.

D. ¶ Thyrdly god vs hath loued fructuously / not onely in voyce but of worde / & of operacions. In lykewyse we shulde our neyghbour in doynge the operacyon. For yf a poore man the whiche hath hunger & thyrst all to frosen demaũde the almes. It shall not suffyse to say vnto hym. A poore man thou hast hongre and arte frosen god helpe the. Saynt James sayeth in the.ii. chapytre of his epystle that fayth without operacyon is deed and nothynge worthe. And saynt Johan sayeth illud.i. Joh.iii. Filioli: non diligamus verbo neq; lingua sed ope et veritate. Lytell chyldren / sones and doughters / loue not onely by tongue / and by worde / but by operacyon and verytee. The tree the whiche ne hath but leues & bereth no good fruyte is not good but for to brenne. In lykewyse the persone ỳ whiche ne hath but wordes without operacyons is nothynge worthe Our sauyour Jhesus fyrst dyde and after shewed it agayne by worde. Capit ihesus facere et docere. And in lykewyse shulde we do / for it is wrytten Iacobi.i. ¶ stote factores verbi & nõ auditores tm̃ fallentes vosmetipos. Be ye ỳ doers of the wyll of god & not alonely ỳ herers deceyuynge your selfe. The man ỳ is Justyfyed by the operacyon of ỳ fayth & not alonely by fayth. Some ben frendes of the mouthe / some of the table / some of ỳ purse / & some of operacyon. The frendes of the mouthe promiseth ynough / but they do nothynge in operacion. A fructib⁹ eorũ cognoscetis eos. The frendes of the table loueth eche other whyles ỳ barell of drynke & the feest lasteth / & sayeth well one of the other / but whan there is nomore meet nor drynke the loue defayleth & sayen / it is a myscheuous man ỳ hath all eten & wasted Uñ.eccle.vi ¶ st amic⁹ locus mense & nõ permanebit in die necessitatis. He is frende and felawe of the table & he abydeth not in the daye of nede. Et eccle.xxxvii. ¶ st amic⁹ solo noie. He is a frende alonely by name Also the sage speketh of ỳ sayd frendes. Eccles.vi. ¶ st eni amicus scõm tempus suũ & non in die tribulationis / et est amic⁹ qui conuertit ad inimicitiã / et est amicus qui odiũ et rixã et cõtumelia denudabit. The frendes of the purse ben cosyns as to giue or to lende / but hate and the deuyll it is to yelde agayn. The frendes of operacyon fayleth not at nede and ben sory of ỳ euyll of theyr frende and gladde of his welfare. In nede a man shall se what a frende is. Unde eccle. vi. Amicus si permanserit / firus / erit tibi quasi coequalis / et in domesticis tuis fiducialiter aget / sequitur amicus fidelis fortis protectio / qui autem iuenit thesaurũ / amico fideli nulla est comparatio. A faythfull frende is a grete and a stronge defence / he ỳ whiche fyndeth hym fyndeth a treasour there is noo comparyson vnto a faythfull frende. Also the true frende ought to helpe and remembre his frende at his nede as he shulde do vnto hymselfe. Unde ligit nomo ethicorũ. Amicus se debet habere ad amicum sicut ad semetipsum. God hath vs loued of worde and of operacyon togyders. And in lykewyse shulde we loue our neyghboures.

E. ¶ Fourthly god hath vs loued partyly more than his owne body as before is sayd. Quere. G. Also parfyte men putteth theyr bodyes in daunger of dethe for to saue theyr neyghboures / as dyde a man named Sanctulus. Quere.lxxv.c. Another example of two men that had so grete charyte and amyte togyder that the one wolde haue deyed for to saue the other. Quere lxxv.b.

F. ¶ Fyfthly god hath loued the saluacion of all his ennemyes the whiche wronged hym / and bette hym without that / that he defended hymselfe nor that he answered

Jniury agaynst Jniury he dyde not / but
yelded the good agaynst the yl / & he prayed
for his ennmyes Unde luce. xxiii. Pater di-
mitte illis non enim sciunt quid faciũt. Also
perfite people sholde loue theyr ennmyes in
folowynge god / and they shall haue grete
rewarde in paradyse. Un. math. v. & lu. vi.
Diligite inimicos vestros benefacite his
qui oderũt vos et orate p persequentibus
et calumniantibus vos vt sitis filii patris
vestri q benignus est super ingratos & ma
los. That is to say. Loue your ennmyes / do
good to them that hateth you / & praye for
your persecutours and dyspysers to thend
that ye be the sones inmytatoures of god
your fader.

G. Question. How may I loue those ỹ
whiche hathe bette me or made me to lose
my goodes or my good renowne. The an-
swere. Thou sholdest loue the euyll wyl of
thy neyghbour: but for the loue of god thou
sholdest loue the persones and theyr salua
cyon / and also yf by Justyce thou makest
them to yelde to the thy goodes and to pu-
nysshe the synne of thy neyghbour thou of
fendest not. For Justyce is founded after
god and vnto god / and Justyce appertay-
neth to do punycyon & not vnto ỹ. Wher-
fore thou ne sholdest venge the that god ne
wrothe hym agaynst the. The grete lordes
the whiche wyll not vnderstande for to do
right and iustyce departeth it with ỹ swer
de / and is suffred of god vnto those ỹ whi
che hath good right. Un. catho. Pugna p
patria. The parfite people bereth al aduer
sytees pacyently & dooth good agaynst yll
for the loue of god. Example in saynt Ste
uen ỹ prayed for his ennmyes ỹ god sholde
pardon theym the synne that they dyde to
stone hym. And to thende ỹ his prayer we-
re the soner exalted he set him on his knees
Un acti. vii. Nolitis aũt genub⁹ clamaut
voce magna dicẽs / dñe ne statuas illis hoc
pctiñ. Example ỹ Dauyd wept ỹ dethe
of his enmy Saul ỹ whiche persecuted hỹ
Also he wept at the dethe of his frende Jo
nathas in lyke wyse as it is wryten in the
fyrst chapytre of the seconde boke of kyng-
ges Also we rede in the. xviii. chapytre of ỹ
boke of kynges that Jonathas the sone of
Saul loued Dauyd as his owne soule / & on a tyme he dyspoyled hym of his gowne
& gaue it vnto Dauyd Also Dauyd loued
hym as hym selfe. Also Dauyd wept at the
deth of his neyghbour Abner. Ut habet. ii.
regũ. iii. Also he wept at ỹ dethe of his sone
Absolon ỹ dyde hym warre. Ut habet. ii. re
gũ. xviii. & xix. Also Dauyd wolde do none
euyll to his enmye Saul whan he myght
haue done it / in lyke wyse as is wryten in
the xxvi. chapytre of the fyrst boke of kyng-
ges. This is an example here that we shol
de loue our enmyes for the loue of god. By
these thyngs afore sayd it apereth how we
shold loue our nyghboure.

H. Question. Who is my neyghbour.

By this that god commaundeth to
loue his neyghbour a man may de
maunde. What is it ỹ is my neygh
bour. The answere. That is euery man &
woman / for we sholde loue the saluacyon
of soules & the wele and vtylyte of all per-
sones / & not the yll. Saynt Austyn sayth.
Extẽde caritatẽ per totum orbẽ quia mẽ-
bra christi per orbem iacent. Extende chari
te ouer al the worlde / that is dylection / for
the membres of Jhesu cryst lyeth by the
worlde. God wyll that those of scotlond / of
of fraunce / & of spayne be also well saued
as them of Englonde yf they deserue it: for
all ben membres of god tendynge to salua
cyon. He loueth the lytell as ỹ grete / he thẽ
hath create and is theyr gouernour & pur-
ueyour. Un. sapien. vi. Pusillũ & magnũ

fecit dominus equaliter cura est illi de omnibus. And therfore it behoueth to vnderstande that all ben our neyghboures / but for as moche as we ne may do almes ouer all ỹ worlde it suffyseth to do it vnto those ỹ whiche ben amonge vs after our power This mater is gyuen vnto vs by worde. Luce.x. Homo quidem descēdebat ab ierusalem in iherico qui incidit in latrones. And the euangelyst sayeth that one of the maysters of the lawe demaunded of Jhesu cryst who was his neyghboure / and he answered vnto hym. A man descended frō Jherusalem vnto Jheryco the whiche fel in to the handes of theues the whiche dyspoyled hym and bette hym so moche that he was replenysshed with woundes & left hym as halfe deed / & it befell that a preest passed by and toke none hede. In lykewise a deaken passed ỹ toke no hede. After a Samarytane the whiche passed the countree founde hym and had pyte & anoynted his woundes with wyne and oyle & dyde bynde hym and after ỹ put hym on his mare & bare him in to a stable and gaue two pens vnto the mayster of the stable and prayed hym that he wolde heele hym / and at his retorne he sholde satysfye hym at his wyll After these wordes Jhesus demaunded of ỹ mayster / whiche of them semeth vnto ỹ that hath be moost nere vnto the seke man of the thre the whiche passed by hym. He answered the Samarytan estraunger. And god sayd vnto hym thou hast sayd truely / go and do thou in lykewyse. Saynt Austyn sayth. Omnem hominem oportet intelligi esse proximum qua nemo est cū quo operandum sit male. A man sholde vnderstande as it is sayd ỹ euery man is our neyghbour. For to moralyse vpon this euāgelyst a man sholde vnderstāde that whan a persone is baptysed he is replenysshed with al vertues and with goodes espyrytuelles as yf he descended from Jherusalem that is paradyse in to Jheryco that is in to the fylde of batayle in this worlde the whiche is full of theues those ben synnes the whiche dyspoyleth hym of his good vertues & stryketh hym with many mortall woundes ỹ whiche ledeth hym vnto the dethe of hell that is pryde: auaryce / slouthe / enuy / glotony / yre / and lechery the whiche stryketh ỹ soules whan they consent vnto them / and by the preest and deaken the whiche passed & toke none hede ben vnderstande those ỹ whiche haue no pyte ne compassyon of the pardycyon of soules / and by the Samarytan mysterycordyous ben vnderstande those the whiche remedyeth vnto the helthe & saluacyon of synners as after that Adam hadde synned and was fallen amonge the theues god hadde mercy the whiche hath so moche done that he hath be heeled by the meryte of his passyon and by the holy sacramentes. And our lorde as the Samarytan made to put wyne and oyle in his woūdes. Unum qui letificat cor homunis. That is by confessyon the whiche clarifyeth the conscyence of synners / and the oyle that is the laste vnccyon the whiche heeleth the sekenesses corporelles and espyrytuelles in lykewise as sayth saynt James. And where the Samarytan put the seke man on the mare is Jhesu cryste the whiche bare our synnes on his body at his passyon / and sayd vnto the mayster of the stable that he sholde heele the sayd seke body. That is to vnderstande Jhesus gaue vnto saynt Peter the keyes of the realme of heuen and vnto prelates and pastures vnto whom he sayd Whan I shall come agayne in Jugement I shall pay you your salayres after as ye haue laboured. After the sence morall Jhesus hath be our neyghbour / for he hath healed our gostly sekenesses as the samarytan dyde the corporelles. And those ỹ heleth

synners of theyr synne or socoureth those ꝑ haue nede ben sayd neyghbours.

A. Of the vertue of charyte ꝑ whiche extendeth in all ꝑ cõmaundementes of god.

iiii.

The mayster of the sentences sayeth in his thyrde boke ꝑ charyte is in suche wyse dyffynyed. Caritas ẽ dilectio qua diligit deꝰ ꝓpter se/et ꝓximus ꝓpter deum. Charyte is dylecyon by the whiche god is loued for the goodnes infynyte the whiche is in hym/ and the neyghbour is loued for the loue of god. All the commaundementes of god tendeth for to loue god & his neyghbour as it is sayd. And charyte is none other thynge but to loue god and his neyghbour. Soo charyte is commaunded by all the.x. commaundements and in euery of them. yf thou wylt haue of examples of charyte ꝑ shalte fynde in theramplary. Quere. lxxb.a.b Charite is so noble a vertue that it is cause & moder of all good vertues/ wout it for nothynge seche we other vertues. Un.aug. Caritas est causa & mater oim virtutũ q̃ se desit frustra habeñ ceteta si aũt adsit habeñ oia. Charyte is cause of vertues/for whan we faste/or whan we do almesse/or whã we do ony good operacion god is the cause & the same good dede is done for the charyte and loue of hym. in obeyenge vnto his cõmaundementes/ to thende to be vnyed and conuunct wt̃ hym ꝑ is that he dwell with vs & we with hym. Unde.j.ioh.iiii. Deus caritas est: & qui manet in caritate in deo manet: et deus in eo. Et ioh.xv. Qui manet in me et ego in eo/ hic fert fructũ multũ. q̃ sine me nichil potestas facere. Also whan we loue our neyghbour and ꝑ we do hym̃ good in his nede god is the cause for it is for his sake/ & therfore charyte is cause of vertues. The which charyte is contemned in al the cõmaundementes of god. Also charyte is moder of vertues/for in lykewyse as chyldr̃ procedeth of the moder & haue theyr nourysshement & and techynge/euen in lykewyse ꝑ vertues procedeth of charyte & ben done for ꝑ loue of god/wherfore it is sayd ꝑ moder of vertues/& in ꝑ thynge where charyte lacketh no goostly good is founde/& where it is all goodnes there resteth. Aug. Ubi est caritas quid est qõ possit obesse/ vbi aũt non est q̃d est qõ possit prodesset. Without charyte we ne may walke after god. Uñ amb. Sicut sine via nullus puenit quo tendit/ita sine caritate q̃ dicitur via nõ possimus recte ire. Also charyte is ꝑ fountayn of vertues. Uñ fulgẽtiꝰ eps dicit q̃ caritas est fõs oim ṽtutũ et origo bonorũ mununc̃ egregium via q̃ ducit ad celũ in caritate qui ãbulant nec errare poterit nec timere/ ipa dirigit/ ipa ꝓtegit/ipsa ꝓducit ad regnũ eternum. Charyte is the foũtayne of all vertues for by it they ben arouled/growe/fructyfy/& encreale. It is the natyuyte of al goodnes & the garnysshyge of noblelle. For by it mã is ryche & full of goostly goodes/& lyft vp in noblesse fast by god/it is ꝑ way ꝑ ledeth vnto heuen & wout it we ne may go thyder he ꝑ walketh by charyte can not go out of the way ne drede. Charyte adresseth/defendeth & ledeth ꝑ ryght way. Also charyte is ꝑ rote of al vertues. In lykewyse as sayth saynt Austyn the wordes of the apostle.j. ad thy.vj. Sicut radix oim malorũ est cupiditas/ita radix oim bonorũ est caritas. The rote of the tre be it good or yll extende the humour/her bounte/or malyce by ꝑ braunches and boughes/and also maketh them to growe and to multyply after his nature. And in lykewyse as couetyse ꝑ whiche is rote of all euyll extendeth her malyce in all synnes/in lykewyse charyte ꝑ whiche is the rote of all goodnes and vertues

extendeth her bounte and valour by al ver
tues and maketh them to growe/ to mu-
teplye/and to bere fayre floures/and good
fruytes. For the begynnynge/the cause/&
the rote Wherfore a persone dooth good de
des as the werkes of mercy. It is by cha-
ryte for the loue of god. And yt ony suppor
te the imperfeccyon and the pouerte of his
neyghbour/ ꝑ is for the loue of god by cha-
ryte. Un ad gal. vi. Alter alterius onera
portate et sic adimplebitis legem christi. And
yf he counceyle & confforte his neyghboure
that is by charyte. Uñ. i. ad tessallo. v. Co
solamini in inuicem et edificate alterutrū.
And yf he do iustyce in yeldynge euery mā
his owne/and yf he kepe veryte Wout lyen
ge/& yf he be humble without pride/chaste
without lechery/all is doone for the loue of
god in obeynge vnto hym. Uñ gregorius.
A mor dei nunq̄ est ociosus/operatur eni
magna si est/si autem operari renuit amor
non est. Euery good dede ought to be done
in god/& for the loue of hym/for no vertue
bereth good fruyte before god yf it be not
done vpon ꝑ rote of charyte. Unde grego.
Non habet ramus aliquid viriditatis nisi
maneat in radice caritatis. Et Jheronim⁹
dicit q̄ alia inter fructus spūs debuit habe
re primatuz nisi caritas sine qua cetere vir
tutes non reputabunt esse virtutes ex qua
nascuntur omnia bona.

B. Charyte is a tre that bereth none yll
fruyte/but bereth all fayre floures and all
fayre fruytes so that it is moche worthy to
be praysed/loued/& haūted. That is to say
He the which hath charyte declyneth from
all euyll & dooth all good operacyons. Jux
ta illud psalmus. Declina a malo & fac bo
num. We fynde no peeres in an apple tree
ne crabbes or medelers in a plomme tree.
for it is a good tree that bereth good fruy-
te. Unde mathei. vi. Non potest arbor bo
na malos fructus facere. Also there is noo
theste/lechery. &c. fo̅nde in a good perso
Also he the Whiche hath charyte is not en
uyous of the welthe of his neyghbour. For
saynt Poule sayth. i. ad corin. xiii. Caritas
non emulatur. Also he the whiche hath the
herte enroted in charyte bereth good fruy
Uñ luce. vi. Neq̄ enim de spinis colligunt
ficus/neq̄ de rubo vindemiant buam. In
a thorne men fynde noo fygges/ for it is a
bytter tree/in lykewyse as is enuye. The
fruyte of a tre of enuy is bytter and euyll.
For the enuyous ne dooth but euyll vnto
his neyghboures. And the fruyte of the tre
of charyte is swete and good/for he ꝑ whi
che hath charyte ne dooth but good/also he
the whiche hath charyte ne speketh none yl
wordes/and the enuyous is to the contra
ry. Unde mathei. xii. et luce. vi. Bonus ho
mo de bono thesauro cordis profert bona &
malus homo de malo thesauro profert ma
la. Also in lykewise as men knowe a tre by
the fruyte that it bereth/in lykewise dooth
a man a persone by his operacyons. Unde
luce. vi. Una quecq̄ arbor de fructo suo co
gnoscitur. Et mathei duodecimo. Ex fru
ctu enim arbor cognoscitur. Et mathei se
ptimo. A fructib⁹ eorum cognoscetis eos.
A man can not say that a persone is chaste
whan he is founde in doynge lechery. Un
de mathei duodecimo. Progenies vipera
rum quomodo potestis bona loqui cum si
tis mali. Also that man or woman the wh
che hath charyte enioyeth and delyteth hy
in all goodnes/in all welthe/in all beaute
and in all good operacyons and in veryte.
Un. i. corinthios decimotercio. Caritas
concaudet veritati. Also he enioyeth hym
for to to se the goodnes of his neyghbour
as humylyte/pacyence/chastyte/ deuocy
on/sanctyte. &c. Also he is sory and dyspla
saunt of the harme and aflyccyon of hys
neyghbours after the sa ynge of the appo
stle ad ro. xii. Gaudere cū gaudentib⁹ & fl

re cum flentibus. Also he the whiche hath charyte hath no Joye in hym selfe that he haue ony synne: or yf he go out of ỹ way Unde.i.corin.xiii. Caritas non gaudet super iniquitatem. And the enuyous is vnto the contrary. Also he the whiche hath charyte thynketh non yll/for he hath good conscyence. Unde.i.corin.xiii. Caritas non cogitat malum. He loueth his neyghbour as hymselfe/and he ne wylleth euyll vnto hȳ nomore than vnto hymselfe. And therfore he ne dooth detraccyon ne mockery/and ỹ enuyous dooth the contrary. Also charyte ne may do none yll/for in it is nothynge cõtrary. Unde.i.corin.xiii. Caritas nõ agit perperam/idest aliquid peruersum. For it is all good as it is sayd. Non cogitat malum. Non est ambiciosa. He the whiche ha the charyte is not enuyous to haue ỹ good of another/but yeldeth vnto euery man ỹ the whiche is his. Also it hath no drede seruyle ne worldly/for he ne dredeth that yll come vnto hym for to sustayne & to kepe verye and bounte. He is not as the auaryceous that dredeth to lese his goodes & to offende the worlde. Unde auguſt. Perfecta caritas nec cupiditatem seculi nec timorez Per istas duas ianuas intrat et regnat inimicus. Et legitur.i.ioh.iii. Timor non est in caritate sed perfecta caritas foras mittit timorem: quia aũt timet non est perfectus in caritate. Also he the whiche hath charite beareth pacyently for the loue of god aduersyte/sykenes/and pouerte. Unde.i.ad corin. xiii. Caritas non irritatur oia suffert/oia sustinet patiens benigna est. &c. Charyte is benygne vnto all in generall/for it yelde the good agaynst the euyll. Secundum illud luce.vi. Diligite inimicos vestros benefacite his qui oderũt vos/benedicite maleducentibus vobis et orate pro calumniantibus vos. Loue your ennemyes/do good vnto those the whiche hateth you/blysse them the whiche doo curse you/praye for those the whiche dyspyseth you. Et legit ad ro.xii. Benedicite persequentibus vos/bñdicite & nolite maledicere. Blysse ye those ỹ persecuteth you/blysse ye and curse ye in no wyse. Also he the whiche hath charyte is not proude for ony good that god vnto hym hath gyuen. Quia caritas non inflatur. The charitatyfe is humble/swete & replenysshed with all good vertues ỹ whiche ben kept by charite. And therfore saynt Poule sayeth illud.i.ad corin.xvi. Vigilate state in fide viriliter agite & confortamini et omnia opera vestra in caritate fiant. Wake you and holde you in the faythe/laboure ye strongely and confort you/& all your operacyons ben done in charite. Et legit ad ephe.iii. Caritate radicati & fundati vt possitis comprehendere cũ omnibus sanctis que sit latitudo longitudo sublimitas et profundũ. Be ye enroted & founded in charyte to thende that ye may comprehẽde with all the sayntes what is the longenes or lengthe/or the largenes and brede/or the heyght and the depenes of charyte: The largenes of the tree of charyte is to loue not onely god and our frendes but also our ennmyes. Unde ps. Latum mandatũ tuũ custodire nimis. The lengthe of charyte is perseueraunce in good operacions vnto the laste ende. The hyghnes of charyte is esperaunce to haue remuneracyon in paradyse of good dedes. The perfundyte & depenes is to beleue that the goodes that we haue cometh of god occulte the whiche we ne may se.

C. Without charyte no good espyrituel ne may prouffyte vnto persones. For saynt Poule sayeth.i.ad corinthi.xiii. Si linguis hominum loquar et angelorum caritatem aũt nõ habuero factus sum velut es sonãs aut cymbalum tinniens. That is for to vnderstande in englysshe after ỹ exposytour.

yf that I sholde speke as wysely as all the men in the worlde and the aungelles of heuen/and that by my tongue I myght conuerte all the nacyons of the Infydeles yf charyte lacke in me I may not be saued. My tongue is as he ỹ whiche stryketh vpon an heere or on a clocke/or as he that beteth the water/this prouffyteth nothynge as vnto the saluacyon. The wordes that saynt Poule speketh of hymself ben vnderstande of euery persone. Sequit. Et si habuero prophetiam. And yf it were soo that I hadde the gyft of prophecye as Balaam the which sayd. Orietur stella ex iacob. Et si nouerim misteria omnia. And I knewe all the mysteryes and secretes of the newe and of the olde testament/and all the secretes of god as dide Lucyfer. Et si habuero omnẽ scientiam et fidẽ. And yf I had all ỹ scyence of the bokes of the worlde/and all the faythe of crystendome. Et si distribuero in cibos pauperum oẽs facultates meas And yf I sholde gyue vnto the poore all ỹ goodes that I haue from peny to peny & yf I had an hondred. M. pownde. Et si tradidero corpus meum ita vt ardeam. And yf I sholde gyue my body to soo many afflyccyons ỹ it sholde brenne as saynt Laurence that was rosted/and yf I sholde fast breed and water euery day. Caritatẽ non habuero nichil michi prodest. All these thynges beforesayd sholde nothynge prouffyte as to the saluacyon yf I haue not charyte That is too knowe yf the loue of god or of my neyghbour defayled in me. That is to vnderstande yf I hated my neyghbour in deseyrynge the lolle of his goodes/as to be stollen or rauysshed/or the cuyl of his body as to be bette/slayne/or other yll in brekynge ony of the commaundementes of god. Yf I sholde dye in suche estate without correccion and amendement I shal not be saued/for charyte defayleth in me. Caritas non cogitat malum. Charyte thynketh no yll. For it hathe an holy conscyence. By these thynges aforesayd it appereth that all the lawe and the cõmaundementes of god dependeth of charite/the Whiche is to loue god and his neyghbour.

A. How god defendeth in his commaundementes all euyll wordes/thoughtes and operacyons. And there commaundeth all good operacyons.

Dauid the prophete sayth in the psalter. Declina a malo & fac bonum. Declyne from euyll & do good. This is fro all euyll wordes/thoughtes/and operacions & do good that is all good operacyons. For god it commaundeth. yf thou wilt knowe vnderstande What commaundements all euyll wordes ben defended. the answere. It behoueth to make dystyncccyon yf thy wordes be agayne ỹ dyrecccyon of god/or agaynst ỹ of man yf they ben spoken by delyberacyon ayenst the dyrecccyon of god a man breketh one of the thre fyrste commaundementes. For suche wordes ben blasphemynge or sweringe vnprouffytably god them defendeth by wordes expresse in the seconde commaudemente. Non iures vana per ipsum. And yf they ben wordes berynge honour vnto ydolles god it defendeth in the fyrste commaũdement. Nõ adorabis deos alienos And yf they bere dyshonoure vnto the lawe ctyfycacyon of festes god them defendeth in the. iii. commaundement. Sabbata sacrifices. And yf suche wordes ben ayenst ỹ dilecciõn of thy neyghbour. it behoueth to make dystyncyon of them. yf they ben of falle wytnesse or lyenge god them defendeth viii. cõmaũdemẽt. Nõ loqris extra veritatẽ tuũ falsum testimoniũ. And yf they dyshonour fader or moder/god defẽdeth thẽ in

fourthe commaundemente. Et venerare patres. And yf they ben wordes of threte-nynge to bete or to sle his neyghboure god them defendeth in the. v. cõmaundement. Non sis occisor. And yf they ben of auarycе or pylferye god them defendeth in the. vi commaundement. And yf they ben lecherous wordes god them defendeth in ỹ. vii. commaundement. In lykewyse god defẽdeth euyll thoughtes in his commaundementes. For yf they ben agaynst the dylec-cyon of god they ben defended in one of ỹ thre fyrst commaundementes / in likewyse as it is sayd of yll wordes. And yf they ben agaynst his neyghbour it behoueth to make dystynccõn of suche thoughtes. For yf they ben lecherous and that delectacion and de lyberacyon be therin of wyll for to accom-plysshe the synne / god theym defendeth by wordes expres in the. ix. commaundement Non concupisces vxorẽ proximi tui. And yf they ben of auarycе / thefte / or couetyse god theym defendeth by wordes expres in the tenth commaundement. Deutero. v. Non concupisces rem proximi tui. And yf suche thoughtes be agaynst the honour of fader and moder god them defendeth in ỹ iiii. commaundement. And yf they wyll be-te / slee / or do yll god them defendeth in the. v. commaundement. &c. Moreouer god de-fendeth all euyll operacyõs in his cõmaun-dementes. For in the commaundementes where as he defendeth all euyll thoughtes and wordes / by a greter reason he there de-fendeth the cursed operacyons / & by word-des expres he them defendeth in four com-maundementes. That is to vnderstande in the fyrst. Non adorabis deos alienos. & in the. v. Non sis occisor / & in the. vi. Nõ furtũ faties / & in the. vii. Nõ mechaberis. B. Also god commaundeth all good ope-racyons in his commaundementes / & by wordes expres in two commaundemẽtes ỹ is to vnderstande in the thyrde. Sabata sctifices / & in the. iiii. Et venerare patres And here a man sholde clerely vnderstãde & well note that in all the commaũdemen-tes where god defendeth ne to done to say ne to thynke euyll / he commaũdeth the op-posyte / ỹ is to do / to say / & to thynke good as men may se where he defẽdeth. Ne wor-shyp ỹ no ydoles & straunge goddes. Thã I commaũdethe ỹ thou worshyp one god onely. Ne sle not thy neyghbour ne hate hỹ ne do hym none yll. Than I commaunde the to loue hym. Ne do no lechery / than be ỹ chaste. And be thou no thefe: Than be ỹ lawfull. Ne loue not to moche the goodes of the worlde as doone the auarycyous / & kepe not to moche. Than be thou lyberall / & departe with theym. Be thou no lyer / ne fals wytnes berer Than be verytable. &c. Ne speke ỹ none yll wordes in swet ỹge ne ne lyenge / than bryng thou good wordes & true. Ne thynke thou none yll by auary-ce / or lechery / & than thỹke wel these good thỹges. Also thou sholdest note that where god commaundeth the to do good operaci ons he the defendeth the contrary / ỹ is to do euyll operacyons. Verbi gratia. San ctifye and halowe the feestes commaũded Than doo thou no synnes ne operacyons wherby thou shalt dyshonour theym / loue thy faders & thy moders. Than hate thẽ them not / ne do them none yll. Honour thẽ Than dyshonour them not. Socour them Than fayle them not in theyr nede. &c. By these thynges aforesayd ỹ sholdest vnder-stande than whan ỹ wylt not halowe the festes to go to goddes seruyce / as euenson ges / matyns / & masses yf it be feest cõmaũ ded or solempnel / or whan ỹ wylt not go to ỹ holy water / to the sermons / & processyõs or whan ỹ wylt not honour thy faders / or do almesdedes & werkes of mercy to those the whiche haue nede / or whan thou wylte

do ne say ne thynke ꝑ good that thou shoi
dest doo. Thou goest agaynst some of the
commaundementes of god/and offendest
by the synne the whiche is called obmyssy-
ꝑ is to leue a good dede vndone by slouthe
And therfore thou shalte haue correccyon
and punycyon/and god shall demaunde
of the accompte at the day of Jugement/
as it is wryten. Math. xxv. ☙ Sitiui et nō
dedisti michi manducare. Sitiui et non de
disti michi potum. ☙c. Ite maledicti in
ignem eternum. J haue had honger and
thou ne hast gyuen me to ete. J haue had
thyrste and thou ne hast gyuen me to dry
ke/and therfore accursed goo in to the fyre
eternall. Those the whiche haue not wyl-
led to do the good operacyons/but vnto ꝑ
contrary haue done the yll shall be punys-
shed as thou shalt fynde by the example of
Cayn the whiche slewe his broder Abell.
Quere. lxxvi. a. Or of those ꝑ whiche hath
not wylled to bringe forthe good wordes
but hath blaspheme and periured shal be
also punysshed as thou shalte fynde by ex
ample of the sone of a woman of Jsraell ꝑ
which was stoned for his blaspheme. Que
re. lxi. a. Or of those the whiche haue thou-
ghte yll/as a woman the whiche was dam
pned for a thought lecherous. Quere anō
dred. a. For to abredge those the whiche dys
obeyeth vnto god by operacyon/worde/or
thought shall be punysshed/in lyke wyse
as thou mayst se by many examples ꝑ whi
che be wryten here after in the examplary
of the commaundementes of god.

C. ¶ Questyou vnder what commaunde
mentes ben defended the. vii. deedly sy
nes: and where ben cōmaunded the ver
tues opposytes and contraryes. vi.

The prophete ysaye sayeth in his fyr
ste chapytre. Quiescite agere per-

uerse discite benefacere. Cease you rest yo
to do peruersly and ouerthwartly the syn
nes and cursednesses/for god them defen
deth. Lerne to do well thynges vertuous
for god them commaundeth. For to vnde
stande well the floure of that thynge tha
god wylleth & commaundeth/a man sho
de know that he defendeth in his cōmaun
dementes the seuen sinnes mortalles with
all theyr braunches and dependaunces/
there commaundeth the vertues oppos
tes and contraryes in lyke wyse as it shal
be declared here afterwarde. ¶ And fyrst
for to knowe vnder what cōmaundemen
is defended euery synne it nedeth to cons
der in bryef the intencyon of god in gyuy
ge the sayd commaūdementes/and the i
tencyon of those the whiche go vnto the c
trary. Fyrst yf thou demaunde where is d
fended pryde thou shalt haue answer gen
rall and after perticuler. J answere ꝑ ge
rally that pryde is defended in all & in eu
ry of the. x. commaundementes of god/fo
whan thou brekest ony thou commyttest
inobedyence/and all inobedyence is not
out pryde. Also pryde is defēded general
in all the. x. commaūdementes of god. Se
ba gracia. Whan thou worshyppest ydo
les/or whan thou swerest vnprouffytably
or whan thou brekest the feestes/or ony
the. x. commaundementes thou shewest
pertly that thou ne wylt so moche lowe th
& humble the vnder god as to obey vnto
commaundemente that thou brekest/so
arte inobedient and proude togyders/an
therfore pryde is defended generally in a
the commaundementes. Also all mortal
synne and all offence is commytted by th
synnes of transgressyon or of obmyssyon.
And all the synnes of transgressyon or
obmyssyon be not without inobedyence
inobedyence is not without pryde as it
sayd. So euery persone the whiche cōmy

teth ony mortall synne is proude and in lykewyse inobedyent and soo breketh some commaundementes/ but specyally pryde the whyche is auenst god is defended in the fyrst cõmaundement/and ỹ the whyche is auenst his neyghboure is defended in the iiij commaundement. Secondely yf thou demaunde where auaryce is defended/it behoueth to consyder the entencyon & operacyon of the auarycyous/for yf he loue ỹ goodes more than god and aboue hym he ydolatryseth and breketh the fyrst cõmaundement. And yf he werke on the holy daye by couetyse in doynge suche operacyon he ne sanctyfyeth suche holy day as he ought to do and breketh the thyrde commaundement. And whan he taketh the goodes of another vnustly in ony maner he breketh the syxte commaundement. And whan he ne taketh them in dede but by delyberacyon and consentement of reason them wolde haue he breketh the.x.commaundemẽt Thyrdly of slouthe is behoueth to consider that he the whyche is slouthfull to accomplysshe that/that god commaũdeth/or desygent to do that that he defendeth he offẽdeth in that commaundement where the sayd slouthe or contradyccion is made/as yf he be slouthfull to praye/to serue and to worshyp god after ỹ fayethe receyued in baptysme he offendeth ayenst ỹ fyrst cõmaundement/or yf ỹ sayd slouthe be ayenst god or his sayntes in the dayes of the feest commaunded to sanctyfy the sayd feestes he offendeth agaynst the thyrde cõmaundemẽt And yf the sayd slouthe were agaynst the dylleccyon commaũded anenst his faders and neyghbours he shold offende agaynst the fourth commaundement. Fourthly ỹ synne of yre and ỹ of enuye ben defended in the fyfth cõmaundement/and all theyr braunches and dependences/as shal be declared in that commaundement. Fyfthly of glotony it is to consyder the cause fynall of the excesse/for whan a gredy gloton deslyteth and loueth his wombe and body more than god and aboue hym he cõmytteth ydolatry and breketh the fyrst commaundement as in that shall be declared/and yf he breke the fastes of the solempnytees/or that he excede in drynke or in meet in the feestes commaunded he breketh the thyrde commaundement. Sabbata sanctifices. And at all tymes that he nourysseth his body strõgely in so moche that it moeueth hym to cõmyt lechery he offendeth agaynst the seuenth commaundement/for glotony and lechery ben systers. Syrtely all ỹ sortes and maners of lechery the whyche ben commytted in operacyon ben defended in the seuenth commaundemẽt/and those of the wyll in the.ix.commaundment. And a man sholde note that in all the commaundementes where god defendeth the sinnes he commaundeth the vertues opposites & contraryes/as who wolde saye. Be thou not proude/than be thou humble. Be thou not slouthfull/than delygent. Be thou not to moche holdynge ne auarycyous/than ỹ thou be lyberall. Be thou not enuyous/thã charytable. Ne yrefull/than pacyent. Ne gloton/than sobre. Ne lecherous/than chaste. So it appereth that god commaũdeth the vertues in his commaundementes & defendeth the synnes/the whyche synnes ben too be blamed/and the condycyons of those the whyche commytteth theym that here foloweth.

D. There after foloweth the. vii. mortall synnes defended in the cõmaundementes of god.

¶ Who so wyll knowe the offenders
By the braunches of the seuen synnes
I shall reherce them by orders
And fyrst with pryde that all yll begynnes

¶ Of pryde.

¶ The proude man is dysobedyent
Ypocryte/and grete in bostynge
Apte to euery inconuenyent
Contemnynge & also presumynge

¶ Of auaryce.

¶ The auarycyous is a thefe
Full of gyle/and grete defrauder
Usury and symony to hym is lefe
Sacrylege is he/and also raupysher

¶ Of slouthe.

¶ The slouthfull man is also musynge
Ydle/neclygent/gruynge no force
Vayne/tydeous/delytynge in slepynge
Sluggysshe/vnlusty/an vnthryfty corse.

¶ Of enuye.

¶ The enuyous is full of hate
A grete detractour and full of yll
Dysposed euer to make debate
Full of malyce and euyll wyll

¶ Of wrathe.

The enuyous is a grete thretener
Iniuryous and blasphematour
Also he is a murderer
Dysdaynous/cryer/& full of murmour

¶ Of glotony.

¶ The gloton deliteth in drynke & fedynge
Encombrynge his stomacke with excesse
Full seldon sobre/or yet fastynge.
Puttynge his body to no dystresse

¶ Of lechery.

¶ The lecherous is a fornycatour
¶ Aduoutrer/and defloratour
Sacrylege/and raupysshour
Sodomyte and incestour

¶ The auctour.

¶ Who so wyll do his saluacyon
Fle the mortall synnes seuen
In auoydynge of dampnacyon
Yf he wyll enheryte heuen.

¶ It is wryten ecclesiastici. xxj. Quasi a facie colubri fuge peccata si accesseris adilla suscipient te dentes leonis dentes illius interficientes aias hominum. Fle the synnes as frome the face of a serpent/yf thou approche vnto them they shall take the vi lyons tethe/yͤ whiche ben the tethe of that serpent whiche is synne/the whiche tethe sleeth spyrytuall by dethe of gylt the soule of man. There is not a worse heed than is the heed of a serpent as sayth yͤ sage eccli. xxv. Non est caput nequius super caput colubri. For his tethe/his tongue/& breth ben venymous/the whiche enuenymeth maketh the persones to deye. Also for to speke spyrytually there is nothynge worse vnto the soule than mortal synne/the company of it is nothynge worth/for it ledeth vnto dampnacyon and perdycyon. Unde Ezechielis. xviij. Anima que peccauerit ipsa morietur. The soule the whiche hath commytted mortall synne shall deye spyrytually of dethe eternall without extreme guysshement yf it be not medycyned by penaunce.

A. Here foloweth the fyrst commaundement of god.

O Ne onely god thy creatour
Thou shalt serue/& in hym beleue
And loue hym best with all honour
As nere as grace wyll gyue the leue

Uno credo deū. Beleue in one god onely and loue hym tyght parfytely. It is euyll taken to them that hath done vnto the contrary/in lykewyse as we may fynde by examples. Quere. lvj. c. d. e. In this cōmaundement many thynges ben commaunded and defended.

B. That it is commaunded to beleue in onely god in trynyte & to worshyp hym.

vi.

IT is wryten deutero.vi. Audi Israel/dominus deus vester deus vnus est. O Israell your lorde god is one god. Et legitur marci xii. Unus est deus et non alius preter eum. One god is/and there ne is none other but he. Of neccssyte of helthe it is requysyte to all persones for too put theyr faythe & credēce in god ỹ creature/and not in ydolles and thyngcs created. For it is wryten that without faythe it is Impossyble to please god. Unde ad hebreos vndecimo capitulo. Sine fide impossibile est placere deo. And therfore he commaundeth vs too beleue in one onely god in trynyte. That is to knowe in god the fader al puyssaunt/in lykewyse as sayth saynt Peter. Credo in vnum deum patrem omnipotētem. And in Jhesu cryst his dere sone/in lykewyse as sayth saynt Andrewe. Et in ieſum christum filium eius vnicum dominū nostrum. Also in the holy goost in lykewyse as sayth saynt Barthylmewe. Credo in spiritum sanctum. These thre persones bē one onely god in one vnyte and symplycyte/and not many goddes/for they ben in one selfe substaunce and nature/in one selfe myght/dyuynyte/and glory. Anathase sayeth. Hides autem catholica hec est/vt vnum deum in trinitate/et trinitatem in vnitate veneremur. The faythe catholyke is that we honour one god in trynyte & the trynyte in vnyte. And it behoueth not to confounde the persones ne to separate ỹ substaunce. Neqz confundētes personas neqz substantiam separantes For they ben thre persones deuysed and dystyngued ỹ whiche ben in one substaunce and nature/in one vnyte and symplycyte as it is sayd the whiche ben one onely god. And therfore it is here commaunded to beleue in hym to worshyp/honour/and serue hym/and to gyue the dyuyne honour the whiche apperteyneth vnto hym and not to ydolles. Our blyssed sauyour and redemptour Jesus gyueth it clerely by wordes to vnderstande the whiche ben wryten Mathei.iiij. Dominum deum tuum adorabis et illi soli seruies. Thou shalte worshyp thy lorde god and hym alonely serue. Also it is wryten deuterono.vi. Dominum deum tuum timebis et ipsi soli seruies. Thou shalt drede thy lorde god and hym all onely serue. Examples to worshyp one onely god in trynyte and not many It is wryten in the xviij.chapitre of Genese that as Abraham was at the dore of his tabnacle he lyfte vp his eyen and sawe dyuynely thre aungels in semblaunce of thre persones the whiche de noteth the fader/the sone/and the holy goost/he ranne agaynst them and worshypped them in erthe and sayd. Domine si inueni gratiam in oculis tuis ne trāseas seruum tuum sed afferam paululum aque et lauētur pedes vestri. &c. Tres vidit & vnū adorauit. He sawe thre persones and worshypped one onely god in trynyte. Unto the example of Abraham we shall adoure and worshyppe one onely god in trynyte. Another example wryten in ỹ.xxiiij. chappytre of Exody that our lorde sayd vnto Moyses. Mounte in too the mountayne thou and Aaron/and Nadab/and Abyn/and thre score auncyent men of Israell & ye shall worshyp a ferre of. Another example in Exody that the chyldren of Isra

ell vnderstode that god them vesited and regarded the tourmentes that Pharaon dyde vnto theym/than they fell prostrate on the erthe and worshypped hym. Unde exodi.iii°. Audiētes filij israel q̄ deus eos visitaret et respiceret afflictionem eorum et adorauerunt pron in terram. ⁊c. ¶ Another example wryten in the fyrste chappytre of the fyrst boke of kynges that a man named Helcana departed from his cyte on the dayes establysshed too thende that he sholde worshyp ⁊ doo sacrefyce vnto god. ¶ Another example wryten in the.ix.chappytre of Neemie that after that ỹ chyldren of Israell came agayne frome the captyuyte of Babylon they separated themselfe from people straūgers/and also put them in fastynges/they cladde them in sackes/ they put erthe vpon theyr heedes and worshypped theyr lorde god. ¶ Another example wryten in the fyrste chappytre of Job ỹ whan the sayd Job had herde the wordes of the messengers the whiche came to tell hym that his goodes were lost and his sones slayne/he lyft hym vp and fell prostrate vnto the erthe and worshypped god ⁊ sayd. Nudus egressus sū de vtero matris mee/⁊ nudus reuertar illuc. ¶ Another example wryten in the.vi.chappytre of Danyell the whiche was commaunded of kynge Dayre that none ne sholde demaunde ony thyng of god ne of man by.xxx.dayes/but alonely of the sayd kynge Dayre. And Danyell ne dyde nothynge ⁊ bowed his knees thre tymes on a daye and worshypped his lorde god. ¶ Another example wryten in the seconde chappytre of ỹ euangelyst saynt Mathewe that whan the kynges that came fro the oryent entred in to the hous ⁊ founde the chylde and the vyrgyn Mary his moder they yode on theyr knees ⁊ worshypped hym. ¶ Another example in the.x chappytre of the gospell of saynt John that a man ỹ had be blynde from his natyuyte was enlumyed of Jhesus and after wor. shypped hym. ¶ Another example wryten Mathei. viij. ⁊ marci.i. that whan Jesus descended from the mountayne a mesel a lepre came to hym and worshypped him and sayd. Domine si vis potest me mun dare. My lorde yf thou wylte thou may heele me. ¶ Another example wryten Ma thei.xxviij. that whan the appostles cam to our lorde after ỹ he was rysen they wor shypped hym. ¶ Another example wryten in the.iiij.chapitre of the gospelles of Sayn Mathewe that our lorde sayd vnto Sa than as he tempted hym. Thou shalt wor shyppe thy lorde god. Dñm deum tuum adorabis et illi soli seruies. ¶ Another exa ple wryten in the.xxij. chappytre of the A pocalyps that after that saynt Johan ha seen the reuelacyons of god he fell before fete of the aungell that had shewed them to hym to thende that he myght worshyp hym. And the aungell sayd/kepe the from doynge ỹ. And afterwarde foloweth wor shyp god. Thou shalt be ryght vnnatural to dysknowlege thy god the whiche is th creatour of the heuen and of the erthe q uerneth all the worlde and purueyeth bo to all creatures all thynges as to them ne necessarye. Also thou sholdest be ydolat to giue vnto the ydolles and straunge go des the honoure the whiche apperteyneth vnto the fourmer and creatoure of vs al The scryptures sayeth that the name o god is louable from the oryent tyll vnto occydent. Unde psalm⁹. A solis ortu usq; ad occasum laudabile nomē domini. ¶ So thou sholdest be without entendement and naturall reason for too thynke that stone or a symulacre hathe puyssaunce to gyue the helthe in thy sekenesse or para dyse at the ende of thy lyfe. Also force or p yssaunce procedeth of the creatour as it

wryten Johannis.i. Omnia per ipsum facta sunt/et sine ipso factum est nichil. And therfore beleue in one onely god in trinyte and yf thou therin be ferme and stedfast ÿ shalte be worthy to doo myracles as dyde a preste the whiche entred within the fyre for to approue the faythe and was not brēt Quere.lxi.B. ¶Another example how a good man stedfast in god requyred hym that a mountayne myght be remoued & chaūged frome one place in to another for to conferme the faythe/& his request was herde. Quere.lxj.a. Unto this purpose it is wryten Mathei.xxj. Amen dico vobis si habueritis fidem et non hesitaueritis et si monti huic dixeritis tolle et iactare te i mare fiet. Certaynly I say you yf it be so that ye haue had faythe without doubtynge/& that haue sayd vnto this mountayne take the away and caste the in to the see/it shal be doone.

C. ¶Secondly it is defended to beleue in ydolles & straunge goddes/in errours/ and folysshe credences.

vj.

IT is wryten in the auncyent testament that god defendeth al ydolatres operacions/thoughtes/and workes of infydelyte the whiche these ydolatres speketh/& thynketh agaynst the faythe. Unde exodi.xx.c. Nō habebis deos alienos coram me. Nō facies tibi sculptile neq; omnem similitudinez que est in celo desuper/et que in terra/nec oia eorum que sunt in aquis sub terra non adorabis ea neq; colles. That is to say. Thou shalt not haue straunge goddes before me Thou ne shalt make ydoldes ne statues ne symplytudes what so euer it be in the skye on hye as the sonne and the mone that many haue worshypped vnfaythfully/nor in other thynges the whiche ben on the erthe of the thynges the whiche ben in/waters/ ne vnder the erthe. Thou ne shalt worshyp those thynges ne gyue vnto theym the dyuyne honour/that is that ÿ whiche is wryten before. ¶One onely god with all thyn herte thou shalte serue/and in hym beleue. Thou shalte loue hym with all thyn herte and also thou shalt honour hym. Maledyccyon cometh on those the whiche wyll not beleue in god/and the whiche maketh ydolles vnto whome they adiust and put theyr faythe. Unde deuteronomie.xxvij. Maledictus homo qui facit sculptile et conflatile abhominationem domini opus manuum artificium. And it is wryten Leuitici.xix. Nolite conuerti ad ydola nec deos conflatiles facietis vobis:ego dominus deus vester. Conuert you not vnto ydolles/conflatyles and sculptures/that is that ye make no goddes by blowynges and grauynges as dyde the chyldren of Israel/whan Moyses yode to fetche ÿ commaundementes in the mountayne/they wende to haue made a god of golde and of syluer & they made a calfe the whiche they worshypped & daunced about. Than Moyses was wrothe of the sayd ydolatryse and of the daunces/& he kest doune the tables wherin was wryten the commaundementes and brake thē he made to cease the sayd daunces and called on his party all those the whiche were not there to consentynge vnto whome he sayd that they sholde put vnto dethe al thē the whiche hadde ydolatrised and daunced and that the sonne ne sholde spare the fader ne other parent/for in so doynge they sholde consacre theyr handes in obeyenge vnto god/and so it was doone. For of the people of god the whiche hadde so ydolatryced and daunced there were. xxx. thousande slayne/and by the wyl of god as thou shalt fynde. Exodi.xxxij. Vocem cantantum ego audio dicat moyses. Et cum appropin-

quasset ad castra vidit vitulum & choreas
Iratusq; valde proiecit de manu tabulas
et confregit eas. ¶Questyon. To knowe
yf that it be offence to make and worshyp
the ymages of the sayntes of paradyse for
that before it hath be sayd. Non facies ti-
bi sculptile / nec omnem similitudinem que
est in celo desuper. &c. The answere. We
sholde not worshyp the ymages in lykewi
se as the thynge that we adoure / for that
sholde be ydlatrye / but we worshyp other
thynge that the ymage representeth / as so
me sayne. The ymage is alonely the token
of the thynge that we worshyppe / wherfo
re we offende not. Many folkes haue bro-
ken this commaundement and yet dooth /
as ben the ydolatres the whiche worshyp-
peth and serueth vnto ydolles and gyueth
vnto them ỹ dyune honour / they faythe /
esperaunce / and loue that they sholde gy-
ue vnto the creatoure. These ydolatres bē
excommunycate by the sentence of ryght.
It appereth also by many examples that
they deyed of an euyll dethe / as Egeas the
whiche made to crucyfye sayne Andrewe.
Quere. lvij. c. And Dyascorus the whiche
beheded his doughter sayne barbara. lvij. e
¶Also the prouoste Tarquyn / the kynge
of Perse. Cosydore. Quyncyen. Maxymy
en. &c. In lykewyse as men shall fynde in ỹ
examplary in the fyrst commaundement.
lvij. f. Also the Jewes the whiche wold not
beleue in our saupour and redemptour Je
su cryst / and wyll not worshyppe hym / ser
ue hym / and honoure hym / and abydeth
the cursed Antechryste transgresseth this
commaundement and gooth vnto dāpna
cyon and perdycion perdurable. Also these
sarazyns the whiche worshippeth Mahou
uet the whiche was a man false and here
tyke the whiche is dampned breketh this
commaundement. Also the apostates the
whiche leueth theyr crystendome / or relygi
ous theyr relygyon / or other the whiche
ueth ony thyṅges that they haue promyse
to kepe in crystyanyte breketh this cōma
dement. ¶Example of people the which
hath ben apostates. lviij. a. b. Also wytche
and sorceresses the whiche rideth vpon be
mes / worshyppeth ỹ bucke / and haue ayn
tementes and thynges dyabolykes ben e
communycate of the sentence of right an
synneth mortally and the case is reserue
vnto ỹ bysshoppes. ¶Example of a Jew
sorcyer the whiche mysse counceyled Th
phyle. Quere. lvij. b. Those ỹ whiche vse
wytchcraftes sholde be gretely punysshe
Ut habetur extra de sortilegiis. Ex tuz
q; si imperfectiones sortilegas faciunt ei
si ex celo & sole simplicitate hoc faciunt q
uissimum peccatum incurrum. Et si sacer
dos ex simplicitate hoc fecerit per annu
debet segregari ab altaris misterio. Laic
vero si hoc fecerit quadraginta diebus a
mumone fidelium priuetur et excōicetur
Clericus vero officio & beneficio priuari p
test vt pz i decreto. xxvj. Questione. b. in
dr. Non licet crisiano gentilium tradi
nes obseruare vel elementa colore. &c. A
Jnuocatours of the deuyll of hell and th
se the whiche of hym demaūdeth helpe an
ayde and wylleth his alyaunce / or the wh
che maketh couenaunt with hym / or tho
the whiche vnto hym maketh sacrifyce
honour / and those the whiche maketh hy
ymages / or those ỹ whiche of hym dema
de answere of ony questyon / suche peop
ben excommunycate by sentence of ryg
and offendeth gretely. Also chermours th
whiche gyueth helthe and ayde by wor
incredybles / dyabolykes and folysshe ex
dences / or dyuynours the whiche deman
deth of ỹ deuyll by reuelacyon of ony thy
ge secrete / or ỹ trouthe of thynges to com
breketh this commaundemēt. And those
whiche gooth vnto charmours for to be h

led/or vnto dyuyners to haue reuelacyon
& leueth god vnto whome suche thynges ap
perteneth synneth mortally & renyeth they
faythe/cresme/and baptisme/for they had
renounced the deuyll in sayinge. Abrenũ
tio sathane et omnibus põpis eius. And they
therto retorne. After the olde lawe the dy
uyners were stoned and put to dethe. Un
de legit leui.xx. Cuir siue mulier in quibus
phitonic⁹ vl' diuinations fuerit morte mo
riatur lapidibus obruent es/sanguis eorũ
sit sup illos. Example of charmours ỳ char
meth hogges in tyme of mast ỳ wolues ne
ete them. Quere.lx.a. ¶Example of kynge
Ochozyas that sent to seke coũceyle of his
sekenes at Beezebub/and euyl came vnto
hym/and his messengers were brent with
fyre of heuen. Quere.lx.b. Raymõde sayth
that regularly all suche dyuynement is de
fended & cursed of god and of holy chyrche
as is ydolatry & infydelyte. Unto god alo
nely apperteyneth to knowe the thynges
secretes and to come/and suche people la
boureth to knowe them and also graũteth
the dyuyne thynges whiche apperteyneth
vnto god. The prophete Jheremye sayth ỳ
a man sholde not here suche sorte of people
Uñ iheremie. Nolite audire prophetas ve
stros diuinos & sonniatores & augures ma
leficos qui dicunt vobis/non seruietis regi
babilonis q; mendaciũ prophetant vt lõge
faciãt vos et pereatis. &c. Also people of fo
lysshe belcue that putteth & adwsteth fay
the in crye of byrdes/or in the metynge of
beestes or those that holdeth paynyms cu
stomes as those the whiche kepeth the da
yes egyppcyens or the kalendes of January
in the whiche they do make gyftes the one
to the other in the begynnynge of the good
yere in hauynge many folysshe credences
contrary vnto the faythe catholyke/suche
thynges ben contrary vnto the helthe of ỳ
soules & shold be left. Uñ aug.xxvi.q̃re.vij
Non obseruetis dies qui dicũtur egyptia
ci/aut kalendas Januarij in quibus cãdel
le et quedam cõmessationes/et ad muicem
dona donantur quasi in principio boni ãni
facti augurio aut reliquas menses et tem
pora dies ve aut annos aut lune et mensis
solisq; cursus hora/et qui has quascũq; di
uinationes aut facta/aut auguria/aut ten
dit/aut contendit/aut consẽtit obseruatio
nibus/aut credit/aut ad eorũ domum va
dit/aut in sua domo introducat vt interro
get/sciat se cristianam fidem et baptismu;
preuaricasse/et paganum et apostatam et
dei inimicum/iram dei in eternum incurre
re nisi penitentia ecclesia emẽdatus deo re
reconsilietur. ¶Example of a relygyous
man and of a woman ỳ whiche put faythe
in the songe of a cuckowe/and yll came to
them. Quere.lx.c.d. All maner of myl bele
uynge people sholde drede tempozall puny
cyon and eternall dampnacyon. Jt is wry
ten deuteronomie.xi. Cauete ne forte de
cipiatur cor vestrum & recedatis a domino
seruatisq; diis alienis et adoretis eos/ira
tusq; dominus claudat celum et pluuie nõ
descendant/nec terra det germen suũ pea
tis velociter de terra optima quam domi
nus daturus est vobis. Beware lest by ad
uenture your herte be decepued and that
ye ne departe you from the lorde/and that
ye serue not vnto straunge goddes/& that
ye ne worshyp theym for drede that your
lorde be not wrothe/and that he close not
ỳ heuens/and that the rayne descende not
and the erthe ne gyue his fruyte/and that
ye perysshe not hastely from the londe that
almighty god sholde gyue vnto you. They
the whiche hath broken and froysted this
commaundement sholde not dyspayre thẽ
but they ought for to do penaunce & they
shall be saued how greuous so euer the syn
nes ben the whiche they haue commytted
¶Example in Theophyle Whiche tenped

god and he was saued by penaunce. Quere. lviii. b. Another example of a relygyous the whiche was apostate and harlot & she was saued by penaunce. Quere. cxiij. a. Also those ꝑ whiche desyreth to be saued shold de take the condycion of the pylgrym of paradyse the whiche ben wryten after. xlv. a. b. c. Also people incredibles sholde drede to be sent in to the fyre of hell there to be brēt eternally / the whiche is a tourment moost cruell as it is wrytē afterwarde. ḡre. xlix. b: ¶ Example of a preest prynce of the ydolles the whiche is in the fyre of hell. Quere. lvij. a.

A. ¶ Thyrdly all the artycles of the fayth ben here commaunded to beleue in lyke wyse as the chyrche beleueth and holdeth. vii.

Athanasius sayth. Quicunqz vult saluus esse ante oīa opꝰ est vt teneat catholicam fidem Quam nisi quisqz integram inuiolatāqz seruauerit absqz dubio ineternum peribit. Euery persone the whiche wyll be saued it is requysyte before all thynges that he holde the faythe catholyke / the whiche yf euery one ne kepe hole without doubt he shal perysshe in perdurabylyte. All good catholykes sholde beleue in one onely god in trynyte as it is sayd before. And who soo beleueth in god stedfastly it behoueth that he beleue in all his operacions / as in ꝑ creacyon of heuen and of ertth and in his sanctyfycacyons / as in the holy chyrche. Wherfore ꝑ artycles of the faythe ben here commaunded the whiche dothe folowe.

¶ Saynt Peter sayeth. ¶ Credo in vnum deum.

Who so wyll beleue stedfastly
In the faythe of crystyente
Beleue in one god alonely
Thre persones in vnyte.
¶ Agayne sayntꝑ Peter sayth. Patrem potentem. And saynt Andrewe sayeth Et in iesum christum filium eius vnicum dominum nostrum. And saynt Barthymewe sayeth. ¶ Credo in spīm sanctum. Unū crede deum personis hunc forma num. Sunt pater natꝰ neuma sacerdos vnus.
That is in the fader all puyssaunt
And in the holy goost also
And in Jesus his dere infaunt
As crysten men sholde do
¶ Also saynt Andrewe sayth ¶ creatorem celi et terre.
And this onely god in trynyte
The heuen the ertthe and the see
And all other thynges made hath he
For the confoꝛte of our humanyte
¶ Saynt Mathewe sayth. Sanctam ecclesiam catholicam.
In holy chyrche also beleue
By stedfast faythe and deuocyon
As nere as god grace the shall gyue
Yf thou entende to haue saluacyon
¶ Agayne saynt Thomas sayth Sctām cōmunionem. And saynt Symon. Remissionem peccatorum.
And beleye that all good crystyens
Haue with the sayntes communyon
Of all good dedes by the sacramentes
And of theyr synnes remyssyon
Saynt iude sayth. ¶ Carnis resurrectionem
And whan ꝑ aungell his horne shal blowe
All that ben deed shall appere
Lye they in erthe neuer so lowe
In body and soule entere
¶ Saynt Mathew sayth. Uitā eternam
And those the whiche hath lyued wele
In to paradyse shall ascende

The euyll also grete payne shall fele
In hell euer withouten ende
¶ Saynt James the more sayth. Qui cõ
ceptus est de spiritu sãc to natus ex ma
ria virgine.
Beleue also by grete veryte
In Jhesu crystes humanyte
Conceyued of the spyryte holy
And borne of the vyrgyn Mary
¶ Saynt John sayth. Passus sub põtio
pylato crucifixus mortuꝰ et sepultus.
And saynt Thomas sayth. Descendit
ad inferna.
After this he suffred gretely
On the crosse for vs to deye
And than buryed by Joseph the good
Streyght in to the helles he yood
¶ Also saynt Thomas sayth. Tercia die
resurrexit a mortuis. And saynt James
the lesse sayth. Ascendit ad celos sedet
ad dexteram dei patris oipotentis.
On the thyrde day he dyde aryse
And in to heuen ye shall vnderstande
He reascended in moost goodly wyse
And sytteth on his faders ryght hande
¶ Saynt Phylyp sayth. Inde venturus
est iudicare viuos et mortuos.
He hath promysed as we rede
On domes day to come agayne
To Juge the quycke and the dede
Some to blysse and some to payne
Hec est fides catholica quam nisi quisq;
fideliter firmiterq; crediderit/ salu⁹ esse
non poterit.
Who so his soule thynketh to saue
Entendynge here after to come to blysse.
Parfyte faythe must he haue
In one artycle he may not mysse

The persone the whiche wyll be
laued ought to be stedfast/ sta
ble/ and immouable in ỹ fayth
for it is the foundement vpon
the whiche men edifye ỹ other vertues for
to multyply them in goodes espyrytuelles
and for to mounte in to paradyse. Unde ad
collocenses. i. In fide litis fundati stabiles
et immobiles. Be ye founded in the faythe
stable and immouable. ¶ Also we rede of
a wyse man the whiche edyfyed his house
vpon a stedfast stone/ and the rayne desce
ded and the windes and the waters strake
agaynst it and it fell not/ for it was so wel
founded. Unde mathei. vij. Descẽdit plu
uia et venerunt flumina/ et flauerunt ven
ti et irruerunt in domum illam et non cecꝫ
dit/ fundamenta enim erant super petrã.
The raynes descended/ that is ỹ tourmen
tes and aduersitees the whiche descendeth
from the heyght of the ayre. By ỹ waters
the whiche cometh ben vnderstande ỹ per
secucyons of the ryche puyssauntes. And
by the wyndes the whiche bloweth ben vn
derstande the fauours of the worlde/ or ỹ
Inurryes/ thretenynges/ and vnlust lan
guages ỹ whiche stryketh agaynst ỹ hous
belongynge to the Just by dyuers tempta
cyons. And it fell not frome good purpose
by delectacion/ consentement ne good ope
racyon/ for it was founded vpon a stone/ ỹ
is ỹ faythe of god. Saynt Poule sayth in
his epystles. In oibus sumẽtes scutũ fidei
i quo possitꝭ oia tela nequissimi ignea extingue
re. For to resyst agaynst ỹ temptacyons of
ỹ deuyll it behoueth to haue stedfast faythe
And a man sholde note ỹ faythe wout ope
racyon is deed & of no value/ & as the body
is deed whan ỹ soule is departed. Uñ. Job
ii. Sicut corpus sine aia mortuũ est ita & fi
des sine opibus mortua est. ¶ Example of
some ỹ hath ben sure in ỹ fayth. q̃re. lxi. a. b
B. ¶ Moche people gooth to dãpnacion &
perdycõn for lacke of faythe as lollers & he
retykes that holdeth & beleueth some thyn
ge ayenst ỹ artycles of the faythe/ & instru
eth ỹ syple folke so to beleue/ suche people

ben excommunycate by sentence of ryght. Ut habetur extra de hereticis. Excōmunicamus. And is a case reserued vnto the bysshoppes. Also all those the whyche hath put faythe and credence vnto the sayd heretykes in reputynge them to be good and to haue good faythe/and all those the whyche defendeth theym of dede and of worde ben also excommunycate. Also many heretykes haue ben yll reproued for that ỳ they haue erred agaynst the artycles of ỳ fayth Fyrst Manycheus erred the whyche sayd ỳ there were two goddes/the one good and the other badde/and that the good badde created the thynges inuysybles and the yll the thynges vysibles. Agaynst this errour saynt Peter sayth. Credo in vnum deum patrem omnipotentem creatorē celi et terre. Secondely Arryanus erred the whyche sayd that Jhesu cryst was a creature created lesse after the dyuynyte than god ỳ father. Ayenst this errour Anathasius sayth. Hiuus a patre solo est nō factus nec creatus/sed genitus. Equalis patri secundum diuinitatem: minor patre secundum humanitatem. Thyrdly some grekes haue erred the whyche sayd that the holy ghoost was creature and not god. Agaynst this errour was made in the symbole. Qui cum patre et filio simul adorat et conglorificatur. Fourthly Sabellius erred the whyche put the confusyon of the persones without to dystyngue theym and sayd that the fader was somtyme the sone and somtyme the holy goost. Agaynst this errour Anathasi? dooth saye. Hia est enim persona patris alia filii/alia spiritussācti vna est duunitas. Fyfthly the Jewes and sarazyns erred ỳ whyche beleued not in Jhesu cryst & gooth agaynst the artycles of the faythe. Sextly Jacobyte and Nycolayte erreth/for they beleue otherwyse in the sacrament than ne dooth ỳ holy chyrche Romayne: Seuēthly the Grekes erreth the whyche denyeth that the holy chyrche Romayne ne is the chyef and the maystresse of al chyrches. Agaynst this errour was put in the symbole. Apostolicam ecclesiam. Many other heretykes haue erred agaynst the faythe the whyche I leue by cause of shortnes. Examples of heretykes. And fyrst example that ỳ deuylles kepte an heretyke from brennynge but whan the body of Jhesu cryste was brought they ne myght kepe hym. lxx. a. Another example that a cautelous heretyke was brent of a fole. lxx. c.

A. Fourthly of the effecte of the. vii. sacramentes the whyche ben comprehended vnder the artycles of the faythe. vuj.

IT is wryten that our lorde sayd vnto his dysciples that they sholde go through out the worlde to preche ỳ gospell ỳ is all holy after our faythe. He the whyche hath beleued in god after the faythe and hath accomplysshed that the whyche is wryten in the gospell and hath ben baptysed shall be saued. And he the whyche hath not beleued shall be condampned. Un. mar. xvi. Euntes in mundum vniuersum predicate euangelium omni creature. Qui crediderit & baptisatus fuerit saluus erit/qui vero nō crediderit condempnabitur. After the lawe catholyke and the holy scryptures we beleue that these synners haue remyssyon and pardon of all theyr synnes by the grace & mercy that god hath gyuen and instytued vnto those the whyche worthely and holyly receyueth the holy sacramentes instytued and ordeyned in his chyrche/the whyche holy sacramentes ben conteyned and hol

comprehended vnder these artycles. Cre do sanctam ecclesiam catholicam / sanctorum communionem remissionem peccatorum. And they ben seuen the whiche folowen. That is to knowe Baptysme / penaūce / confyrmacion / vnccyon / ordre of preste hode / eucarystie / and maryage. After the scryptures these sacramentes ben Instytued for to hele those ꝑ ben seke by the Infeccyon of synne. The chyrche is an apotycary or as the hous of a prudent phesycyen the whiche is furnysshed with all good medycynes agaynst all sekenesses for to gyue helthe. The seke man is the synner / the phesycyen is Jhesu cryst / the mynyster of the medycyne is the preste / the entrayte the lectuary / and apotecareryes is the vertues of the sacramentes. The synner hath many sekenesses / the fyrst that cometh in to this worlde is synne orygynall / agaynst ꝑ whiche is the sacrament of baptysme for to hele it. The seconde sekenes is venyall synne agaynst the whiche is instytued the oyle of ꝑ last vnccyon. The thyrde sekenes is mortall synne / agaynst the whiche is instytued the sacrament of penaunce. The.iiii. sekenes is debylyte or weykenes of faythe / agaynst the whiche is instytued confyrmacion. The fyfthe sekenes is ygnouraunce of thynges verytables / agaynst the whiche is instytued the sacrament of the ordre of prestehode / for he the whiche receyueth it ought to be a clerke & sage for to instructe. The fyfte is the concupyscence carnall of voluptuous people / agaynst the whiche is instytute the sacrament of maryage. The seuenth is affeccyon dysordynate in thynges blynde and defaylynge / agaynst the whiche is the sacramente of eucharystye. or body of our lorde. Also the seuen sacramentes gyueth grete grace vnto synners / for they do here effecte. By the grete grace that almyghty god hath gyuen within the effecte of the sacrament of baptysme well receyued all gylte is effaced & put awaye. that is orygynall & all synne actuall / mortall / and venyall. And this sacrament gyueth grace and also all vertues as wel theologalles as moralles / and yf it ne gyueth them as vnto the vsage / yet it gyueth thē as vnto the habyte. Si non dat quantum and vsum ad minus dat quantum ad habitum. Jsta est sentencia consilij generalis Ut habetur in constitutionibus domini clementis extra de sūma trinitate et fide. ca. c Fidei catholice. Also the effecte of the holy sacrament of baptysme gyueth an affynyte espyrytuall the whiche is so ryght parfytely grete that it letteth maryage / soo that the baptysant and the godfaders and godmoders and gossippes ne may haue in maryage ꝑ baptysed. Also baptysme openeth the gates of paradyse and maketh hym to possede / and maketh hym to be perteyner in the pallyon of our sauyour and redemtour Jhesu cryst. Quia omnes qui in christo baptizati sunt christum induunt. Ut dicit paulus in suis epistolis. This sacramēt of baptysme is requysyte of ꝑ necessyte of helthe. For it is wryten Johannis tercio. Nisi quis renatus fuerit ex aqua & spiritu sancto non potest introire in regnum dei. Who so hath not be goten agayn / or newly borne / regenerate / or wasshed from synne orygynall by water and by the holy goost ne may entre in to the realme of god. Also as sayth the holy euangelyst saynt Marke Jt is requysyte that we be all baptysed in lykewyse as it hath ben sayd and declared here tofore.

B. The effecte of the sacramente of penaunce well taken in contrycyon / confessyon / satysfaccyon and purpose noo more to retorne vnto synne dooth many goodnesses vnto ꝑ soule of euery man and woman contryte for theyr synne. The fyrst is that

it waſheth/puryfyeth/ and maketh clene the ſoule from the fylthe of ſynne. The ſe-conde that it effaceth/adnychylleth/ & ma-keth to put in forgetfulnes all venyall and mortall ſynnes. The thyrde that vnbyn-deth and lowſeth the lynes of the deuyll & of ſynne/and taketh ỹ ſoule from her vyle ſeruitude. The fourth goodnes that the ſa-crament of penaunce dooth is that it ma-keth the appoyntement of the diſcorde ỹ whiche was betwene god & man by ſynne. The fyfthe that it maketh man to be the ſone of god and of grace that was by ſynne the ſone of yre and of the deuyll by Imyta-cion. The ſyxte goodnes ỹ penaunce dooth is that it recouereth and maketh to come a gayne the good vertues and operacions ỹ whiche had ben done in theſtate of grace ỹ whiche were put in forgetynge and loſt by mortall ſynne. The ſeuenth goodnes that penaunce dooth is that it maketh a man to be the membre of god and of the chyrche & maketh hym to be pertener and gadred in the good dedes of ſayntes/ for by mortall ſynne the man is ſeparate frome god and from his ſayntes. The.viij. goodnes that the ſacrament of penaunce dooth is that it vnbyndeth and diſchargeth man from da-pnacyon and perdycyon. The nynth good nes is that it openeth paradyſe vnto ỹ ſyn-ner and maketh hym to haue the lyfe eter-nall and to reygne with god. All ſynners ſholde receyue this ſacrament in grete fay the/humylyte/and reuerence/for by ỹ gre te grace that is in it all ſynnes ben pardo-ned/in lykewyſe as ſayth holy ſcryptures in many places. It is Wryten Mathei.iij. Facite fructum dignum penitentie. Ma ke ye fruyte dygne of penaunce. Et legitur Ezechielis.xviij. Si autem impius egerit penitenciam ab omnibus peccatis ſuis que operatus eſt et cuſtodierit vniuerſa precep pta mea et fecerit iudicium et iuſticiam vi-ta viuet/et non morietur/omnium iniqui tatum eius quas operatus eſt non recor-bor. That is to ſay. Yf the ſynner wyl do p naunce of all his ſynnes that he hath com mytted/and after that he hath kept all my commaundementes/& that he hath doon Jugement and Juſtyce whiche is to yeld vnto euery man that the whiche vnto hym apperteyneth he ſhall lyue in lyfe eternal and ſhall not deye in dampnacyon/nor I ſhall neuer record ne remembre none of ſynnes that he hath commytted. And it is wryten Eyechyelis.xxxiij. Nolo mortem impii ſed vt conuertatur a via ſua & viuat Sequit poſt iuſticia iuſti non liberabit eu in quacunqz die peccauerit/& impietas ip non nocebit ei in quacunqz die conuerſus fuerit ab impietate ſua. That is to ſay. I wyll not the dethe of the euyll ſynner/bu that he be conuerted from his curſed wey and ỹ he lyue/and it foloweth. The Juſ-tice of the iuſt ſhall not delyuer hym in on daye that he hath ſynned/and the ſynne the wycked man ſhal not noye hym in on daye that he cõuerteth hym from his cur nes: and therfore the ſynners ben not to dyſpyſed. For ſuche one ſhall be this day euyll the whiche peruauenture ſhall be mor we a good penytent and of the nom bre of the ſaued. Example in of the ſyn-ner publycan ỹ whiche in ſhorte tyme was Juſtyfyed and better than the pharaſe whiche dyſpyſed hym/in lyke wyſe as it wryten in the.xviij.chappytre of the goſpe les of ſaynt Luke. Another example the thefe zacheus the whiche at the begyn nynge was euyll and in ſhorte tyme was conuerted and a good man in lykewyſe a it is wryten in the goſpelles of ſaynt Luk Alſo Theophyle. Thais. Mary magdale ne in ſhorte tyme conuerted them/and ma ny other examples ſemblables ſhall be fo de by the table of the examplary in the fy

tre of penaunce. It is wryten in the.xviij. chaptre of ỹ gospelles of saynt Mathewe that yf a man hadde an hondred shepe and that one of them were lackynge/ he wolde leue the.lxxxix. too seche that one/ and yf he may fynde hym he wyll enioye more of that shepe than of the other whiche hathe not gone out of the way. Also Joye shal be made in heuen vpon a synner the whiche hathe done penaunce. Vñ Luce.xv. Gaudium erit in celo super vno peccatore penitentiam agent q̃ super nonaginta nouem iustis qui non indigent penitentiam. Also the publyke synners and the manyfest harlottes the whiche cometh vnto penaunce and reknowlege theyr defautes shal be more sooner saued than ỹ deuout people that Justyfyeth themselfe and reknowlege not theyr synnes. Unde. Math xxi. Amen dico vobis quia publicani et meretrices precedent vos in regno dei/ venit enim ad vos iohannes in via iusticie et non credidistis ei/ publicani autem et meretrices crediderunt ei. ⁊c. By theffect of the sacrament of confyrmacyon well taken the venyall synnes ben pardoned. The holy goost fortyfyeth the persone in the faythe and assureth hym from fere. Grace newly therin is gyuen/ and the auncyent therin is augmented. By theffect of the sacrament of vnccyon well taken the venyall synnes ben forgoten/ and the mortalles ben pardoned. This sacrament gyueth medycyne ⁊ helth vnto the body and vnto the soule/ ⁊ perseueraunce in good operacyons/ it multyplyeth and augmenteth grace goten and gyueth grace of newe/ also it defendeth from the enemye. Of this sacrament it is wryte Jacobi.v. Infirmatur quis ex vobis induat presbiteros ecclesie vt orent super eum vnguentes cum oleo sancto ⁊ alleuiabit eũ dominus a languoribus suis et si in peccatis sit dimittentur ei. yf ony of you be seke call for the prestes of the chyrche to thende that they praye ouer hym in anoyntinge hȳ with the holy oyle and our lorde shall lyght hym of his lãgoures/ that is of his sekenes And yf he be in synnes they ben forgyuen hym. And the psalmyst in the persone of ỹ synners sayth. Miserere mei domine quoniam infirmus sum sana me domine quoniam conturbata sunt ossa mea. Lorde haue mercy vpon me whiche am dyseased hele me/ for all my bones ben troubled. The sacramẽt of ordre is of purete/ clennes/ scyence/ prudence gyuen vnto prestes for to Instruct the people/ for admynystre the sacramentes/ to bynde and to vnbynde ỹ sȳners. The sacrament of eucaristie that is ỹ sacrament of the auter is god in fourme of breed and of wyne the whiche gyueth grace vnto all folke and lyfe eternal in lykewise as it is requysyte. Unde ioh. vi. Hec est panis de celo descendens/ vt si quis ex ipso manducauerit non morietur. Here is ỹ bre de descendynge from heuen to thende that who so eteth of it shall not deye. Iterum legitur in eodez capitulo. Ego sum panis viuus qui de celo descendi/ si quis manducauerit ex hoc pane viuet in eternum/ ⁊ panis quem ego dabo caro mea est pro mundi vita. That is to say. I am the breed of lyfe that am descended from heuen/ who so eteth of this breed worthely ⁊ in suche wise deyeth shall lyue in pardurabylite/ and the breed that I gyue is my flesshe for the lyfe of the worlde. Example that a bysshop sawe a preest clere/ fayre/ and shynynge in grete glory as he songe masse. quẽ. lxxxvij a. Another example that a bysshop sawe vpon an ester day some men confessed the whiche were meruayllously whyte/ and ỹ other blacke. lxxxvij.c. It is a grete thynge to receyue his creatoure in the estate of grace for it is vnto the saluacyon of the soule. And those ỹ whiche receyueth it vnwor-

thely it is to theyr dampnacyon. Und. j. ad corin. xi. Qui enim manducat et bibit indigne iudicium sibi manducat et bibit. ¶ Example Judas receyued it vnworthely too his dampnacyō. ¶ Another example/two prestes receyued theyr maker vnworthely & they were punysshed dyuynely. xxxvii. ¶ Another exāple of a preste fornycatoure ỹ whiche deyed sodaynly as he wolde synge masse. lxxxiii. D. ¶ The sacrament of maryage is the coniunccyon of man & woman for to multyply ỹ worlde/for to auoyde synne/and for to loue and prayse god in heuē and in the erthe. Some kepeth theyr maryage and they shall haue in paradyse retrybucyon/and those the whiche breketh it shall haue punycion/in lyke wyse as men shall fynde by the scryptures. xxxvi. a. And by examples. lxxxxi. a. b. The sacramentes before sayd bereth in them grete effecte/for without them these synners ne may be vnbounde of synne nor saued/and therfore we sholde receyue them worthely and holyly. The ben sayd holy also for by theym these synners ben sanctyfied in lyke wyse as we beleue. &c. ¶ Example that a curate sholde not tary to admynyster the sacramentes of the chyrche whan his parysshens ben seke and call for them.

¶. ¶ It is wryten in the ende of the fyrste boke of the dialogue of saynt Gregory that a fader of an housholde was seke nygh vnto the dethe & he sent to fetche the rectour of ỹ parysshe a worshypfull preste named Seuerus the whiche was founde occupyed in cuttynge his vyne. And the messengers sayd to him ỹ theyr mayster prayed hi ỹ he wolde come ryght hastely to hym to ỹ ende that he myght pray for hym / that he myght cōfesse hym/& that he myght do penaūce or he deyed. The whiche preste sayd to the sayd messengers. Go ye before I wyl come after you / & he taryed a whyle or he departed to make an ende of a lytell thynge the whiche was lefte of his operacyon. Whan he had ended he put hym on ỹ way to goo vnto the sayd seke man / and in the way he founde the sayd messengers ỹ whiche ranne towarde hym: and vnto hym sayd A preste Why haste thou taryed soo longe trauayle the no more for he is departed. whan he herde them say so he was moche sory/and so all weppynge he came to ỹ sayd body that was deed and there he fell prostrate vnto the erthe in weppynge and waylynge and saynge that he was hompcyde of the sayd deed body. And as he wept the soule of ỹ sayd deed man came agayne vnto the sayd body. And whan they the whiche were present sawe that of grete Joye and admyracyon that they hadde they token them to wepe/the whiche hym demanded where he hadde ben and how he was comen agayne. He answered the deuyll ledde me the whiche were as men ryghtdeous and blacke from whome yssued out of theyr mouthe and nosethyrlles fyre and flambe soo that myght not endure/and they ledde me by derke places sodaynly fayre vysyon an aungell as a fayre young man came agaynst them the whiche ledde me vnto whome he sayd. Bryng hym agayne for the preest Seuerus hath bewepte our lorde hathe gyuen hym vnto hym for his teeres. Than ỹ sayd man reuyued arose vp sodaynly frome the erthe/confessed hym/dyde penaunce by seuen dayes/and on the. viii. daye Joyously he departed out of this worlde. After this example a preste sholde neuer deffer too admynyster the sacramentes of the chyrche to ony persone that theym nedeth. Also a persone shold not tary to confesse hym/to correcte/and amende tyll he be nere his dethe / whan he is veray aeged/and whan he may no longer prolouge ne delaye. Audi scriptura

Legitur ecclesiastici quinto. Non tardes conuerti ad dominum et ne differas de die in diem subito enim veniet ira illius ⁊ in tẽpore vindicte disperdet te. Et eccl'.xviij. Nõ demoreris in erroꝛe impiorum ante mortẽ confiteri.⁊c̃.Et ad romanos.xiij. Abiciamus opera tenebraruꝫ.i.opera peccati. Et ysaie.i. Lauamini mũdi estote auferte malum cogitationes vestrarum ab oculis meis dicit dñs:quiescite agere peruerse discite benefacere.Eccles.xviij. Vnus et sanus confiteberis et laudabis dominum ⁊ gloꝛificaberis in miserationibus illius.Et eccl'.xviij Ante languoꝛem adhibe medicinam et ante iudicium interroga teipsum / et in conspectu dei inuenies propiciationem.

A. Fyrstly it is commaunded here to loue god aboue all thynges/and defended to loue other thynges moꝛe than hym.

ix.

IT is wꝛyten in the.xiiij.chapitre of the gospelles of saynt Johan Si quis diligit me sermonez meum seruabit.etc̃. Sequit'. Qui nõ diligit me sermones meos nõ seruat. Who so loueth me he kepeth my woꝛde:and he the whiche loueth me not kepeth not my woꝛdes. It is a thynge ryght reasonable to loue god the creatour and to obey vnto hym aboue all thynges created in lyke wyse as it is declared beꝛoꝛe.Quere l.d.e.f. Foꝛ to vnderstande this dylecyon saynt Thomas of Aquin gyueth a rule generall saynge in this wyse. In the thought of man there is euer some thinge that he loueth soueraynly aboue all thynges/and in it he ordeyneth his lyfe . And that/that he loueth in suche wyse is the last ende and intencion.yf it be god he is in the state of gꝛace/and yf he deye in suche wyse he shall be saued.yf it be a creature he is in the state of dampnacyon.Saynt Austyn sayth. Nec catus moꝛtale est libido siue amoꝛ voluptatis supꝛa deũ vel equaliter ei.Moꝛtall synne is lechery oꝛ loue of volupte aboue god/oꝛ egall vnto hym. Et peccatum veniale est libido siue amoꝛ voluptatis citra deum.Venyal synne is lechery oꝛ loue of volupte vnder god.

B. Many soꝛtes of people there be that loueth other thynges better than god.Fyrst these auarycyous men the whiche loueth ỹ golde and the syluer and the other goodes of ỹ woꝛlde aboue god / and putteth theyꝛ loue/fyaunce/ and hope moꝛe in the helpe of goodes than in the ayde of god/they bꝛeke this commaundement ⁊ synneth moꝛtally.Quia pꝛoponunt creaturam creatuꝛi.They loue the thynge created aboue the creatour/the whiche is ydolatry.Unde ad ephe.v. Auaricia est ydoloꝛũ seruitus.Uñ augustinus dicit. Hoc est homine colitur/ quod pꝛeceteris diligitur. That thynge is honoured of man the whiche he loueth aboue all thynges.Et psal.di. Simulachꝛa gẽtium argentum et aurum opera manuum hominum. The ydolles of people is syluer and golde/the operacions of the handes of man.Foꝛ to wynne an halfpeny the auarycyous swereth and foꝛswereth hymselfe/ bꝛeketh the feestes and leueth to serue god and to saye his seruyce/foꝛ his herte is on the goodes moꝛe than on god.And he may not serue vnto god and vnto the deuyll. Unde mathei quinto capitulo. Nemo potest duobus dominis seruire.⁊c̃.Sequitur Non potest deo seruire et mammone. Example of an auarycyous vsurer the which axed helpe of his golde ⁊ syluer whã he sholde dye.Quere.lxxvi.f. Another example of an auarycyous man ỹ whiche commaunded his soule vnto the deuyll at his gate foꝛ that/that it wolde noo lenger abyde with his tꝛeasoures ⁊ goodes.Que

re.lxxvi.G. ✠ ✠ ✠

C. Secondely these glotons the whiche loueth theyr wombes more than god and the whiche serueth vnto the preparacyons of meetes for to nourysshe the bely more ofter than to do seruyce vnto god in his chyrche/or the whiche obeyeth vnto theyr wombes whan they wyll ete more sooner than vnto god whan he is commaunded to fast and to abstayne hym/they breke this commaundemēt/and make theyr god of theyr wombes the whiche is a maner of ydolatri Wherof speketh sayut Poule ad philippē. iij. Quorum deus venter est & gloria in cōfusione eorum. Of the whiche glotons the bely is theyr god and glory vnto theyr confusyon/vnto ỹ whiche bely or wombe they make theyr oblacions & sacrifyces. Theyr chyrche is the kechyn where they say theyr matyns & deuiseth of theyr seruyce. Theyr preste is the coke the whiche maketh the sacrifyce for to gyue to the bely the whiche is the god/and the sacrifyce ben the meales of the metes/the awter is the platter/the ensence is the odour of wynes and metes. the laudes of the matyns that ben sayd at the table where the wyles/mockeryes/& detraccōns ben reherced. For to make shorte that/that a persone loueth & honoureth moost is his ydoll or god. Unde Isodorus. Quicq̄ q̄ magis colit vel diligit hoc ydolum vel deus est illi. This synne of glotony draweth a man gloton vnto apostasy. Uñ ecclesiastī. xix. Omnium et mulieres apostatare faciūt sapientes et arguent sensatos. The wine and lecherous women: bryngeth in apostasy the wyse men/and repreueth ỹ wytty. Also it ledeth in to dampnacyon. Unde paulus and roma. viij. Si enim secundum carnez vixeritis morieminu. Yf ye lyue after ỹ body or the flesshe ye shall dye. that is ye shall be dampned. C Example of a woman dampned the whiche vsed her lyfe in glotonyes/dronkenesses/and lecheryes. lxxxvij. A. C Another example of a gloton named Uodo the whiche yode vnto the tauernes whan he sholde go vnto the chyrche. lxviij. E. The ydolatry of the paynyms is euyll/for they honoure the ydolles and gyueth vnto them the dyuyne honore the which apperteyneth vnto god. The ydolatrye of the auarycyous is worse/for they loue and worshyp golde & syluer more than god. The ydolatrye of glotons yet worse and worst of al the whiche honoreth theyr wombe and maketh it theyr god as it is sayd. Thyrdly the lechours louers theyr folysshe louer more than god/and obeyeth more sooner vnto her than vnto god that is to say/they loue better to breke the that god commaundeth than to do ayenst the wyll of theyr sayd loue/and by ỹ they dampne theyr soule/and they neyther loue god ne themselfe. Uñ ps. Qui diligit iniquitatem odit animam suam. He the whiche loueth inyquyte hateth his soule. C Example by that Dychen loued Dygne ỹ doughter of Jacob by loue lecherous he was slayne & his fader also. Quē. lxxxvi. d. Fourthly those the whiche loueth faders and moders more than god breketh this cōmaundement and offendeth in it as it sayd before. Quere. j. F. Fyfthly those the whiche loueth ony persone of an euyll loue as dyde Adam ayenst Eue/for drede that they anger suche persones dyspryseth to do and to accomplysshe the commaundement of god and dothe the pleasure & desyre of the sayd persone. ✠ ✠ ✠

D. C Syrtely those the whiche loueth ryche people and grete lordes/as kynges prynces more than god/and the whiche obeyeth vnto theym sooner than vnto god breketh this commaundemēt in lyke wyse as it is sayd before. Quē. i. H. Finably the whiche for drede of ony persone as

uaūtes towarde theyr mayſters leueth to obey vnto god and to do his commaunde ment for to pleaſe the ſayd perſone breketh this commaundement. Or preponūt crea turam creaturi. ⁊c. The remedy for thoſe the whiche hath broken this commaunde= ment is that they do penaunce the whiche maketh to put in oblyuyon the ſynnes com myſed in lykewyſe as it is declared here be fore. viii. B. And afterwarde to take the cō dycyons of the pylgryme of paradyſe the whiche ledeth all ryght in to ỹ lyfe eternall in lykewyſe as thou ſhalt fynde here after Quere. xlv. A.

C Syrtely the pryde ỹ whiche is ayenſt the dyleccyon of god is defended in this fyrſt commaundement / ⁊ that whiche is ayenſt the dyleccion of his neyghbour is defended in the fourth / and humyly= te is commaunded. ix.

IT is wryten in the. iiij. chapytre of the epyſtle of ſaynt James ỹ god reſyſteth agaynſt the proude men and women. Deus ſuper bis reſiſtit. For they dyſobey vn= to his commaūdemētes and vnto his wyll A man is moche proude whan he gyueth or wyll haue the honour the whiche apper= teyneth vnto god / or whan he ſayeth that the goodes of nature cometh of hym / as is youthe / beaute. ⁊c. Or the goodes of fortu ne as golde / ſyluer. ⁊c. Or ỹ goodes of gra ce as wytte / reaſon / memory / engyn / deuo cyon. ⁊c. Saynt Poule ſayth. i. ad cor. iiij. Quid habes quod non accepiſti. What go des haſt thou in this worlde that ỹ ne haſt taken theym of another. Whan thou was borne thou brought nothynge with the / ⁊ al the goodes that thou haſt cometh of god and all the cuyll that thou haſt procedeth of thy ſelfe. Also thou arte proude and bre= keth this commaundement yf thou loue ỹ honoures of the worlde more than god / or yf thou take hede more gretely to haue thē and to gete them than the loue of god. Or whan dyſordonatly ỹ glorifyeſt thy ſelfe of the dedes that ỹ dooſt / or of the goodes that thou haſt of god in ſayenge that they come of the or by thy merytes / or ỹ there is none but thou that is worthy t os haue it. By ſuche pryde a man becometh appoſta= te. Uñ eccle. x. Initium ſuperbie hois eſt apo= ſtatare a deo. Alſo a proude man appeteth to haue the honours worldly / the pr̄cyous clothynges or ornamētes. He wylleth that euery man prayſe hym ⁊ honour / bowe vn der hym / call hym lorde / and that he trede other vnder fote / and ỹ he be ſuperyoure. C Example how Dauyd ſlewe the proude Golias. Que. lxx viij. C. C Another exam ple how the deuyll drewe the ſoule from ỹ body of a curſed ryche man w a hoke. Que. c. v. A. Alſo a proude man wyll not obeye / but wylleth that men obey vnto hym / he wyll not ſerue but he wyll be ſerued / he dre deth nothynge and wyll be dredde / he wyll be reputed a good man ⁊ holy and yet wyll he not do the operacions. ⁊c. For to knowe a proude perſone a man ſhall wete whan he hath an appetyte dyſordonate to haue honour / excellence / dygnyte / nobleſſe / lord ſhyppe / domynacyon ouer and aboue the good that god hath hym gyuen and ordey ned / but a man ſholde knowe that the no= bleſſe of abyllementes is not defended vn= to euery man after his eſtate. It is the ſup fluyte of the pryde the whiche may be ta= ken in thoſe abyllementes the whiche is de fended. Also a man ſhall knowe a proude man whan he wyll not put hym vnder god and his ſuperyoures in obedyence / drede / ſeruyce / and reuerence. Pryde hath many curſed braunches the whiche ben / boſt ỹ ge inobedyence / ypocryſy / contempcyon / pr=

tynacyte/dyscorde/presūpcyon/arrogaun
ce in pryde/excedynge elacōn.&c. The whi
che braunches shall not be here declared be
cause of shortenes/but note well that the
synne of pryde noyeth in many maners vn
to those the whiche commytteth it. Quere
post ad numeum xliij.b/c/d/e/f/g.&cete.
¶Example in the byble of some ỹ whiche
hath ben proude/and fyrst Adam & Eue cō
mytted pryde in as moche as they appety
ted to be semblable vnto god in knowinge
the good andthe euyll. ¶Eritis sicut du scīē
tes bonum et malū. Also in as moche as
they brake the commaundement of god in
bytynge the apple. Quere in theramplary
luij.A. ¶Another example of those of Ba
bylon that commytted pryde wyllynge to
edyfye a toure to reche vnto heuen/& god
resysted agaynst them and chaūged theyr
languages.&c.as it is wryten.G.xi. Agar
was proude and dysppysed her maystresse/
but the aungell of god meked her as it is
wryten.Genesis.xvj. ¶Another example
that Pharao was proude the whiche wol
de not obey vnto god and vnto his seruaūt
Moyses/and he was drowned as it is wry
ten in Exode. Quere.luij.F. ¶Another ex
ample that Chore.Dathan/& Abyron we
re punyshed for theyr pryde/inobedyence
and murmure. Quere in therampl'.luij.H.
¶Another example that ỹ kynge Anthyo
gus was proude ouer puyssaūce humayne
Quere.lxxxv.D. ¶Another example ỹ a
man was so proude that he wolde that all
men sholde bowe the knee before hym and
he was hāged on a gybet as it wryten/Hy
ster.viij.ca.

F. ¶God also dooth commaunde humy
lyte in all his commaundementes where
he defendeth pryde. Men knoweth a per
sone humble whan voluntaryly he obeyeth
vnto god and vnto his superyours/and ỹ
he put hymselfe vnder to serue/to drede/
and to honour another. ¶Of humylyte is
somwhat spoken in the.iij. commaunde
mēt in the fyrst maner how chyldren sha
de honour theyr faders. Quere.xxj.B. Hy
mylyte dooth many good dedes. Pumor
maketh to exalte the orayson of the mek
folke. Unde psalmus. Respexit in oratio
nem humiliuum et non sprecuit precem eor
Secundo it maketh god to abyde with the
humble folke. Unde Ysaie.penultimo. Su
per quem requiescet spiritus mens nisi su
per humilem et quietum et trementem se
mones meos. Et bernardus. Si maria hu
milis non esset super eam spiritussanctus
non requiesceret. Tertio humylyte delyu
reth hym from his enmyes. Unde psalm'.
Humiliatus sum et liberauit me. Iterum
psal. In humilitate nostra memor fuit no
stri. Quarto humilyte maketh to haue gra
ce. Unde.j.petri.v. Otis enim inuicem hu
militatem insinuate qz dominus superbis
resistit humilibus autem dat gratiam. Ex
ample in the glorypus bygyn Mary. Lu
ce.j. Aue gratia plena. Quinto humylyte
lyfteth the persone vnto god/and in gra
goodes espyrytualles. Uñ luce.xuij.& xiv
& mathei.xxiij. Omnes qui se humiliat
altabitur. ¶Example of the synner publi
can the whiche humbled hym was lyft
and Justyfyed. Luce.xviij. Descendit
iustificatus ab illo scilicet phariseo. Sep
humylyte maketh to possede paradyse. U
prouerbiorū.xxix. Humilem spiritu sus
piet gloria. Et Job.xxij. Qui enim hum
liatus fuerit erit in gloria et qui inclinau
rit oculos suos ipse saluabitur.et psal. H
miles spiritu saluabit. ¶Examples of hy
mylyte/& fyrst of a nonne the whiche wa
shed the pottes/wyped the dysshes/and d
de all humble thynges. Quere in theram
plary.lxj.C. ¶Another example that th
prynce the whiche humbled hym before
lye and prayed hȳ mekely Was not hea

with the fyre celestyall as the other were ꝑ whyche spake proudly. Quere in therãplary.lx.G. ¶Another example in the glorys ous vyrgyn Mary the whiche made her selfe handmayden vnto god. Luce.j. Ecce ancilla domini.ꝛc. ¶Another example of the humylyte of Jhesu cryst in his natyuyte and in his his lyfe the whiche wasshed the fete of his dysciples and was humble as it is wryten Math.xi. Discite a me quia mitis sum et humilis corde.ꝛc.

A. ¶Here foloweth the seconde cõmaundement of god the whiche treateth of swerynges and blasphemynges. ✲ x.

The name of god thou shalt not swere by
Nor yet by his sayntes in vayne
For yf thou do so certaynly
Thou shalt suffre eternall payne.

¶This commaundemẽt is wryten Exodi xx.ca. Non assumes nomen dei tui in vanum. Thou shalt not take the name of god in vayne. And it is wrytẽ deuterono.v.ca. Non vsurpabis nomen dei tui frustra qz non erit impunitus qui super re vana nomen eiꝰ assumpserit. Thou shalt not vsurpe the name of thy god for nought. For he the whiche hathe taken his name vpon a vayne thyng shall not abyde vnpunysshed ¶Examples of them the whiche hath ben punysshed for theyr swerynge curiedly. Quere in the examplary.xlij.A.B. And it is wryten Leuitici.xix.capitulo. Non periurabis in nomine meo nec pollues nomen dei tui ego dominus. Thou shalte not forswere the in my name/ and thou shalt not soyle the name of thy god by cursed & vyolent wordes.ꝛc. In this cõmaundement many chapytres ben wryten. ✲

B. ¶And fyrst that god defendeth all swerynges vayne and vnprouffytable vnder this worde/ vanum.

x.

Dices vana per ipsum. Swere thou not without nede and in vayne of a thynge wherof thou arte not certayne. ¶For to vnderstande all this commaundement in fewe wordes it behoueth to holde for a rule generall that as many tymes and as ofte as a man dooth make othes/ sermentes/ and swerynges the whiche ben vayne & vnprouffytable / without necessyte/ without cause good and vtylyte so often taketh he the name of god in vayne. Or whan a man maketh lyenge othes/ and vowes without trouthe the whiche bẽ cuyll or deceytfull/ or execrables/ and detestables he taketh also the name of god in vayne and breketh this commaundement Or whan a man maketh Just vowes and accomplysshyth theym not accordynge to his promysse he taketh the name of god in vayne. And for bycause that men do swere in so many of wyse maners that it is merualous: and that these generalytees suffyseth not vnto the people of lytell entendement it behoueth here afterwarde to goo more largely to recyte and declare the maners therin to offende. This worde here vanum is sayd in scrypture in thre maners. Vanum aliquãdo dicitur falsum: aliquãdo inutile/ aliquando peccatum inutile. ¶Primo this forsayd worde vanum is taken for a false thynge. Thou shalte not take the name of thy god in vayne/ that is to knowe berynge record in wytnessynge & testyfyenge for a false thynge agaynst thy neyghbour wherof speketh the psalmyst Vana locuti sunt homines vnusquisqz proximũ suum. These men speketh vayne

thyngs euery of them vnto his neyghbour Whan ony wyl deceyue his neyghbour by ony falsenes/fraude or malyce he maketh serment and othe in callyng god vnto wytnes for to conferme his malyce the whiche is to take the name of god in vayne/so he dooth Iniury vnto god. For forswerynge is none other thynge but to call hym vnto wytnes for to affirme and conferme that that a man swereth/as swore saynt poule Testis est michi deus. And to cal god vnto wytnes for to conferme ony false thynge is a grete iniury doone vnto hym/for in ye maner there it is to beleue that god ne knoweth the veryte ne the falsenes of the thynge that a man swereth/soo man apposeth on hym ygnouraunce the whiche is ayenst the holy scrypture. Unde paulus ad hebreos. iij° Omnia nuda et apperta sunt ante oculos eius. Al thynges that ben open and and naked ben openly sene before the eyen of god. Et legit eccleā. Oculi dñi multo plus lucidores super solem circūspicientes omnes vias hominum et ꝓfundum abyssi et hominum corda intuentes in absconditas partes terre. ꝛc. The eyen of our lorde ben moche more clerer than the sonne beholdyng all the wayes of men and the profundyte and depnes of the hertes of men beholdynge in the partyes hyden of ye erthe. ꝛc. Also whan in swerynge ony calleth god to wytnes he imposeth on hym that he loueth lesynges/or that he is a lyer the whiche is a thynge that he hateth. Uñ psal. Dilexisti iusticiam et odisti iniquitatem. Thou hast loued Justyce and hast hated synne/also ye hast loued veryte. Unde psal. Ecce enim veritatez dilexisti. So to impose vnto god that he loueth lesynge/or that he is a lyer is a thynge ye moche dysprayseth his bounte and imposeth on hym grete iniury. And therfore a forswore persone is worthy of punycyon. ¶ Secundo/this worde vanū is taken somtyme in ye scrypture for a thynge vayne and inutyle. Unde psal. Dominus scit cogitaciones hominum quoniam vane sunt. Our lorde knoweth the thoughtes of men/for they ben vayne and vnprofytable/as whan a man conferme th a thynge vayne & vnprouffytable the whiche is gaynst the thought. God the whiche knoweth the thoughtes as it is wryten psalm regum. xvj. seeth well that man taketh his name in vayne. In the auncyent testament it was defended that men sholde not swere false. But Jhesu cryst defendeth in the newe lawe that men ne swere but in necessyte for a thynge vtyle. And the reason of suche/for that/ye the tongue is the membre and partye of the man or of the woman is mooste fraple/tendre/and lyght applyenge for to swere and to vttre language mynge vnto his neyghboure. Et qui iurat de nummo de leui cadit. He the whiche sweareth for a lytell thynge falleth lyghtly/and who soo lyghtly falleth ryseth not agayn whan he wyl. And therfore swere not vainely agaynst thy conscyence in sayngē thynge and thynkynge another for to deceyue thy neyghbour/and leue the accustomaunce of swerynge by god and his sayntes that punycyon doo not come vpon the ¶ Example of two yonge men the which forswore them and the one of them became lepre/and the other seke of the fyre of sayn Anthony. Quē. lxxxvij. d. ¶ Tertio/the worde vanum is taken somtyme for vayn and for thynge inutyle the whiche is magnyte/or inequalyte or Iniustyce/whan speketh the psalmyst. Filij hominum diligitis vanitatem et queritis mendatiū. Sones of men wherfore loue ye vanyte and leche lesynges. Those the whiche swereth they shall doo euyll and synne vnto their neyghbours/as homycyde/robberyes. for to venge theym they loue vanyte the

is synne/and seketh lesynges and swereth the name of god in vayne. Saynt Austyn assygneth two partyes of Justyce/that is to declyne from yll & to do good. And those the whiche swereth that they shall do euyll as homycide swereth agaynst the cõmaundement of god and ayenst Justyce/so they take ỹ name of god in vayne. In lykewise he the whiche swereth that he shall doo no good/as nót to doo almes dedes he gooth agaynst the commaundement of god and agaynst Justyce/so he taketh the name of god in vayne/and he sholde not accõplysshe suche an othe as it is wrytẽ here after. God commaundeth that all the wordes ỹ men spcke of him or of his sayntes be in his dylectyon/in his honour and reuerence/& that he ne be called but in al veryte bounte loyalte/& vtylyte/or punycyon shall come vpon them the whiche dooth vnto the contrarye. ¶Example that euyll came vnto Chore. Dathan: and Abyron the whiche toke the name of god in vayne in spekỹge yll wordes agaynst the commaundement of god/and sanke in to hell all quycke. Quere lxii. H. ¶Another example of a relygyous that spake wordes murmurynge agaynst the dylectyon/loyalte/& reuerence of god/and euyll came to hym. Quere. lxii. J. ❧

A. ¶The maners of forswerynge by the othe affermynge/and by the othe promettynge. ❧ xi.



The wyse man sayeth. Lete not thy mouthe be accustomed for to swere/many cases ben in ỹ accustomaunce/for who soo often swereth often is forsworne And who so lyeth often/often sỹneth mortally. The name of god ne be accustomed in thy mouthe as he the whiche sayeth oftẽ by god I shall do thus/or by god I shall not do thus. And entremet the not to swere often by the sayntes of paradyse/for yf thou swere by them in vayne thou ne shalt be quyte towarde them/they shal haue mater to accuse the before god. Unde. ecclesiasti. xxiii. ca. Iuratiom non assuescat os tuum multi eni casus sũt in illa/nomiatio vero dei non sit assidua in ore tuo et in nomunubus sanctorum non admiscearis: quomã nõ eris imunis ab eis. This is that whiche is wryten before. The name of god nor his sayntes for nought ne in vayne thou shalt not swere by/thou dampnest thy selfe be thou in certayne yf thou in swerynge forswere the. We fynde in scrypture two generall kyndes of periury or forswerynge by the whiche men synne in contempnynge or despysynge wetyngly the dyuyne veryte. The fyrst kynde is by the serment or othe affermynge. The seconde is by the serment or othe promysynge. Nam aliud est iuramentum assertorium vt quando iuratur de presenti vel preterito sic esse vel non esse fuisse vel non fuisse. Aliud est promissorium vt cum iurat aliquis se daturum vel facturum aliquid in tempore futuro. &c.

B. ¶Fyrst a man forswereth hym by the serment or othe affermynge whan he knoweth or beleueth stedfastly that ony thynge is fals/euyll/and dysloyall/and that by delyberacyon he swereth affermatyuely wt intencyon to deceyue that it is good/he the whiche in suche wyse swereth synneth mortally and ryght greuously as it is wryten. xxii. q. ii. Homines. Ryght greuously he synneth for he affermeth his lesynge by othe. Quia periurium est mendatium iuramento firmatum. Et dicit periurium quasi peruerlũ iuramentũ. Periurement or forswerỹge is as to affirme a lesỹge by othe. And it is sayd periurynge also as periuers othe. Et scotus in tercio suo. d. xxxix. Quicũqz scienter iurat falsum siue iocose: siue seriose peccat mortaliter. ¶Also who so sholde de

maunde what it is of the seruaunt the whi
che swereth a false thynge vnto his know=
lege by the admonycyon of his mayster as
yf the sayd mayster hadde cause or quarel
agaynst ony man and for to winne that he
maketh the seruaunt to forswere him. Ray
monde sayth that they ben bothe forswor=
ne and synneth mortally. Dominus quia
precepit seruus: quia plus dominum tem=
poralem q̄ deum vel animam dilexit. xxii.
q. v. Qui compulsus. The mayster is for=
sworne for that he commaunded / & the ser=
uaunt is also for that he loueth his lorde tē
porall more than god or his soule. In lyke
wyse yf the fader and moder make theyr
chyldren to be forsworne wyttyngly bothe
twayne shal be forsworne / yf the sayd chyl
dren were capables of the commaundemē
tes of god. That is yf they vnderstode wel
that they sholde dysobey vnto god / & that
they sholde synne. And yf the sayd childzen
were not capables of the cōmaundemē=
tes of god they doo not cōmyt synne / but
the fader and the moder the whiche com=
maundeth them synneth double / and dou=
ble penaunce and punycyon vnto them ap
perteyneth. ¶ Also a man may make a
questyon to knowe yf he ỹ whiche constrey
neth a persone too swere synneth or not.
Saynt Austyn sayeth that it behoueth for
to make dystynccion yf he knowe or vnder
stande yf he sholde be forsworne or not. yf
he knoweth nothynge and he hym cōstray
ne for to haue certyfycacyon of the doubt it
is no synne / but it is humayne temptacyō.
But yf he knowe well that he shall be for=
sworne and he hym cōstreyn to swere. The
answere after saynt Austyn and after a
doctour named Salazius. Quod talis vi
cit homicidam. That suche a persone vayn
quysheth and surmounteth an homycyde
For an homycyde sleeth the body. And he
the whiche constreyneth a man too swere
sleeth the soule of the dethe of gylte. Wor
ouer it sleeth two soules / that is the soule o
hym that is forsworne / and the soule of hi
the whiche constrayned hym to swere. A
it is wryten. xxii. q. v. Ille qui prouocat h
minem ad iurationem. Et. xxii. q. v. qui co
git. And that the whiche is sayd that he su
mounteth an homycyde is to vnderstand
in the domage gyuen. For it is greter do
mage of the losse of one soule than of bod
es Infynyte Magis damnum est in amis
sione vnꝰ anime q̄ corpora infinita. xxii
q. ii. Si habes. And soo an homycyde sy
neth not soo greuously. xiii. di. Duo mala
¶ Example of a man the whiche constray
ned another to forswere hym / and yl cam
vnto him. lxxxvii. q. ¶ Also yf a marchan
swere affyrmatyuely vnto ony persone
he shall sell vnto hym his ware at suche
pryce / and yf he haue Intencyon too gyu
it vnto him for a lesse pryce and swereth i
in lyenge agaynst his thought. Quia me
tire est contra mentem ire. And afferme
his lye by delyberacyon he synneth mor
ly by as many tymes as he so swereth / s
re he an hondred tymes on the daye. An
he the whiche byeth yf he swere by god
ne shall gyue more than soo moche for th
thynge / or I wyll gyue nomore and yf
he haue Intencyou to gyue more and th
he spekе agaynst his thought and swer
in lyenge by delyberacyon he synneth al
mortally by as many tymes as ỹ case ha
peneth. ¶ Also after that the marchaun
hathe sworne affyrmatyuely that he sh
sell his ware for so moche yf he bye it / an
after that the other withholdeth it and co
pressleth hym so moche that he maketh hi
forsworne they synne bothe two. For in
kewyse as we ne wolde lese paradyse an
be dampned we ne sholde desyre that ou
neyghbour be harmed. Mathei. xxii. N
peccat mortaliter. ¶ Also who so sholde

ges primum tuū sicut te ip sū. Thou shalt loue thy neyghbour as thy selfe. ¶ Exam ple that two marchaūtes sayd vnto theyr curate that they coude not sel wout lyenge & swerynge. lxxxxix. k. ¶ Also who so shol de demaūde yf they ỳ swereth couertly by wordes deceyuable synneth or not. The mayster of the sentences answereth in ter tio libro. d. xxxviii. q. xv. whan ony persone swereth by arte or cautele of wordes not en tēdables for to deceyue that god ỳ whiche is wytnesse in the conscyence taketh in su che wyse the othe as he it entendeth or vn derstondeth vnto whome a man swereth by suche wyse he is doubly culpable for he taketh the name of god in vayne/ and he deceyueth his neyghbour by cautele ỳ whi che is contra illū thobie. iiij. Quod ab alio tibi odis fieri / vide ne tu aliquando alteri facias. The thynge that thou hatest to be done vnto the se that thou ne doo it at ony tyme vnto another. Suche people that in suche wyse forswereth theym abydeth not vnpunysshed as we may se by example of a crysten man the whiche ware cautelou sly vpon the auter of saynt Nycholas for ỳ syluer ỳ a Jewe had lent to hym. lxxxxvi. a ¶ Also what is it of hym that hereth ony swere fals/ and is certayne that he shall be forsworne and holdeth his peas) to vnder stonde yf he synneth or not. Raymonde sa yeth that ye/ and allegeth illud Leuitici. ✠ Anima que audierit vocē iurantis falluz et testis fuerit q̄ aut ipse vidit aut consci? est nisi indicauerit portabit iniquitatem suā. The soule the whiche hereth the voyce of one swerynge fals and hath be wytnes ỳ he hath seen or that he is culpable he shall bere his synne yf he shewe it not. But that is to vnderstande ỳ he hym sholde repreh̄ de they two beynge al alone without to pu blysshe it & manyfest vnto all folke/ or he it sholde tel secretely to hȳ ỳ is his loueraỳne for to correcte hym yf the synne be secrete. Quia qui crimē occultum manifestat nō est corrector erroris: sed proditor/ sicut dicit augustinus. ii. q. i. Si peccauerit. He ỳ whi che manyfesteth the synne secrete or hydde he ne is correctour of the errour but he is a waster or proditor. Also yf he manyfest the periury openly peraduenture he sholde be punysshed corporally or slayne by the Juge or by the parētes of him ayenst whome he is so forsworne: or paduenture he ỳ whiche sholde publysshe ỳ sayd cause lyghtly might be slayne. So it appereth that he ỳ whiche hereth another to be forsworne sholde hol de his peas/ and also he ne sholde publisshe it. ¶ Also a man forswereth hym by the af fermynge whan he swereth of a thynge doubtous/ that is to say whan he knoweth not yf it be true or not/ or yf suche thynges apperteneth vnto suche one or vnto suche one/ and so by delyberacyon swereth affyr matyuely ỳ it appertaineth vnto suche one he synneth mortally. Jn suche a cause a mā sholde speke of credence and not of certayn ne scyence. But yf by lyghtnes of tongue without delyberacion he swereth/ it sholde be venyall synne / so that anone he repent hym and be sory. &c. ¶ Also men forswere theym by the serment or othe affermynge whan they beleue that ony suche thynge is true / and that it apperteyneth vnto suche one/ and swereth affyrmatyuely for true without intencyon to deceyue/ and al be it they ben deceyued for it is fals. J put the case he the whiche so swereth & incontynēt after the othe made enquyreth of the dede and repenteth after that he knoweth & aper ceyueth the falsenes he synneth but ve nyally/ but yf he were slowe & gyue no for ce to enquyre of his ygnouraunce how he hath sworne he synneth mortally / as it is Wryten. xxii. q. v. q̄ purat. Also a man for swereth hym by othe affermynge whā ony

swereth affermatyuely that ony thynge is true and that it apperteyneth vnto suche one/the whiche thynge really is true/but he that swereth beleueth stedfastly that it is false and swereth it for true vpon intencyon to deceyue/in suche maner he sinneth mortally as it is wryten.xxij.q.u.homines ¶Periurium est ergo vel iurando loqui falsum cum intentione fallendi/vel iurando loqui falsum sine intentione fallendi: vel iurandi loqui verum cum intentione fallēdi. ¶Than forswerynge is too speke falle in swerynge with intencyon to deceyue/or to speke falle in swerynge without intencion to deceyue/or to speke true in swerynge wt intencion to deceyue. It is wryten primo regum.xvi.ca. ¶Homo videt ea que parent dominus autem intuetur cor. A man seeth and knoweth the thynges the whiche appereth/but the sauyour and redemptour beholdeth the herte and the thought. ¶C. ¶Secondly a man forswereth hym by ỳ othe promysynge in many maners. And fyrst whan ony promyseth by othe volumtary that he shall gyue or paye vnto suche a persone suche a thynge at suche a terme/or within suche a terme/yf after ỳ he chaūge his purpose or ỳ he passe the sayd terme by reason dysposed he sinneth mortally & is forsworne. But yf he chaūge not his purpose and that before the sayd terme he fall in to pouerte or necessyte in so moche that he hath not wherof to fournisshe and accōplysshe the sayd othe/& that he is dysplea-saunt that he may not accomplysshe it/in suche wyse shall he be of forswerynge excused. ¶Qua necessitas non habet legez. The nedenes hath no lawe. Also whan ony promyseth by othe that he shal paye within suche a terme/and that in swerynge he hath intencyon not for to paye for peraduenture he knoweth wel ỳ he can pay for he hath not wherof/soo he is forsworne. But yf he swere I shall paye yf I may he shall be cused of the periury. Also of reason naturall it is too vnderstonde that as often times as a man swereth that he shal do ony thynge yf he purpose in that houre that he swereth that he wyll not doo it ne accōplysshe/incontynent that he maketh the sayd othe he is periured. ¶Example of a man the whiche wolde forswere hym for moneylent and he lost his speche.lxxxvij.c. Also it is clerely to vnderstande that those are they the whiche gyueth theyr faythe solempnely in the sacrament of maryage ỳ they shall do loyalte of body and of goodes the one vnto the other/yf in makynge ỳ sayd othe/or after ỳ theyr wyll is chaunged & they defayle vnto theyr promesse they be periured and synneth mortally. Also whan ony swereth that he shall saye or doo ony thynge dampnable as theft/sacrylege/lechery/to bete or slee/or whan he swereth he ne shall do thynge the whiche is lefull & prouffytable/as not to gyue almes/or not to loue his neyghbour/or neuer to pardon hym/or that he shall neuer faste the fourtymes that is the ymbrynge dayes or such thynges semblables lefull and good. Yet those the whiche swereth agaynst charyte synneth mortally and in swerynge and accomplysshynge the dede/but yf they repent them and that they accomplysshe not the operacyon it shall be well done/for suche othes ne sholde be accomplysshed as it is wryten.xxij.q.iij. ¶Iudo. Quod inconcte vouisti non facias impia est promissio scelere ad impletur. ¶Example that Herode synned to slee saynt Johan baptyst for to accomplysshe his othe.lxxvi.E. Also of a woman made an othe vnto her lemman in gyuynge hym her faythe for to lye with hym whan he wyll/that sholde be an othe full of synne the whiche she sholde not hold. And yf she sholde swere that she shold

swere that she sholde not go vnto another
she sholde holde that othe/for yf she sholde
go vnto another harlot or ribaude she shol
de be forsworne and that sholde be wors.
Also yf a theefe swere vnto his felawes ꝑ he
shall departe lawfully the theft done amō
ge them/yf he departe it lawfully it is an
euyll othe and full of synne/and yf he de=
parte it not lawfully it is yet wors. Also yf
ony hath sworne that he shall neuer be bys
shop or that he shall neuer ētre in to relygy
on/yf after it befall that it were prouffyta=
ble vnto the chyrche that he were bysshop
or to entre in to relygyon he sholde not be
bounde vnto the fyrst othe. Also ℐ put the
case that some be sealed and taken of his
enmyes or robbers the whiche by grete fe=
re maketh hym to swere or to promyse to
paye a thousande pounde the whiche he ne
can paye/or to gyue or delyuer a towne or
a castell/to knowe yf he be bounde to accō=
plysshe ꝑ sayd serment or othe. Unto that
sayth Raymonde sayth nay/and taketh ꝑ
wordes of sayntꝛ Austyn the whiche sayth
q̄ iuramentum non potest esse vinculū in=
quitatis. An othe ne may be the lyne & bon
de of inquyte as it is wryten.xxii.q.iij.in=
ter cetera.& xv.q.vi.c. Si sacerdotib⁹.&c.
Et dominus per ysaiam. Dissolue colliga
tiones impietatis. Unbynde ensemblemen
tes or gadrynges togyder of cursed impye
te that is wyckednesse. Howbeit these do=
ctours make dystynccion betwene the othe
promysed and ꝑ othe affermed/and sayth
that the feere excuseth the othe promysed/
and excuseth not the othe affermed. For a
persone sholde more soner suffre all euylles
than to affyrme a false thynge/as it is wry
ten.xii.q.v. Iuramenti. Some other do=
ctours sayth whan he consenteth hym vn=
to an othe what drede so euer he haue-yf it
be an othe the which may be done without
mortall synne and without losynge of pa=

radyse he is bounde to accomplysshe ꝑ sayd
othe. Also a man forswereth hym by ꝑ othe
promysynge whan he swereth that he shal
do or say ony thynge lefull the whiche is w̄
solempnyte/albeit that he do indyscretely
and without necessyte yet ought he to kepe
it/or elles he synneth mortally yf there be
none excusacyon the whiche hym excuseth
ryght lefully as it is wryten.xxii.q.iij. Si
aliquod. Example that a doctour accom
plysshed not a vowe lyke as he had made
it lost his syght:lxii.G. Also a man forswe
reth hym whan he maketh ony othe that
he shall do a thynge lefull the whiche is w̄
out solempnyte/as to swere by god ℐ shal
go to morowe vnto the chyrche/or ℐ shall
faste/or ℐ shall gyue atmesse/or to do ony
semblable thynges. yf suche of propre dely
beracyon do vnto the contrary of his pro=
messe whan it is so that he may doo it he is
forsworne and synneth mortally. But yf he
hath sworne to gyue almes and sone after
he falleth in to pouerte he sholde be excused
of periury for ꝑ necessyte. Also it behoueth
to make dystynccyon of othes quotydyens
the whiche they make without solempnyte
of thynge lefull by hastynes and lyghtnes
of tongue and euyll custome as many do=
ne whan they do swere they knowe not yf
they haue sworne or not/whan suche othes
ben made without delyberacion or dylecta
cyon/or consentement of reason they veny
all synnes.xxii.di.c.Criminis. But whan
in swerynge they apperceyue well that they
fayle and repenteth them not & take plea=
sure therin suche othes torneth them in to
mortall synnes. Unde Augustin⁹.xxii.q.ij.
Nequis. Nullum peccatum a deo venia=
le quod non fiat criminale dum placet & idē
si scientes ducit in consuetudinē. No synne
is venyell vnto god but that it may be mor
tall whan it pleaseth hym/and the same yf
yf it be done wyllyngly in custome.

D. ¶ Foure maners ben foũde in scryptu/re that a synne the whiche of ẏ nature is ve/nyall may be transmuted and chaunged to be mortall. ¶ The fyrst is whan the con/scyence Jugeth ẏ the othe is cursedly made and repenteth hym not of the sayd yll. Uñ scriptura. Quicquid sit contra cõsciẽtiam edificat in gehennã. What thynge so euer be that is done agaynst the conscyence edy/fyeth in the fyre of hell. The seconde is whã the conscyence delyteth in it ⁊ taketh plea/sure in the othe euyll made as before is alle/dged. Nullũ petm̃ a deo veniale. ⁊c. The thyrde is by that/ẏ a man is fallen in dele/ctacyon of venyall synnes he dysposeth hym̃ ofte tymes to come vnto mortall synnes/ Wherof speketh saynt Gregory the whiche sayeth. Uitasti gaudia/vide ne ebruaris arena. He sayth so for that often tymes fro small synnes men come in to grete. In ly/kewyse as by a lytel sparkle of fyre there ry/seth a grete flambe. Wherof ẏ sage speketh in his prouerbes saynge. Qui minima ne gligit paulatim decidit in maiora. He that dyspreaseth the small thynges falleth in to grete. The fourth whan ẏ venyall synnes ben not repelled comnly procedeth after the synnes mortall. As it appereth in the fyrst mouementes the whiche ben deputed amonge the venyall synnes whan the dele/ctacyon hathe conualescence in soo moche that the consentement also approcheth/ so sourdeth incontynent mortall synne. Also the accustomaunce to swere is daũgerous for who so swereth often often hym forswe/reth/and who so often lyeth often synneth mortally. Therfore sayth the holy Ysodore Usus iurandi periurũ ducit. The vsage to swere maketh forswerynge. Et legit hie remie. xiij. Si ethiops mutare põt pellem suam et pardus varietates suas: ⁊ vos po/teritis benefacere cũ didiceritis malũ. Yf ẏ ethyopyen that is blacke myght chaunge his skyñe/and the leopard her varyete/ ẏ is whyte ⁊ blacke/and ye may do well/ lykewyse as ye haue lerned ⁊ accustom/ yll. Also of lytell cornes men may make/ grete somme or burden ⁊ lade an hors so/ moche that he ne may bere it. Also of lyt/ venyall synnes men make grete mortall/ nes the whiche ladeth ⁊ dampneth the pe/ sones. Uñ mgr̃ alanus. De minimis gra/ nis fit maxima sũma cabali/de bzeuib⁹ mi/ dis non veniale malũ. So it appereth tha/ the venyall synnes and the accustomaũ/ to swere ben to fle as it is sayd before. ¶ E. ¶ To the regarde of othes a man shol/ de vnderstande that some ben more hono/ble/greter/solempnell/and byndynge th/ the other. For he the whiche swereth good/ well bounde/but he ẏ swereth by god ⁊ b/ the euangelyst he is yet more bounde/ and so of other swerynges whan the solemp/ te groweth the obligacyon groweth. Bu/ what is it of one ẏ swereth by god ⁊ ẏ oth/ by the euangelist. Johñ Crysostome say/ that he the whiche swereth by god is mo/ bounde than he ẏ swereth by the euãgely/ agaynst some ẏ beleueth ẏ contrary. Sm/ ti scripture propt deum fctẽ sunt non de/ ppter scripturas. xxiij. q j. Aliqua. Fole/ scryptures ben made for god and not go/ for the scryptures. Also the doctours say/ that ẏ one othe and other solempnely ma/ de the one and the other egally byndeth/ be it yf the one be solempnely made and/ other not/ that the whiche is solempne/ made byndeth more as vnto the chyrche/ more penaunce vnto hym ought to be en/ ioyned the which transgresseth/ but as w/ to god they ben egally bounde. extra. qu/ dei. vel vo. Yet agayne vnto the contrary/ the holyer that a thynge is wherby a ma/ swereth of soo moche is he more worthy/ greter payne that soo forswereth hym̃/ the/ layth saynt Austyn. Than more bound/

xxii.q.i. Nouet te. yf ỹ be forſworne repẽt the/do penaunce the whiche effaceth ỹ lyn ſynnes as it wryten before.quẽ ante.viij.b Alſo kepe the from ſwerynge vaynely and vnprouffytably or ỹ ſhalt loſe the Joyes of parady ſe ỹ whiche ben grete/quere.lxviij.a Alſo thou ſholdeſt drede to be ſent in to the fyre of hell the whiche is a cruell tourment as it is wryten after. Quẽ.xlix.b. ¶Examples ſhal be founde by the table in the ende of theexamplary.quere.C.vii.A.

A. ¶The maners to blaſpheme god/and that the blaſphematours ben ryght curſed and cuyll. xij.

THis wryten eccleſiaſtice.xxiij.ca. Vir multum iurans implebit̃ iniquitate ⁊ non diſcedet a domo illi⁹ plaga. ¶A man moche ſwerynge as he the whiche blaſphemeth god/or the whiche forſwereth hym ſhall be repleny ſſhed with inyquyte and ỹ plage ſhall not departe from his hous. To blaſpheme god is a ryght grete ſynne ⁊ deteſtable the whiche a man commytteth in many maners. Fyrſt in gyuinge vnto god ony thinge that apperteyneth not vnto hỹ as to ſay that god is a lyer. Secondly whã a man taketh from god that thynge ỹ whi apperteyneth vnto hym/as to ſay that he is not Juſt and good. Thyrdly whan man graunteth or gyueth vnto ony creature ỹ thynge the whiche apperteyneth vnto god the creatour/as to ſaye ſuche a man or ſuche an ydoll is god. Or as dyde ỹ ſeruaun̄tes of the kynge of Aſſyryens the whiche graũted vnto theyr kynge that the whiche apperteyned vnto god/for they ſayd vnto the kynge Ezechyas. Whiche ben the godes of all the erthe the whiche haue power to delyuer theyr regyons from the handes of our kynge/there is none. And whiche is the god that may delyuer Jheruſalem frõ his honde.⁊c. This blaſpheme dyſpleaſed ſo moche vnto god that the aungell of our lorde ſtroke ỹ people of the army of ỹ ſayd kynge ⁊ ſlewe an.C.lxxxv.M.as it is wryten in the.xix. chapytre of ỹ.iij.boke of kynges. Fourthly whan a man bryngeth forth toward god contumelous moeuynges to debate or ſtryfe. Unde mathei.xii. Hic nõ eĳcit demones/niſi in belzebub pũcipe demoniorũ. Et luce.xi. In belzebub pũcipe demoniorũ eĳcit demonia. Some Jewes ſayd that they had founde hym ſubuertyſ̃ge the people/and defendynge to gyue the trybute vnto ceſar/and they lyed. Uñ luce xxiij. Hunc inuenimus ſubuertantẽ gentẽ noſtram et prohibentẽ tributa dari ceſari. Alſo ſome wende for to haue ſayd Jniury vnto hym that he receyued the ſynners ⁊ that he eate and dranke with them. Unde luce.xv. Hic peccatores recipit et manducat ⁊ bibit cum illis. Alſo ſome ſayd that he was good/and other ſayd that he was not good but that he ſeduced the people in yll. Unde Joh.vii. Quidam dicebant bonus eſt/alii dicebant non/ſed seducit turbas. Fyfthly in the ſwerynge curſedly/execrably/and irreuerently as whan ony curſed cryſtyens ben angry anenſt god/and by ỹ maner of Jniury and of vengeaunce ſwere by the vertue of god/by the blode/by the guttes/by the lunges/by the herte/by the fete/by the heed/the eyen/the tethe/or ony of his membres. The perſone ỹ ſo ſwereth by delectacyon ⁊ delyberacyon obſtynatly yf he be a clerke he ought to be depoſed/⁊ yf it be a lay man he ought to be excommunyed as it is wryten.xxij.q.i. Si quis per capillum. We rede that ſaynt Poule thapoſtle curſed ſome blaſphemers. Of whõ were Hymeneus ⁊ Alexander whome he betoke vnto Sathan to thende ỹ they ſhold lerne nomore to blaſpheme/as it is wry

ten.thymo.i.ca. Also them the whiche swe-reth by the fyue woundes of Jhesu cryst/ or by his dethe/ his passyon/ & his blode/ su-che othes and swerynges ben to fle and to defende/ for they often blaspheme/ and do irreuerence vnto god and vnto his passion of whome is proceded our helth. Unde cry-sostomus super matheū. Ois salus homu-num in christi morte posita est. All ỹ helth of men is put in the dethe of Jhesu cryst. Also to blaspheme god is a synne moche to drede/ for it maketh the blaspheners yl in many maners.

B. Fyrst they ben wors than the Jewes for the Jewes crucyfyed our lorde but one tyme/ but a crysten man blasphemer crucy-fyeth hym and beteth him w̄ his tongue as many tymes as he swereth. Unde apostо-lus adheb. vi. Rursum crucifigentes semet ipos filium dei. Et aug. dicit sup ioh. Fla-gellat⁹ est christus flagellis iudeorum/ fla-gellatur blasphemijs falsor christianorum Jhesu cryst was whypped & scorged by ỹ Jewes scorges: and is now sore scorged by ỹ blaspheines of false crystyens. Also saynt Austyn sayth that the blasphemers synneth not lesse than the Jewes the whiche hym crucyfyed. Unde august. illud mathei. xxii. Blasphemaunt. Non minus peccant qui deum blasphemant regnantem in celis q̄ iudei qui crucifixerunt eum ambulantem i terris. Also in as moche as they sinne of ve-ray malyce and scyence they offende more than the Jewes dyde that crucyfyed hym ygnorauntly. Unde paulus. i. corint. Si cognouissent nunq̄ regē glorie crucifixissēt yf the Jewes had knowen hym they had not crucyfied the kinge of glory/ albeit that theyr ygnorauince excuseth them not/ for he tolde them many tymes that he was ỹ sone of god and they wolde nothynge bele ue. But the crystyens blasphematours the whiche hym knoweth wel and beleueth in hym sinneth more greuously. Uñ glosa su-pſal. Q rauus peccat contēnens sedem celo q̄ qui crucifixerūt ambulantē in ter-Et bernard⁹ dicit. Plus peccant qui de blasphemant regnantē in celis q̄ illi qui p-pus manibus eū crucifixerūt pergente terris. Our lorde prayed for the Jewes crucyfyed hym ygnourātly. Uñ luce. xxi. Pater dimitte illis non ei sciunt quid fa-unt. But he prayed not for the blaspheme-tours the whiche swereth by hym wytyn-ly of propre malyce/ and therfore they shal be more tourmented in hell than ỹ Jewes vñ luce. xii. Ille autem seruus qui cogno-uit voluntatez dñi sui/ & non se prepara-et non fecit scōm voluntatē eius plagis ve-pulabit multis. &c. The seruaunt ỹ which hath knowen the wyll of his mayster and is not prepayred and hath not doone after his wyll shall be betē of many. Exampl-that the fals crysten men ben more cruci-fyente in hell than the Jewes & paynyms Quere. lvii. A. Secondly these blaspheme-tours ben wors than dogges/ for dogge byteth not theyr mayster the whiche the nourysheth/ but the blasphematours by-teth theyr mayster with the mouthe ỹ wh-che eteth and dryncketh the breed and ỹ wy-ne that god vnto them hath gyuen. Unde psal. Retribuebant michi mala pro bon-They rewarde me agayne euyll for good Also the sage sayth. He shall fede and gyue drynke to the vnkynde/ & yet shall he ha-bytter thinges. Unde in libro eccl. Qui-et potabit ingratos & adhuc amara audi-Thyrdly these blasphematours ben wors thā all creatures/ for euery creature loueth his creatour. Unde psal. Bestie & vniuer-pecora serpentes et volucres pēnate/ reges terre et omnes ppli principes & oēs iudices terre/ iuuenes et virgines senes cū iunio-bus laudent nomen dñi. Iterū psal. A-lis ortu vsq̄ ad occasū: laudabile nomē dñi

And the ſayd blaſphematours loueth hym not/but dyſpyſe hym/renounce hym/beet hym/& rent hym with theyr intorycate tongues replete with venym moztall Unde ia cob.iij. ☙ Lingua inquinatū malū plena moztifero veneno. The euyll tongue without reſt is full of venym moztall. All theſe blaſphematours hath affyled theyr tōgues as a glayue oz ſwerde/venym of the adder is vnder theyr tongues. Et pſal. ☙ Exacuerūt vt gladium linguas ſuas venenū aſpidum ſub labijs eoꝝ. Alſo god hath not gyuen ſpeche vnto beeſtes as vnto man & woman to thende they prayſe hym. Uñ Ariſtoteles dicit. ☙ Oē nullus animal naturaliter habz ſermonē niſi homo. And foz as moche as the ſayd blaſphematours maketh noyſe and irreuerēce vnto god of the ſpeche that he vnto them hath gyuen they ben worthy of grete punycyō. ¶ Fourthly blaſpheme is a languaige infernall that theſe blaſphematours lerne in this worlde. Foz ỹ dampned the whiche haue ſpoken & vttred curſed ſpeche/& hath not wylled to prayſe god with theyr tongues ſhall haue ſo grete doloure and punycyon ỹ they ſhall byte and ete theyr ſayd tongues of rage and anguyſſhe/and ſhall blaſpheme god foz the vehement and intollerable dolours & woūdes ỹ they ſhall haue. Legit appoc. xvi. ☙ Mandducauerūt linguas ſuas pre doloze et blaſphemauerunt deū pre dolozibus & vulneribus ſuis. Alſo we rede that the deed bodies the whiche gone vnto dāpnacyon by ſynne prayſe not god/ne all they the whiche deſcendeth in to hell foz to be there eternally. Uñ pſal. ☙ Non moztui laudabunt te domine neqz omnes qui deſcendunt in infernū/ſed nos qui viuim⁹ benedicamus deo. And therfoze whyle that we liue we ſholde prayſe god and leue the blaſphemes foz drede to deſcende with the ſayd dampned. Alſo blaſpheme is a vyce dyabolyke the whiche maketh the tongue of the blaſphematour too ſpeke/lyke as ỹ good & holy gooſt ſpeketh by the tongue of a good deuoute perſone/of whome it is wryten. Math.x. ☙ Non enim vos eſtis qui loquimini ſed ſpūs patris veſtri qui loquitur in vobis. It is not you the whiche ſpeketh/but the ſperyte of your fader the whiche ſpeketh in you. Alſo ỹ deuyl ſpeketh by the tongue of ỹ blaſphematour And therfoze whan a man ſeeth a perſone the whiche blaſphemeth god he may ſay ſurely that he is not gouerned of the good & holy gooſt/foz it ne techeth but to ſay well/but that he is gouerned of the curſed ſpyryte the whiche ſpeketh euyll. Legit mat. vii. ☙ A fructib⁹ eoꝝ cognoſcetis eos. By theyr fruytes ye ſhall knowe them. Et legitur luce. vi. et math. xii. ☙ Bon⁹ homo de bono theſauro cordis ſui profert bonū/et malus homo profert malum. &c. The good man profferreth good wordes/& the euyll man profferreth curſed wordes. Whan a man ſeeth ſmoke and ſperkles come out of an hous it is a token that there is fyre in it/alſo whan a perſone profferreth blaſphemes it is a token that he is euyll. &c. And foz as moche as theſe blaſphematours ſpeketh ỹ languaige infernall of the dampned the whiche is the languaige that the deuyl theyr mayſter techeth them & maketh them to ſpeke/they goo not in to paradyſe with god/but in to hell with the deuyll & with al the dampned Quia legit Job. xxvi. ☙ Oē deus non ſaluat impios. God ſaueth not the euyll/that is to knowe yf they deye Impenytent and without contrycyon/confeſſyon/and ſatyſfaccyon. Unde Luce. xiii. ☙ Niſi penitentiam habueritis omnes ſimul peribitis. yf ye doo not penaunce ye ſhall all perysſhe. ¶ Fyfthly blaſpheme is ſo grete a ſynne ỹ it is agaynſt the goly gooſt/foz it is ayenſt his bounte/and therfoze it is irremyſſyble as vnto ỹ payne. Uñ legit mat. xii. ☙ Spūs

blaſphemie nō remittet in hoc ſcō: neq; in futuro. i. vir remittet. The ſpyryte of blaſpheme ſhall not be pardoned in this worlde ne in the other. Et legit marci. iij. Qui blaſphemauerit in ſpm̃ ſctm̃ non habet remiſſionem in eternū ſed reus erit eterni delicti. He the whiche hath blaſphemed ayēſt the holy gooſt hath no remyſſyon in perdurabylyte. That is to vnderſtande that he hath not playne punycyon in this worlde or in the other as vntoo the payne / for his ſynne is not commytted by fragylyte or by ygnouraūce / but by certayne knowlege & malyce / wherby he hathe none excuſacyon in his ſynne / and therfore vnto hym apperteyneth playne punycyon without remyſſion / not ỹ one ſholde vnderſtande ỹ yf the blaſphematour wolde repent hym that abſolucyon to him ſholde be denyed & that he ne may be ſaued and haue grace and mercy as tothe gylte. But a man ſholde vnderſtande that it ſhal be with grete payne / for vnto hym apperteyneth playne punycyon & playne penaunce as vnto the payne but yf he haue mercy. So it appereth & note it well that the ſynes agaynſt the holy gooſt be not pardoned in this worlde ne in ỹ other as to the payne as it is ſayd / but they may be pardoned as to the gylte / and therfore ỹ blaſphematours ſhold not dyſpayre them: but do penaunce & abſteyne them fro ſyñe Unde ezech. xviii. Si autem impius egerit penitenciam vita viuat. &c. Men fynde in wrytynge dyuers ſortes of penaūce ỹ whiche apperteyneth vnto blaſphematours. ¶ Fyrſt theyr penaunce ought to be of. vii. yeres in lykewyſe as for the other mortall ſynnes / as it is wryten. xxii. Predicādum. But a man ſholde conſider the maner of ỹ othe / the qualite of the perſone and ỹ other cyrcumſtaunces for to gyue vnto hym penaunce / eyther ſharper or lyghter & eaſyer as it is wryten. B. i. De penitentijs et. c. ſequenti. v. The othe the whiche is made by delyberacyon is more to punyſſhe than the whiche is made by haſtines. Alſo the naunce of a publyke blaſphematour is gyuen by the byſſhoppes / the whiche is ſuch That he ought to be at the chyrche dore me ſōdayes or ſolempne feeſtes bare foo bare heded / vngyrded / with a tapre in h hande. &c. Alſo the penaunce of the blaſph matours after the auncyent lawe was they ſholde be put to dethe / as it appere Leuti. xxiiij. Of one of the ſones of Iſra the whiche had blaſphemed god he was ned and ſlayne by the commaundement god. And it is wryten in the ſayd chapy ỹ god cōmaunded Moyſes in ſhewyn hym what punycyon the blaſphemato ſhal haue / ſaynge. Loqueris ad filios I el / homo q̄ maledixerit deo ſuo portabit catū ſuū / et qui blaſphemauerit nomē I morte morict / lapidib⁹ obruet eū ois mu tudo ppli Moyſes ſpake vnto the childr of yſraell ſaynge. That man ỹ whiche yeth yll vnto his god ſhal bere his ſynne he the whiche hath blaſphemed ỹ name our lorde ſhall deye of dethe / all the mul tude of people ſhall ſtone hym & ſle hym ſtones. And the goſpell ſayth. He ỹ whic hathe ſayd yll vnto his fader or to his m der ſhall deye of dethe. Uñ math. xv. Q mala dixerit patri vel matri morte mo ¶ Syrtly theſe blaſphematours bē dyſp ſed to ſpeke contumelyous wordes / mur and rebuke vnto theyr lorde and mayſt And meruayle is it none yf they ben in h te and loſe his loue / his grace and his co pany. For in lykewyſe as god dwelleth grace in the conſcyence of the good cath lyke. Ut habet. i. ioh. iii. Qui maneth in ritate in deo manet: et deus in eo. Unto th contrary. God departeth hym from the ſcyence of the blaſphematoure the whic is a ryght yll catholyke. Qui nō manet

caritate deus non manet in eo. And also as men say of the good catholycke. Joh. xiiii. Si quis diligit me sermonē meum seruabit & pater meus diligit eū et ad eū veniamus et mansionē apud eū faciemus. Who so loueth me he shall kepe my worde & my fader shall loue hym & we shall come vnto hym and we shall make our dwellynge in hym. Also a man may say of ỹ cursed blasphematour. Apud eū non veniem⁹ & mansionem apud eū faciemus. That is to saye. that the blysled trynyte shall not come to dwell ne rest by grace in the conscyence of the cursed blasphematour as in the conscyence of the good catholycke. ¶ Seuenthly blasphemie chaseth the vertues/letteth the good dedes spyrytuall/and maketh many euyls in the soules of the blasphematours the whiche ben declared afterwarde. Quere. xliij. b. c. d. e. f. g. h. i. k. ¶ Examples of ỹ blasphematours. Quere in the examplary. lxii. b. c. d. h. i. k.

¶ Questyon yf a man commytte synne at euery tyme that he swereth. ⁘ xvii.

Non assumes nomen dei tui in vanū. Upon this cōmaundement a man may demaūde yf ony may swere without commyttynge synne. The answer A man may swere without sinne whan necessyte is/the whiche is verytable/Juste/lefull/and for good ende/as whan a mā swereth for to affirme Innocency whan ony cursed cryme is brought vp/or for to confirme ỹ alyaunces of peas/or for to shewe or persuade vnto ỹ herers that the whiche is veryle for ỹ helth of theyr soules. To swere for these thynges it is none euyll synne. for it is necessary and lefull. Albeit that the swerynge of it selfe is not good/and neuertheles it is not yll whan it is necessary/& yet it is not to appetyte as is the good. More ouer it is not to se as an yll thynge whā it is lefull/but he defendeth the appetyte/ỹ dylectacyon/and the accustomaūce to swere vayncly & vnlefully/as a thynge ydle/vayne/and peruers. Saynt Poule the apostle knewe the commaundementes of god/and neuertheles he sware as it is wryten in his epystles. ¶ Testis est mihi deus. By that it is to vnderstande that swerynge is lefull & necessary whan by the same a man thynketh vnto ỹ welfare of his neyghbour after the commaundement of god the whiche sayth. Diliges proximū tuū sicut teipm. And the psalme. Dñe quis habitabit in tabernaculo tuo aut quis requiescat in monte sancto tuo. Lorde who shall dwell in thy tabernacle/or who shal rest in holy mountayne. The answer. Qui iurat proximo suo et non decepit eum. He ỹ whiche swereth vnto his neyghbour & deceyueth hym not shal mounte in to heuen. &c. Also the aungell ỹ saynt Johan sawe standinge on the see as it is wryten in the apocalyps. Leuauit manum suā ad celum & iurauit per viuentē in secula seculorum. He lyft vp his hande & sware by the lyuynge in ỹ worldes. Also our lorde sayth in ỹ gospel Amen/amen/dico vobis. Also we rede ỹ our lorde sware in the olde testament. Iurauit dño et nō penitebit eū. & agayne. Iurauit dñs vltatē. &c. Our lorde sware true yet he commaunded in ỹ olde lawe. Redde dño iuramēta tua. &c. Yelde thyn othes to our lorde. By these forsayd auctorytees a mā may swere wout synne at a nede. And for ỹ god sayth in the gospell that our worde sholde be/it is so/it is not so. Math. v. Sit aūt sermo vr̄ est/est/nō/nō/qō autez his abundāti⁹ malo est. The answer ỹ ỹ affyrmacyon or negacyon ỹ is in the hert ought to be in ỹ mouthe/but for ỹ malyce is so growen ỹ they wyll not beleue by symple

worde/and therfore god hathe put to pru-
dently. Quod amplius est malo est. That
the whiche is more than ynough is yll/not
euyll vnto those the whiche swereth for the
welfare of theyr neyghbour/but yll vnto
those the whiche ne wyll beleue wout swe
rynge/theyr incrudylyte is cõtyme of pay-
ne and of culpe/and therfore he sayeth not
malum. yll vnto hym the whiche hȳ vseth
moche in swerynge. But he sayth a malo/
from the euyll of hym the whiche otherwy
se beleueth not/that is of his syñe ne depar
teth from hym the whiche is somtyme pay
ne/and somtime payne and gylte/thã god
defendeth the othe the whiche is yll. He cõ-
maundeth to speke well in saynge. Sit ser
mo vester est/est/non/non. It is soo/it is
not so/and he graunteth the swerynge the
whiche is necessary. Also whan a man wyl
not beleue the trouthe but by swerynge/he
the whiche swereth in good and Just cause
syñeth not/but he sholde offende yf he swa
re not. For it sholde befall cõtyme ꝑ a good
man sholde lese his good and Just cause yf
veryte were not approued by good men.
And therfore sayth saynt Austin. Quisqs
metu cuiu scũqz potestatis veritatem ocul-
tat iram dei super se prouocat: quia magis
timet hominem q̃ deum. yf ony hyde very
te by the drede of puyssauce he prouoketh
the yre of god vpon hym/for he dredeth ꝑ
men more than god. In suche wyse to swe
re by necessyte is no synne as it is sayd. Al-
so albeit that god hath defended othes mu
tyles/neuertheles by especyall he defẽdeth
the swerynges the whiche ben made by the
creatures to thẽde that man ne do honour
vnto creatures the whiche apperteyneth
vnto the creatour. Ne honorificẽtia crea-
toris transferetur ad creaturas. Or ꝑ man
beleue not that ony dyuyne thynge be in hȳ
wherby reuerence vnto ought to be done.
And therfore after ꝑ god had said in ꝑ gos-
(illõ). Mat. v. Nõ iurare oino. Hastely
putteth after. Neqz per celũ qz thron⁹
est/neqz per terrã qz scabellum pedũ
neqz per hierosolimam qz ciuitas est
magni neqz per caput tuũ quia non
vnum capillum tuũ facere albũ vel nigr
Swere thou neuer aboue all thynge/ne
ther by the heuen for it is the throne of
ne by the erthe for it is the stole of his
ne by Jherusalem for it is the cyte of ꝑ
te kinge/ne by thy heed for ꝑ can not
one of thy heeres whyte ne blacke. Also
rede ꝑ saynt James defended that
sholde swere. Hñ oia frẽs mei nolite
re The glose sayth ꝑ he defendeth not
swerynge/but he defendeth the wyll to
re. And therfore he sayd bygylãtly (
for the affeccyon & wyll sholde not
vs to swere/but the necessyte & oportu
te sholde drawe vs there vnto for ꝑ
and welfare of our neyghbours. And
ꝑ saynt James putteth. Nec per celũ
per terrã/nec per quodcũqz aliud iura
tũ iurare vetat. Whan nede is to swe
man sholde swere by god in callynge
to wytnesse/not by the creatures as
sayd. In lyke wyse as the wyne is not
of it selfe. And all be it saynt Poule de
deth men to drynke superfluously/for
cureth dronkenes & lechery. Nolite
ri vino i quo ẽ luxuria. Ad eph. v. Also
rynge in superfluyte is defended. All
thynges before sayd ben expounded
ken by saynt Austyn/& by Jnno. & by
ny other. xxii. q. i. Nõ ẽ ꝙtra dei ꝑceptũ
iii. sequẽtib⁹. Si pctm̃ extra. e. li eps.
how be it ꝑ swerynge is defended/not
dynge some ben except wherby a mã
swere whã nede is/ꝑ is by ꝑ euangelyst
ꝑ auter wherupon ꝑ body of cryst is
crate. Also by ꝑ relykes of sayntes/by
holy crosse. Also a man may swere in ꝑ
de of the bysshop lyke as it is wryten.

q.i. Si aliqua causa. ca. Habemus.

B. What is requysyte for to swere lefully without ony synne. xxj.



Thre thinges ben requysyte or ỹ a man swere without commytynge ony synne. That is to vnderstonde/veryte/iugement & iustice. Unde Hieremye.iiij. Iurabis viuit dominus in veritate et in iudicio & in iusticia. Et habetur. xxij.q.i. Et iurabunt. yf these these thre thinges defayle or ony of theym it is periury/as it is wryten. xxij.q.ij. Inumaduertendum. The fyrst thynge the whyche is requysyte or ỹ a man may swere without synne is veryte in the conscyence/that is that a man knowe the thynge stedfastly for to be soo as he it sweareth. For who so sholde thynke one thynge and swere another sholde be periured. Or who so sholde beleue that ony thynge were true/and knoweth it not too be all true for certayne: he sholde swere of credence & not of veryte/for that sholde be agaynst ỹ the whyche is sayd (iurabis viuit dñs in veritate). The seconde thyng requysyte to swere wel wout ony synne is that a man sholde swere by discrete delyberacyon/ỹ whyche is in the party of reason/that is that a man sholde discerne yf there were ony necessyte to swere or not. For albeit that a thyng be true yet he sholde not swere yf there ne were necessyte. As who so sholde swere by our lady I am in the chyrche. &c. Howbeit that the othe be verytable yet is there synne/for there is noo necessyte to swere ỹ. Iurabis in iudicio. Whan a man swereth it behoueth that he there haue good Jugement/that is discrete delyberacion as it is sayd/to discerne and aduyse yf the thynge be requysyte and necessary for to swere/as whan a man warneth or counceyleth to be leue some good thynge the whyche is expedyent and prouffytable vnto some slouthfull and peruers persones the whyche wolde not beleue by simple wordes and speche he may swere in callynge god to wytnesse that in suche wyse he sholde be without offence in swerynge. Iurabis i iudicio. Also whan a man swereth by good discrecyon it behoueth to regarde. vi. thynges/that is quãdo/quale/cui/quomodo/vbi/et de quo. Fyrst it behoueth too regarde (quando) in what tyme it is that a man swereth/for in seculer causes nor in other a man ne sholde swere/ne constreyne to swere in the solemne feestes/ne to holde Jurysdyccyon. Secondly (quale iuramentũ)/What othe it is that a man swereth/for some of theym or one of them ben greter than another & more to drede. Thyrdly (cui): to whome it is ỹ a man swereth/for a persone of the chyrche sholde not be coarted to swere to seculer/ne in court seculer but in some case/for there myght folowe irregalyte/as in case of cryme. Fourthly (quomodo)/how it is ỹ a man swereth/by what maner/by what deliberacyon/by what constraynte/and by what hastynes/or necessyte. Fyfthly (vbi) where it is that a mã swereth/in what place/in holy place/or in place not holy/as in the chyrche or chyrche yarde. Syxtly (de quo)/of whome/of what thynge it is that a man swereth/of a thynge good or yll/yf it be of an yll thynge a man sholde not swere. The thyrde thynge the whyche is requysyte to swere lefull is to regarde ỹ the thynge wherfore a man swereth be iust lefull & to do good and accomplysshe/for the othe the whyche is not iust sholde not be acõplysshed. And for ỹ offended Herode for the othe ỹ he had made vnto his doughter whan he made saynt Johan baptyst to be heded. Uñ ysodo. Impia est ꝓmissio q̃ scelere adipletur. The promys is yll ỹ whyche

is accomplysshed by syñe / yf the othe haue
these thre thynges before sayd a man may
swere without synne.

¶ That a man sholde accomplysshe ẏ
vowes Justly made. xuj

Dauyd ẏ prophete sayth. Vowe
ye lefully by deuocyon. And af
ter that ye haue vowed soo yel
de ye and accomplysshe ẏ sayd
vowe to your lorde god. Unde
dauid in psalmo. Uouete ⁊ reddite dño deo
vestro. And note well that after ẏ he hath
sayd (vouete) there folowith incontynent
reddite). In this seconde cõmaundement
god defendeth that a man ne breke the vo-
wes the whiche hath be made Justly / ⁊ le-
fully by delyberacyon and by Juste cause.
They ẏ whiche accomplysshyth them not
and leueth them / and the whiche dooth vn
to the contrary of that / ẏ they haue vowed
and promysed / or the whiche them dyspyse
taketh the name of god in vayne and doth
vnto hym irreuerence ⁊ vnto his sayntes.
And they sholde vnderstande that they bẽ
charged and bounde to accomplysshe thẽ /
or elles they commyt mortall synne. ẏ sodo
tus dicit. Multum deo reus eris si nõ red
das quid voueris / deo displicent qui vota
sua non iplent. That is to say. Thou shalt
be moche culpable vnto god yf thou yelde
not / that is yf thou accomplysshe not that
ẏ thou hast vowed. Those the whiche accõ
plysshe not theyr vowes dyspleaseth vnto
god. ¶ Example of a woman the whiche
vowed chastyte and after wolde be mary-
ed. Quere in the examplarye of the seconde
commaundement. lxuj. E. Also it is better
doone not to vowe than not to holde ẏ pro
mysses after ẏ the vowe is made. Uñ eccl.
v. Multoqz melius est nõ vouere q̃ post vo
tũ ꝓmissa nõ reddere. Et ysodo. dicit. Me
lius est enim non ꝓmittere q̃ fide ꝓmissiõis
non soluere. That is to saye. Better is not
to promyse than not to pay the fayth of ẏ
promesse. Also it is grete Jeopardy to tary
to accomplysshe the vowe after it is made
yf a mã hath tyme ⁊ space to accomplysshe
it. Unde deuteroñ. xxuj. Cũ votũ voueris
dño deo tuo non tardabis reddere: qua re-
quiret illud dñs deus tuus et si morat' fue
ris reputabitur tibi in peccatũ. That is to
saye thou ne shalte tary to yelde vnto thy
lorde god whan thou hast vowed a vowe
for thy lorde god shall requyre it of the / ⁊
yf thou hast made taryenge to accomplys-
she it vnto the it shall be reputed in synne.
And it is wrytẽ ecclesiastes. v. Si quid deo
vouisti ne moreris reddere displicet enim i-
fidelis et stulta promissio. yf ẏ haste vowed
ony thynge vnto god ne tary thou to yelde
promesse / vnfaythfull and folysshe pro-
messe him dysplaseth. ¶ Example that it
is a grete peryll to deffer to accõplysshe his
vowe. Quere in ẏ examplary. lxuj. H. Ma-
ny other examples of vowes there shall be
founde ⁊ cete. Also a man sholde note that
those the whiche accomplysshyth theyr vo
we ben in the loue ⁊ grace of god. For they
sheweth them selfe loyall and faythfull in
there pmysses / ⁊ god vnto them accordeth
in there prayers and oraysons. ¶ Example
that Anne vowed vnto god that yf he wol
de sende her a sone that she sholde gyue hym
vnto the seruyce of god all his lyfe / she con
ceyued Samuell the whiche was a pro-
phete ⁊ accõplysshed her vowe as it is wry
ten. i. regũ. i. ca. ¶ Another example ẏ the
kyng Aza accõplysshed ẏ vowe ẏ he made
of his fader ⁊ bare hym to goddes hous: as
it is wryten. ii. paral. xv. ¶ Another exãple
ẏ after that ẏ chyldren of ysrael had vycto
ry of Holofernes they yede to worshyp god
in Jherusalem / ⁊ al they kept theyr vowes
⁊ promesses / as it is wryten. Judith. xvi. ca.

D. ¶ What thyng is a vowe/ howis it dyf fynyed. Uowe is concepcyon of ỳ beſt pur= poſe of delyberacion of ſtedfaſt courage to god or vnto his ſayntes w̃ entẽcyon hym to oblege. Unde ſecundũ magiſtrũ in quar to di.xxxviii. ☞ tho. et alios theologos. Q. ō votum eſt cõceptio ſpontanea melioris pro poſiti animu deliberatione deo vel ſãctis ei⁹ firmuta cum intentione ſe obligandi. And it is to be noted that many thynges ben re quyſyte vnto lefull vowe ☞ accomplyſſhed the whyche ben touched in the ſayd dyffyni cion. ¶ Fyrſt it is requyſyte concepcyon of ſome made in the entendement by the holy gooſt. ¶ Secondly it is requyſyte that the vowe be not yll. And therfore the dyffyny= cyon ſayth (melioris) .yll and fynne de lor= doneth vs towarde god. Unde legit. Q. ō votum non eſt vinculũ inquitatis. Uowe is not the lyen and bonde of inyquyte. And therfore it is wryten. Diſſolue vinculũ in quitatis. Unbynde or louſe the lyen of iny quyte. Et legit. xxxii. q. iii. Yſodo. In ma= lis promiſſis reſcide fidẽ/ in turpi voto mu tu decretum/ quod incaute vouiſti nõ faci= as/ impia eſt promiſſio que ſcelere adimple tur. In curſed wordes reſcyndeth ỳ fayth chaunge thy wyll in that vowe the whyche is foule and euyll/ do not the thynge ỳ whi che ỳ haſt vowed vnwyſely. The promyſſe is euyll the whyche is doone ☞ accompliſ= ſhed by fynne. ¶ Example wryten in the. xxv. chappytre of the dedes of the appoſtles that. xl. Jewes vowed that they ſholde ney ther eete ne drynke tyll they hadde ſlayne ſaynt Poule/ theyr vowe was cuyl and in fynne/ and they myght not accomplyſſhe it. ☞. ¶ Thyrdly it is requyſyte ỳ he there haue concepcyon free in as moche as ỳ dyf= fynycyon ſayeth (ſpontanea)/ that is that euery man may vowe the thynges ỳ whi= che ben in his lyberte and in his ryght and not otherwyſe/ and therfore ſeruauntes/ chyldren/ relygyous pryſoners. ☞. in ſome thynges may not vowe. Quia non ſunt ſuiuris. ¶ Fourthly it is requyſyte that he there haue delyberacyon/ and therfore the dyffynycyon ſayth/ animu deliberatione/ vnto the dyfference of thoſe the whyche vo weth ſodaynly without delyberacyon and conſentement of reaſon. ¶ Fyfthly vowe ought to be made vnto god or to his ſayn tes and not vnto men for many thynges the whyche abydeth bycauſe of ſhortenes. ¶ Syxtely with entencyon to bynde hym for loue bereth oblygacyon to do ſome thyng or to loue it ☞. ✠ E. ¶ Uowe the whyche is lefully made of ryght ought too be accomplyſſhed as it is ſayd/ but in. ix. maners a man is not boun= de to accomplyſſhe his vowe. ¶ The fyrſt is whan ony hath vowed vnder condycy= cyon as to ſay. I ſhall do ſuche a thynge yf ſuche one haue his helthe/ or yf he lyue not or yf he deye not of ſuche a ſekenes/ whan the condycyon hathe none effecte a man is not bounde to accomplyſſhe ỳ ſayd vowe. ¶ The ſeconde is whan it hath be made ſo daynly and without delyberacyon. ¶ The thyrde is ỳ vowe of them the whyche hath loſt theyr wytte/ or ỳ whyche ben furyous. ¶ The fourthe is whan by infyrmyte/ po= uerte/ or other lefull lettynge a man may accomplyſſhe the ſayd vowe. ¶ The fyfth is whã a man vowethby yre/ or other paſſi on ſo grete ỳ they leue true delyberacyon. ¶ The. vi. whan it ſholde be to the hurt of ony grete good or comyn welfare. ¶ The vij. is whan ỳ vower is ſubgect to another as ponge people/ a mayde vnder. xij. yere/ a man chylde vnder. xv. yeres/ a relygious a wedded woman/ a ſeruaunt yf the vowe ſholde be lettynge of the ſeruyce that he o= weth whan the ſouerayns beforeſayd ben not ſo content/ or gaynſayeth there vnto ỳ ſubgectes ben not boũde to theyr vowes

¶ The.viii. whan a mā taketh a grete vo= we the lesse is admulled as vnto the obly ga cyon. ¶ The.ix. is whan a man is dyspen= ced for a Just cause by hym the whiche hath puyssaunce to dyspence or chaunge the vo wes in other maners. To trespace ꝑ vowe the whiche is Just is mortall synne as it is sayd / and not for one tyme / but for as ma= ny tymes as a man dooth vnto the contra ry. As for example / A woman the whiche hath vowed chastyte breketh ꝑ sayd vowe as often tymes as she habandoneth her in the synne of lechery. Also those the whiche hathe vowed chastyte & after maryeth thē synneth mortally / not onely in maryenge them / but as often tymes as they requyre the dowayre of maryage / and they sholde make dyspence with the pope of ꝑ sayd vo= we. A lyke thynge it is of those the whiche maryeth them vnto theyr affynyte / or the whiche after the maryage consummed ha bandon them carnally with consanguines of theyr partyes / suche persones without dyspence may requyre the dowayre of ma= ryage without mortal synne. The curates may not absoyle of the synne of the fracty= on of the vowe / and they ne may also dispē ce commute ne chaunge without commys= sion / it is vnto the bysshoppes to dyspence or cōmute without commyssyon w̄ theyr subgettes except the vowes that the pope reteyneth. &c.

F. Helpe to kepe a man from swerynge. xiii.

REmedy for to resyst agaynst the accustomaunce of swerynge / after deuout orayson it behoueth to take a strynge or a small corde / and as often ty= mes as a man swereth make a knot on the corde / and at the ende of the weke for thre swerynges to gyue a peny vnto poore fol= kes / for the seconde weke two penies / & for the thyrde thre penyes. And yf the persone be poore to saye the pater noster in ꝑ forme beforesayd or other thynge semblable and with the grace and helpe of god he shal cor recke hym selfe.

A. Here foloweth the thyrde commaun= dement of god the whiche enchargeth to sanctyfye the feestes or holy dayes com= maunded.

¶ Of labours thou ought to rest
Thy selfe / thy housholde / and thy beestes
In seruynge god by humble request
On the sonday and other feestes

THis commaundement is wryten. Exodi.xx.c. & deuterono.v. Meme= to vt diem sabbati sāctifices / sex dieb⁹ ope= raberis et facies omnia opera tua / septimo autem die non facies omne op⁹ in eo tu et filius tuus & filia tua / et seruus tu⁹ et an= cilla tua iumentum tuum et aduena vel pe regrin⁹ qui est intra portas tuas. That is to say. Remembre the that thou sanctyfy ꝑ sabbot day the whiche hath be transmuted vnto the day of sondaye as thou shalt here hereafter. Thou shalte werke by.vi. dayes and shalt do all thyn operacyons. On the seuenth day the whiche is now the daye of the sonday thou / thy sone and thy dough= ter / thy seruaunt & thy mayden / thy beest the straunger or the pylgrymes the whiche is betwene thy gates / in ꝑ day thou shalte doo no werke at all that is ony operacyon vpon the payne of mortall synne / and vpō payne of eternall dampnacōn / as it is wry ten Exodi.xxxi. capitulo. Custodite sabba tum meum sanctum est enim vobis q̄ pol= luerit illud morte moriatur / qui fecerit i eo opus peribit anima illius de medio populi sui / sex diebus facietis opus in die septimo

ſabatū eſt requies ſctā dño. Omnis qui fe cerit opus in hac die moꝛietur. Sex eni die bus fecit dñs celum et terram/et i ſeptimo ab omni opere ceſſauit. ⁊c. Kepe ye my ſon day/it is a daye holy vnto you/Who ſo ſoy leth it ſhall deye of dethe. The ſoule of hym the whiche than ſhall werke ſhal perylſhe in ỹ myddle of his people. ye ſhal werke by ſyx dayes. On the. vij. daye the whiche is now the ſonday that is the holy reſt vnto our lorde/all men the whiche hath werked on that day ſhall deye. God hath made the the heuen and the erthe by. vi. dayes/⁊ on the ſeuenth daye he ceaſed of all operacyon Alſo god hath vs conſtytute. vi. dayes in ỹ weke to werke vpon/and on the ſondaye for to ſanctyfy hym/as ye ſhall here herafter. ¶ Example of a man the whiche gade red wood on the feeſt day. Quere in the examplary. lxiij. A. For to vnderſtande this commaundement ryght bꝛyefly a mā ſhol de knowe that the feeſtes ben not ſanctyfi ed but ben bꝛoken in thꝛe generall maners The fyꝛſt is where as men go not to here the ſeruyce of the chyꝛche. The ſeconde is foꝛ to doo operacyons ſeculers the whiche letteth the ſanctyfycacyon of the feeſt. The thyꝛde is foꝛ to do ony moꝛtall ſynnes on ỹ daye of the feeſt commaunded the whiche ben operacyons not of ſanctyfycacion. but of coꝛrupcyon ⁊ pollucyon. ¶ Examples of many perſones vnto whome there hath comen yll foꝛ bꝛekynge of the feeſtes. Que re. lxiij. B. C. And foꝛ that ỹ this cōmaun dement is euyl kepth throughout the woꝛl de. And that theſe thynges generalles ſuf fyſeth not vnto people of ſmall vnderſtan dynge it ſhal be declared herafter in ample wyſe by many chapytres.

B. ¶ And fyꝛſt/ the cauſes and reaſons wherfoꝛe the ſondayes and the feeſtes

ben commaunded to be ſanctyfyed and halowed. xiiij.

Sabbata ſāctifices. Kepe the feſtes and honour them/be than deuout and labour thou not. God it the commaūdeth vpon payne of dampnacyon. It is good reaſon to ſantyfy/to honour/and to kepe the holy ſondayes/the feeſtes of god/ of the vyꝛgyn Mary/of the appoſtles/and of the ſayntes of paradyſe foꝛ many thyn ges. Primo it is good reaſon to kepe ỹ ſon dayes foꝛ the dygnytees that it hath/⁊ foꝛ many myſteryes that than hath ben done. in lykewyſe as men fynde in holy ſcryptu re. Fyꝛſt on the ſonday was made the heuē and the erthe and the lyght was in ỹ woꝛl de. And as it is wꝛytē in the fyꝛſt chapytre of geneſis/and the lyght was deuyded frō the derkenes. Alſo on the ſonday we ſholde beſy vs to thynke on heuen by contempla cyon/and we ſholde be in erthe by humply te m obeyenge humbly vnto the commaun dementes of god/and to ceaſe of woꝛldly operacyons foꝛ to be lyghted in our ſoules of the grace of god and deuyded frome the derkenes of ſynne. Secundo/on the ſon day the waters of the deluge were ceaſed/ and the arche of Noe appered on the dꝛye londe vpon the mountaynes of Armenye. Tercio/on the ſonday Moyſes deuyded ỹ reed ſee/and the chyldꝛen of yſraell paſſed and were delyuered frome the ſeruytude of the egyptiens. Quarto/on the ſonday god rayned manna in deſert foꝛ to fede the chyl dꝛen of yſraell. Quito on the ſonday Moy ſes ſmote the roche and water yſſued out therof. Sexto/on the ſondaye Moyſes re ceyued the cōmaundementes of god. Se ptimo/on the ſonday our lorde was borne of the vyꝛgyn Marye. Octauo on the ſon day/our lorde Jheſu cryſt was baptyſed

of saynt Johan in the floode of Jourdayn Nono/on the sondaye our lorde made his fyrst myracle to chaunge the water in to wyne at the weddynge.&c. Decimo/on ỹ sondaye our lorde Jhesu cryst fedde fyue thousande men with fyue loues of breed/ and with two fysshes. Undecimo/on the sondaye our lorde Jhesu was honoured with palmes the whiche is the sonday before Eester daye. Duodecimo/on the sondaye the redemptoure of the worlde rose fro me dethe to lyfe. Terciodecimo/on the sonday the holy gooste descended vpon the appostles the daye of penthecost or whytsonday. Quartodecimo/the clerkes presupposeth that god shall holde his Jugement on the sonday/but for certayne no persone knoweth ony thynge but all myghty god onely. By these thynges beforesayd it appereth that the sonday is establysshed for to be kepte/sanctyfyed/honoured/and laudably feested amonge all the pryncypall festes. Unde secundum ius canonicum. Q̃ stat diem dominicũ inter summas et precipuas festiuitates contineri.& dicitur in decreto. Jn dominica die nichil est agendum nisi soli deo vocandum. de consecratione distinctione. tercie. Jeunia. Noo thynge is to be doone on the sonday/but to be beseyed towarde god/hym for to honoure and his glorious sayntes. And by this the whiche is before wryten. Sabbata sanctifes). A man sholde vnderstande that in the auncyent testament men kepte and sanctifyed the saterdaye. But for the mysteryes beforesayd the whiche hathe ben doone on the sondaye/ and to thende that we do not as the Jewes dooth the whiche kepeth the saterday we shall kepe and solempnyse the solempnyte the daye of the sondaye. ¶ Examples of dyuers people the whiche hathe wrought on the sonday. And fyrst of a mã the whiche wrought on the sonday and his handes claue vnto the wood. Quere in the examplary. lxuij. C. ¶ Another exãple of a man the whiche ledde haye on the sonday and he was thretened dyuinely to be brent Quere in the exãplary. lxuij. D. ¶ Another example of two women the whiche baked on the saterday after ỹ sonne goynge downe/& one of them became drye/and the pele of the ouen cloue to the handes of the other. Quere. lxuij. G. ¶ Another example of a mowyer the whiche left werke on the saterdaye/& his felawes wolde not do soo: and he founde some golde. Quere in the exemplary. luij. M. ¶ Secondly it is good reason to sanctyfy the festes of god and of the glorious vyrgyn Mary for the mysteries of theyr solempnytees the whiche shold be longe for to declare by the whiche our redempcyon hathe ben made. ¶ Thyrdly mayster Wyllyam of Anserre techeth. vi. reasons in the somme of the offyce wherfore it was establysshed that we make solempnyte of the sayntes of paradyse. The fyrst is for the honoure of the dyuyne mageste/ for whan we doo honour vnto sayntes we honoure god in his sayntes/ and we saye ỹ he is meruaylous in theym. He the whiche dooth honour vnto sayntes he honoureth specyally hym the whiche theym hath sanctyfyed. The seconde for to haue ayde in our humayne fragylyte/for we ben so fraile vnto synne that by our selfe we may not haue helthe/ and for as moche as we haue nede of the helpe & prayers of sayntes we do them honour in theyr feestes to thende ỹ we may deserue theyr helpe. The thyrde is for the encreasynge of our suerte/for by the honoure that is doone vnto sayntes in theyr solempnytees our hope & suerte is encreased soo ỹ the mortall men semblable to vs may be in suche wyse reysed in so grete honoure by theyr merytes/ it is certayne ỹ soo it it may be of vs/ for the power of god

is not kelled. The fourthe is for the exam-
ple of our folowynge / for whan ỳ feestes
of the sayntes is recorded euery yere we be
called to folowe them / so that by the exam-
ple of them we dyspayse the thynges erth
ly and desyre the celestyalles. The fyfthis
for that that the aungelles and sayntes of
paradyse haue Joye and exaltacyon whan
we the whiche ben synners conuert vs vn
to god. Unde luce.xv. Ꝯ audiũ erit in celo
super vno peccatore penitentiã agente. ⁊c.
And therfore it is reason syth ỳ they make
feest of vs in heuen ỳ we make feest of thẽ
in erthe. The sixte is for the procuracyon
of our honour / for whan we honour ỳ sayn
tes we procure our honour / theyr solẽpny-
te is our dygnyte / whan we honoure our
broder we honour our selfe. Charyte ma-
keth all thynge to be comyn / and our thyn
ges ben celestyalles / erthly / and pardura-
bles.

C. Questyon / who so sholde demaunde
at what houre a mã sholde begynne to cele
bre the feestes. The answer / regulerly men
saye that from the one euensonge vnto ỳ
other euensonge the chyrche maketh solem
pnyte. It is wryten extra de ferus ⁊ de con
secratione distinctione. i. capitulo. Missas.
Oñes dies dominicos a vespera in vespe-
ram cum omni veneratione decreuimus
obseruari. We haue decrete to kepe in al ho
nour all the dayes of the sondayes from ỳ
one euensonge vnto the other euensonge.
For to cease on them for to doo ony werke
and for to make holy ỳ feestes a man shol-
de consyder the qualyte / and the quantyte
of the feest / what ỳ custome is of the regy-
on / and of the place where a man is. And
after the gretenes of the feest and custome
of the place a man sholde more sooner be-
gyn / and the more late for to make an ende
In lykewyse as sayth the scrypture in ma
ny places. Unde ꝯmus scriptũ sit a vespe-
ra in vesperam celebrabitis sabbata vestra
verumtamen initium festorum ⁊ finis iux
ta eorum qualitatem et regionum consue
tudines seruari debent / ⁊ sicut magnitudo
eorum exigit prius incipere / et tardius ter-
minari extra. e. quoniam. This scrypture
reproueth the foly of some symple men the
whiche reputeth not to be synne to labour
and worke late on the saterday at nyght /
and weneth that it is synne to worke erly
on the monday in the mornynge. Of this
mater thou shalt finde many examples in
the examplary.

D. Questyon / who so sholde demaunde
wherfore is it that men make holy / and ho
noure some feestes more solempnely in so-
me countrees than they of other countrees
done / or that some feestes in some bysshop
ryches ben kept of whome no mencyon is
made in other countrees. Unto that it be-
houeth to answere that a man ought for
to do after the custome of the regyon whe-
re as he is. For it is wryten extra de ferijs
Oõ in festis celebrandis vel non / vel quis
dicatur esse festiuus vel non consuetudo
regionis debet obseruare. Dicendum est
etiam cum hieronymo ꝙ vnaquęq; prouin-
cia abũdat in suo sensu. distinctione. lxxvii.
Utinam in omni tempore ieiunare posse-
mus. Et augustinus interroganti. Respõ.
Ambrosius. Cum romam venio ieiuno sab
bato / cum mediolanum sum non ieiunio
sabbato / sic et tu quamcunq; forte eccles-
am veneris eius mora serua si cuiq; nõ vis
esse in scãdalum nec quemq; tibi. One and
euery prynce haboundeth in his beynge.
And therfore yf thou come to Rome and
that they faste there on the saterdaye faste
thou also in lyke wyse as they doone. And
yf they haue in custome to kepe or sancty-
fy ony feest kepe it with them. And yf thou
aryue in ony chyrche kepe theyr customes
the whiche ben not agaynst god / or elles

they shall sclaunder the.

A. How in syxe maners men sanctyfye the feestes commaũded/the whiche maners shall be put by psalmes/and some ben necessaryes for the sanctyfycacyon of those feestes/and the other ben cerymonyalles for the augmentacion of god and of vertues. xv.

Syrst men sanctyfy the feestes commaunded by abstynence/ and to cease to do operacions erthly and seculers/as to goo to the plough. Exodi vicesimo Non facies omne opus in eo. And it is to thende that we cease and refrayne the auaryce and couetyse of the worlde/and for to take hede and entende vnto the vtylyte & prouffyte of the soules. Yf on the worknge dayes we take hede for the labour of the bodyes god wyll that on the holy dayes commaunded we entende vnto the vtylyte of the soules. At the begynnynge of the worlde god created spyrytuall thynges as aungelles/and corporall thynges as ỹ beestes and the byrdes/and of these two thynges togyder he made man/that is of a thynge spyrytuall as the soule/and of a thynge corporall as the body. In lykewyse we haue nede of two refeccyons. That is of the refeccyon of the body the whiche we do gete on the werkynge dayes/and of the refeccyon of the soule the whiche we seche on the holy dayes. How be it that euery daye we ought for to gyue refeccyon vnto the soule. For it is wryten in the gospelles how that a man lyueth not onely by etynge of breed for to mayntene ỹ body/but in euery worde the whiche procedeth frome the mouthe of god/wherby the soule is refeccyoned. Unde Mathei. iiii. capitulo. Non i solo pane viuit homo/sed in omni verbo quod procedit a ore dei. And therfore god hath ordeyned werkynge dayes to laboure on all holy to nourysshe the body. And also commaundeth to cease of operacyons worldly on the holy dayes for to sanctyfy them and for to nourysshe the soule as before is sayd. Deuteronomie. v. Observa diem sabbati vt sanctifices deum/sex diebus operaberis et facies omnia opera tua/septimus dies non facies in eo quicq̃ operis. &c.

B. A questyon to vnderstande yt a man may worke on the holy daye without commyttynge mortal synne. The answer. We fynde in wrytynge that in foure maners some may do worke on the holy daye without commyttynge mortall synne. Quia est propter operis vel laboris modicitatem Secunda est propter temporis necessitatẽ. Tercia propter cordis pietatem. Quarta est propter publicam vtilitatem. The fyrst is whan a man dooth so lytell thynge that the rest of the thought ne may be letted to warde god/that is anenst the sanctyfycacyon of the solempnyte it be not dymynysshed or lessed/as to hewe a logge ỹ whiche is in the courte for to dresse the dyner and not to lose the seruyce. But who that sholde do soo grete operacyon that the rest the whiche is commaunded in the sayd feest. Sabbati sanctifices were pertourbed and letted sholde do mortall synne/in lykewyse as sayeth the glose vpon this worde ỹ whiche is. Exodi xxxi. Qui polluerit sabbatũ. Glosa. Turbãdo quietem anime morte moriatur/scilicet anime & corporis. Ex quo patet q̃ solum ille labor qui turbat quietem & spiritus libertatem causat peccatum mortale. The seconde is for the necessyte of labour ỹ whiche is in way of perdycion in suche maner that a man ne may deferre it/or prouyde for the impetuosyte of ỹ rayne tyme of August/or for the grete colde in ỹ

tyme of wynter.&c. Whan a man presup-
poseth of the perdycyon of the sayd labour
the necessyte may be soo grete that a man
sholde be excused of mortall synne. Quia
necessitas nō habet legem / si malum sequi-
tur potestea de.con .distinc.i. Sicut etiam
patet extra de consuetudine.ca.iii. Asure
thynge it sholde be to doo by thexample of
his curate or prelate of the chyrche. For it is
wryten prouerbiorū.xi.&.xxiiij. Qō salus
erit vbi sunt multa consilia. Helthe shal be
where as ben many counceyles or counce-
lers. To the whiche thyge a mā sholde vn-
derstande that the chyrche may dyspence
in these thynges here by one reason ỳ whi-
che is that the chyrche ne vseth alonely of
the puyssaunce humayne also as the reason
supposeth / but also of the puyssaunce dyuy
ne. And therfore the chyrche dyspenceth by
that puyssaunce in the commaundement
dyuyne that god hath gyuē. Of the whiche
thynge it appereth that who soo dysppyseth
the puyssaunce of the chyrche or the keyes
of the chyrche he dysppyseth the puyssaunce
of god. Unde luce.x. Qui vos audit me au
dit / et qui vos spernit me spernit. He ỳ whi
che hereth you hereth me / and he ỳ whiche
dysprayseth you dysprayseth me. The thyr
de is for pyte / for in some feestes determy-
ned the chyrche promytteth without mor-
tall synne that men laboure for the loue of
god to helpe vnto the poore people / but so
that it be the after masse and without ho-
pe of retrybucyon.&c. The fourth is for to
thynke and to ayde on the necessyte of the
comyn welthe / as after the masse to helpe
or repayre a brydge / or an euyll passage / or
a chyrche dystroyed / and semblable thyn-
ges / so that a man doo it without couetyse
of lucre or wynnynge. Also it is well for to
be noted that it is extra de feriis / that al be
it that the londaye and many feestes that
ben vnder ben commaūded for to be kepte
holy be it whan the herynges also enclyne
them towarde the landes in ỳ season that
they ought to be fysshed a man may fysshe
for theym on the sondayes and other holy
dayes for the necessyte of the comyn welth
So that they of that thynge that they ta-
ke they dystribute and gyue vnto ỳ poore
chyrches and other good places by &ouer
the dyssme.

C. Chow a man sholde take hede to here
the seruyce and predycacyons on the fe-
stes commaunded. xv.

Secondly for to sanctyfy the fe-
stes a man sholde go by deuoci
on vnto the chyrche to here the
seruyce the whiche therin is do
ne. As masse / matyns / &euen-
songe.&c. And for to here to deuyse of the
feestes / of the fastynges and commaunde
mētes the whiche there ben made. Also for
to here ỳ predycacyons and wordes of sal-
uacyon / of the whiche procedeth all bene-
dyccyon as it is wryten Luce.xi. Beati q̄
audiunt verbum dei / et custodiunt illud.
Blyssed be they the whiche hereth the word
de of god and kepeth it. In lykewyse as it
is declared more largely in the fyfth condy
cyon that the pylgryme of parady se sholde
haue.xlv.F. Many sortes of peope there be
the whiche sanctyfyeth not the feestes for
that they take no hede to here the dyuyne
seruyce the whiche is done in the chyrche /
and the predycacyons. Some there ben ỳ
occupieth them in the mondaynyees &plea
saunces temporalles whan they sholde ta-
ke hede to the seruyce of the chyrche / suche
people doth breke this commaundement.
Example of a ryche man ỳ whiche fled
the seruyce and the predycacyons / &lepte
on hors backe and yede vnto the mondani
tees whan men ronge to masse on the holy

dayes commaunded / and the deuyll toke hym and bare hym away Quere in thexã plary. lxv. A. Also some wyl not cease them of worldly operacions the whiche werketh whan they sholde take hede vnto the seruice / suche people synneth mortally. ¶ Exãple how that a woman was dyuynely punysshed for that that she cercled and closed her felde on the daye of saynt Johan baptyst whan the other were at masse. Quere lxvij. B. Also some there ben the whiche taketh hede to drynke and to ete durynge ꝑ masses and the seruyces of the chyrche / & suche people sanctyfye not the feest commaũded but yf they haue excusacyon lefull ¶ Example that euyll came vnto a smyth the whiche toke hede to ete and to drynke whan the other people besyed them vnto ꝑ seruyce of the chyrche.. Quere in the exam plary. lxvu. C. ¶ Another example of a mã the whiche went to playe and to drynke at ꝑ tauerne with his felawes whan he sholde haue be at the seruyce of the chyrche / & at laste he was dampned. Quere. lxvu. D. ¶ Another example that euyll came vnto a man named Uado the whiche went vnto the tauernes to drynke and to ete whan he sholde goo vnto the chyrche / & after his dethe he had a foule drynk. Quere in thex. lxvu. E. ¶ Also some there ben the whiche taketh hede to play on the feestes commaũded whan they sholde be at the seruyce / suche people offendeth gretely. For they sanctyfy not the feestes and dysobeyeth vnto god. And also many tymes they commytte many synnes in playenge / the whiche ben operacyons / not of sanctyfycacyon / but of dampnacyon. ¶ Example that the heed of a swerer was founde that that was before was behynde / and the cattes cryed vpon his graue. Quere in theramplarye. lxvu. C. Other examples there ben wryten in thex amplary of the seconde commaundement of people vnto whome there came euyll in playenge and blasphemyng. ⁊c. Also some there be the whiche slepeth in theyr beddes or in the chyrche whan the dyuyne seruyce and predycacions ben in doynge on the feestes commaunded / suche people sanctyfyeth not the feestes. For the cõmaundement of god sayth. Thou ought for to dyspose ꝑ to serue god all the sondayes & the feestes. ¶ Example how the deuyll gaue hote pytche vnto a monke for to drynke as he slept in doynge the seruyce of the chyrche. Quere in theramplary. lxvu. C. ¶ Another example how the deuyl smote a monke with the knotte of a strawe as he slept in the seruyce tyme. lxvi. b. Other examples of these maters ben wryten in the examplary of ꝑ thyrde commaundement. Also some gone not to here the seruyce and predycacyons by slouthe / neclygence / and indeuocyon / & suche people sanctyfyeth not well the feestes. The realme of heuen is not promysed vnto tedeous / neglygẽt / and slouthful persones / but vnto theym the whiche wylleth to take hede vpon commaundementes of god / and the whiche them accomplyssheth vertuously. Unde scriptura. Non enim tepidis & negligentibus promittitur regnum ceorum / sed in mandatis domini vigilantibus atqꝫ strennue operãtibus. Also note well in especyall of the heedes of an hous the whiche seseth the masse on the sondaye or on a feest solempnell by slouthe without excusacyon lefull.. yf reason were dysposed to it suche slouthe sholde be mortall synne / and breketh this commaundement / wherof it is wryten de consecratione distinctione. i. capitu. Missas. And yf a persone that is chyefe of an hous were thre dayes without goynge vnto his masse perochial of his chyrche and yf he hadde not excusacyon lefull he sholde be excomunycate in lyke wyse as he putteth in a decretall. And they the

whiche kepeth the hous and the chyldren that they perysshe not whyle the other ben at the masse on the sonday and feest solemnell/yf they ben excused in seruynge god ỹ daye of ỹ sayd solempne feest. The answer is suche/that yf they haue excusacyon not for to be at the chyrche corporally for to serue god/where yt they ben not they ben excused so that they serue god within ỹ hous in laynge the good thynges that they can for the commaundement of god speketh vnto euery man and woman. And to serue god ỹ shaldest dyspose ỹ euery sondaye and the other holy dayes commaunded in what place soo euer it be. ¶Example of a mayden seruaunt the whiche desyred for to goo vnto the masse and vnto the prechỹge and her maystresse wolde not suffre her but our lorde appered vnto her vnto whome he shewed her helthe. Quere in the exemplary.lxxxix.B.

D. ¶And they the whiche ben enoyed to do well/and dysppyseth to saye well and to here it. As they the whiche leueth the congregacyon of the chyrche/the seruyce/the masse/and the sermon without lefull excusacon for to go vnto the vanytees/as dauces/playes/tolyes/and dysportes/they oughte for to be excommunyed/as it is wrytten De consecratione distictione.i.capitu. Qui die solempni pretermisse ecclesie conuentu ad spectacula vadit excõmunicetur. &c. Of the whiche thynge it folowyth that they synne mortally/for excommunycacyon shulde not be gyuẽ but for mortal synne Quia excommunicatio non nisi pro mortali culpa infligi debet. Ut habetur.xi.questio.iii.capi. Nemo episcoporum. Those ỹ whiche ben of the party of god with good wyll they here his seruyce/and his worde/and the opposytes it dysppyseth. Unde iohãnis.x. Oues mee vocem meam audiunt & ego cognosco eos/et cognosco me mee/et ego vitam eternã do eis et non peribunt in eternum/et non rapiet eas quisq̃ de manu mea. My shepe those ben the good persones herynge my voyce/and I knowe them and myn knowe me/and I vnto theym shall gyue the lyfe eternall/and they shall not perysshe/and none shall take them fro my hande. ¶Example that it hath wel taken vnto many for herynge the worde of god. Quere.lv.A.B.C. And it folowyth after. Alias oues habeo que non sunt ex hoc ouili. &c. Other shepe I haue the whiche ben not of this flocke/those ben the cursed persones the whiche haue not wylled to here the worde of god. And it is wrytten in another gospell that on the day of Jugement god shall put his shepe on the ryght hande Unde Mathei.xxv. Oues suas statuet a dextris/hedos autem et sinistris. And he shall put the kyddes or gotes on the lyfte hande the whiche haue dysppysed his worde he theym hathe compared vnto a kydde or gote the whiche is a beest stynkynge/foule and vnclene/wherof the company is nothynge worthe. Also they ben compared to an ape the whiche seeth the chyrche and loueth gladly the tauerne/for to go vnto the chyrche he halteth/and towarde the tauerne he renneth. Also he loueth better a quarte of wyne than a potell of holy water. Also these people the whiche ben enoyed to do well resembleth vnto the deuyll in thre propryetees. Primo the deuyll wyll neuer doo no good dede. Secundo he wyll neuer here no good. Tercio he perturbeth and letteth them the whiche wolde do ony good dede. ¶Example how the deuyll ennemye vnto mankinde gaue in charge to a woman foure thynges/of the the whiche the one was that she shulde trouble and lette those the whiche were in deuocyon and prayers in the chyrche/ỹ seconde was that she shulde not confesse her. &c. Quere in therã.lxv.F

In lykewyse dooth these cursed people the whiche ben slouthful to serue our lorde god on the holy dayes and to do good ỹ whiche gooth frome the masse and wyll here noo good thynge and bryngе other in to vanytees and out of the chyrche/the whiche is a token of euyll. Quia sicut signum euidentissimum electorum est audire verbum dei ita signum euidētissimum reprobozum est nole audire. ⁊c. And also it is a token ryght euydent of the chosen to here the worde of god. In lykewyse it is a token ryght euydent of the reproued to haue no wyl to here it. ¶ Example of a monke that the deuyll drewe oute of the chyrche whan the other waked in prayer. Quere in the examplary. lxv.g. The good seruauntes of god hereth with good wyl his seruyce/his worde/and his commaundementes: and taketh the cōdycyon of the pylgryme of paradyse. Quere post. xlv. A. B. And god theym shall rewarde in the Joyes of paradyse in lykewyse as it is wryten after. lvii. A. The cursed seruauntes the whiche wyll not go to here the seruyce and to sanctyfy the feestes in lykewyse as it vnto theym is commaunded sholde drede to be sent vnto the fyre of hell the whiche is a tourment ryght cruel. Quere. xlix. B.

A. ¶ How a man sholde take hede to serue god and his sayntes on the feestes commaunded. ⁘ xvi.

Thyrdly for to sanctyfye the feestes a man shold serue god and his sayntes with herte/wt̄ mouthe/⁊ operacyon. Saynt Poule sayth in the. xvi. chaptre of ỹ seconde epystle to the corynthyens. In oībus exhibeamus nosmetipsos sicut dei ministros. Shewe we our selfe in all thynges as the mynysters of god. Et alibi seruite deo regnare est. To serue god it is too reygne with hym. Euery good crysten man sholde enforce hym to serue god on the holy dayes after his scyence and faculte/⁊ shold de put hym in deuocyon and orayson for to gyue prayslynges vnto god ⁊ vnto his sayntes/as Dauyd the whiche sayd. Semper laus eius in ore meo. The clerkes sholde synge with hert/with mouthe/and operacyon for to serue god. Unde ecclesiast. xxxix. In omni corde et ore collaudate et benedicite nomen domini. Prayse ye and blysse ye the name of our lorde in all your hert ⁊ mouth Also a man sholde serue humbly and reuerently vnto the preest in thynges ỹ whiche vnto hym ben necessarye/as to gyue him the water/to torne the boke/to bere ỹ pape to lyght and to put out the candell. ⁊c. Dauyd sayth. Seruite domino in timore ⁊ exultate ei cū tremore. Serue ye vnto god ⁊ vnto his wycars in drede. To serue god in drede is the begynnynge of wysdome. Unde prouerbiorum. i. Initium sapientie timor domini. Also the good and diligent seruauntes haue euermore the aduauntage/and of good as wel in this worlde as in the other/and they ben beloued of god and of grete lordes before the slouthfull. Wherof speketh the wyse man. Prouerbiorum xxii Uidisti virum velocem coram regib⁹ stabit/nec erit coram ignobiles. Et prouerbiorum. xxi. Cogitationes robusti sūt semper in abundancia/omnus autem piger in egestate est. The thoughtes of a mā boystous and coueytous ben euer in habundaunce of goodes/and all slouthfull people ben in nede and in pouerte. All the good seruauntes shall be in paradyse with god moche honoured and prayled. Unde in euangelium. Si quis michi ministrauerit honorificabit eum pater meus qui est in celis.

Item euangiliuz. ¶ Volo pater vt vbi ego
sũ illic sit et minister meus. Jhesu cryst la-
yeth Jwyll fader where as J am that my
mynister be/that is that his seruauntes be
with hym parteners in his realme and his
glorye. Of the seruauntes the whiche ben
good and faythfull/and of those ỹ whiche
ben euyll and vnfaythfull is somwhat spo
ken in the chappytre of Sacrylege. Quere.
xxx.C. Also god called the good persones
swetely his seruauntes. Unde Mathei.xi.
Uenite me ad oẽs qui laborat⁹ et one-
ati estis et ego reficiam vos. Also god vnto
them shall gyue a grete reward. Uñ mat.
xxv. Euge serue bone et fidelis/quia sup
pauca fuisti fidelis/supra multa te ꝯstituã
intra i gaudium domini tui. Good seruaũt
and faythful emoye the/for that thou hast
ben faythfull vpon a lytell thynge J shall
ordeyne the vpon a grete thynge/entre in
to the Joye of thy lorde. For to make shorte
euery persone sholde enforce hym to serue
and honour god and his sayntes eche after
as his scyence and faculte is. And also shol
de take hede vnto the vtylyte of theyr fren
des and they shall haue grete reward in
the realme of paradyse. Of the whiche is
wryten towarde the ende of this presente
treatyse.xlvii. A.

B. ¶ How a man sholde besy hym in pra-yer on the feestes commaunded. xvi.

Fourthly for to sanctyfye the
feestes or holy dayes we shol-
de pray to god in orayson and
laye all the good thynges that
we can more besyly than on ỹ
werkynge dayes. Saynt Austyn sayth q
oratio est orantis presidium aduersario in-
cẽdium/angelis solacium/deo gratum sa-
crificium. Orayson or prayer is defence vn
to hym that prayeth agaynst all euyll/vn-
to the deuyll aduersarye. Joye and solace
vnto aungelles. sacrifyce vnto god moche
agreable. That orayson kepeth a persone
from all euyll it appered by therample of a
woman the whiche wolde haue hãged her
selfe by dyspayre/and as she apparayled ỹ
corde in herynge a bell rynge vnto the sa-
crynge she went on her knees in orayson ⁊
incontynent the temptacyõ ceased and she
was delyuered. Also on ỹ feestes commaũ-
ded we sholde thynke on the euylles ỹ we
haue done on the werkyng dayes/and we
sholde repent vs and hertely crye god mer
cy/and put our selfe in orayson for to requy
re of hym myserycorde. ⁊c. ¶ Wherfore is
it that god wyll that we requyre hym oray
son. For foure thynges prycypally. Fyrst
to thende that we reknowlege hym to be
our god/lorde/and mayster/creatoure/⁊
benefactour/the whiche for vs hath made
and created all thynges. Unde. Iohannis.i.
appoc. Adorate eum qui fecit celum ⁊ ter-
ram mare et omnia que in eis sũt. Et psal.
Quoniam deus magnus dominus et rex
magnus super oñes deos. Jt is good rea-
son that a persone worshyp and pray vnto
his god/lorde/and benefactour in reknow-
legynge the good that he vnto vs hath do
ne. Secondly god wyll that we hym requy
re in orayson to thende that we repute vs
to be his seruauntes ⁊ obedyentes vnto hym
Jt is reason that a seruaunt obey vnto his
mayster/serue/honour/⁊ pray him. For as
moche as Lucyfer wolde not be as a ser-
uaunt in prayenge god but enpryded hym of
the good ỹ his god vnto hym had gyuen in
so moche that he wolde haue sytten by him
⁊ haue ben semblable vnto hym. Uñ ysaie
xiiij. Sedebo in mõte testamẽti in latera-
aquilonis ascendã sup altitudinẽ nubiũ si-
milis ero altissimo. And for ỹ he wolde not
pray god/ne reknowlege to obey vnto him

but wolde shewe hym selfe as mayster/so he lost all the good that he had and is now the foulest deuyll in helle. And therfore we sholde praye vnto god and confounde the synne of pryde in vs/in shewynge vs to be his seruauntes obedyent vnto hym. Thyrdly our lorde wyll that we requyre hym in orayson in knowlegynge our poore fraylte as of our selfe we may nothynge doo/and that all cometh and procedeth of god. Unde Iohannus primo. Omnia per ipsum facta sunt et sine ipso factum est nichil. Item Johannis.xv. Sine me nichil potestis facere. For to vnderstande well whan we requyre one of the sayntes of paradyse that we may haue helthe of our sekenesse/it is not the saynt of hym selfe that heleth vs/but it is god/and the saynt that ye doo requyre prayeth vnto god for you/and god heleth you in exaltynge the request and intercessyon of the sayd saynt. In lykewyse all the good puyssaūce that all the sayntes of paradyse haue god it vnto theym hathe gyuen. And therfore we sholde praye god in orayson in reknowlegynge our fragylyte that of our selfe we may nothynge doo/and that all procedeth of hym. Fourthely god wyll that we hym requyre in orayson for too doo hym honoure. For orayson is a sacrifyce the whiche is moche agreable vnto god. Also the encense the whiche is put within the fyre casteth a good odour and a smoke the whiche mounteth on heyght vnto god. In lyke maner orayson enbrased vpon the coles of deuocyon casteth a smoke and a swete odoure the whiche mounteth vp before god/the whiche vnto hym is moche agreable. And therfore sayeth the psalmyst. Dirigatur domine oratio mea sicut incensum in conspectu tuo. We rede thobie duodecimo. That Thobye was moche deuout the whiche occupyed hym selfe to do the werkes of mercy. And on a tyme the aungell of god appered vnto hym vnto whome he sayd. Whan thou prayest god in orayson with teeres/and whan thou buryest the deed bodyes I present thyn orayson before god. Also we rede. Actuum decimo/how Cornelius was on a tyme about the houre of noone in orayson the whiche made his request vnto god. And incontynent an aungell of god in lykenes of a fayre yonge man clothed in whyte appered vnto hȳ vnto whome he sayd. Thyn orayson is exalted/and thyn almesdedes ben remembred before god. We ought for to serue god in orayson for to doo hym honoure and sacrifyce the whiche vnto hȳ is agreabled/and vnto vs vtyle and prouffytable. Also as a noble man sholde do honour vnto the kynge on his knees the whiche is called homage/in reknowlegynge that he holdeth his sygnourye of hym/and that he is seruaunt obeyssaunte vnto hym. In lykewyse we ought to do to god in orayson. Or in lykewyse as the seruaunt is bounde for to serue his mayster/in semblable maner ben we bounde vnto god the whiche is our mayster. Or in lykewyse as euery mā shold bere and pay his rente and his trybute vnto the lorde of whome he holdeth. In lyke maner sholde we doo honour vnto god of our bodyes and of our goodes vnto our power.

C. A questyon/how sholde a man make orayson vnto god for to haue that the whiche is necessary. Answer. Hym behoueth to say his pater noster/for he requyreth of god that all euylles and synnes ben put awaye and that he haue vnto body and vnto soule al goodes temporalles and spyrytualles the whiche ben necessaryes and vtyles/Our lorde made the pater noster and sayd vnto his dyscyples that they sholde saye it whan they wolde pray vnto almighty god In lykewyse as it is wryten in ỹ gospelles

Mathey sexto/et Luce vndecimo.

Here after foloweth the oryson domynycall or pater noster the whiche our lorde taught to his dyscyples/and the requestes and fruytfull petycyons conteyned in the same.



Pater noster qui es in celis.
Our fader celestyall almyghty.
Lorde/god/and creatour
Syttynge in heuen potencyally
Exalte me thy seruytour

Sanctificetur nomen tuum.
Thy name be euer sanctyfyed
In our fayth catholyke.
Aboue all praysed and glorifyed
Without errour dyabolyke

Adueniat regnum tuum
Moze ouer lorde we the requyze
That we may come and haue saluacyon
Unto thy kyngdome and empyze
In the ende and conclusyon

Fiat volūtas tua sicut in celo ⁊ i terra
Thy wyll be also done
Of vs in erthe truely
As is of thy sayntes echone
In heuen ryght Joyously

Panē nr̄m cotidianū da nobis hodie.
Gyue vs lorde our dayly fode
Of soule and of body eke
Amende vs all and make vs gode
In spyryte also to be meke

Et dimitte nobis debita nr̄a sicut. etc̄.
Pardon vs lorde our synnes ⁊ trespaces.
As we forgyue our offeuces and dettes
Louse vs also out of the deuylles laces
And kepe vs from fallynge in his nettes

Et ne nos inducas in temptationē
And suffre vs lorde not to be ledde
In euyll thoughtes and temptacyon
Wakynge/ne slepynge lyenge in bedde
By the deuylles persuacyon.

Sed libera nos a malo.
¶Delyuer vs from all yll
Of body and soule also
Gyue vs grace yf it be thy wyll
To ouercome our mortall fo.

Amen.
¶Amen/amen for charyte
Graunt vs lorde our petycyon
Thy blyssed face for to se
And of thy goodheed the frupcyon
¶Explicit.

¶The requestes that a man maketh vnto god in saynge the pater noster.

The petycyon of Sanctificetur nomen tuum taketh away pryde and putteth in vs the vertue of humylyte/and requyreth the gyft of drede/and the beatytude of the gospell. Beati pauperes spū. And the rewarde foloweth. Quoniam ipōrum est regnum celorum. The petycyon of Aduenat regnum tuū taketh away enuy/and putteth in vs the vertue of charyte/& it requyreth the gyft of pyte/and the beatytude of the gospell. Beati mites. And the rewarde foloweth. Quoniam ipsi possidebunt terram. The petycyon of Fiat voluntas tua sicut in celo & in terra taketh away yre and putteth in vs the vertue of pacyence/and requyreth the gyfte of scyence/and the beatytude of the gospell. Beati pacifici. And the rewarde foloweth. Quoniam filij dei vocabuntur. The petycyon of Panem nostrum cotidianum da nobis hodie taketh away slouthe/and putteth in vs ỹ vertue of dylygence/& requyreth the gyft of strength and the beatytude of the gospel Beati qui esuriunt et sitiunt iusticiā. And the rewarde foloweth. Quoniam ipsi saturabuntur. The petycyon of Et dimitte nobis debita nostra sicut et nos dimittim⁹ debitoribus nostris taketh away auaryce/and putteth in vs the vertue of largesse/& requyreth the gyft of counceyle/and the beatytude of the gospell. Beati misericordes And the rewarde foloweth. Quoniam ipsi misericordiam consequentur. The petycyon of Et ne nos inducas in temptatiōē taketh awaye glotony/and putteth in vs the vertue of abstynence/and requyreth ỹ gyft of entendement/and the beatytude of the gospell. Beati mundo corde. And the rewarde foloweth. Quoniam ipsi deum videbunt. The petycyon of sed libera nos a malo taketh away lechery/and putteth in vs the vertue of chastyte/and requyreth ỹ gyft of sappyence/and the beatytude of the gospell. Beati qui lugent. And the rewarde foloweth. Quoniam ipsi consolabūtur.

A. ¶How a man sholde yelde graces and thankes vnto god of the good & welthe the whiche he vnto vs hath doone without beynge vnkynde. ::xvii.

Ypthly for to sanctyfy the feestes we sholde goo vnto the chyrche on the sayd dayes of ỹ feestes for to yelde thankes & prayesynges vnto god for the grete goodnesses that he vnto hath done the whiche ben soo many and grete that it is soo Impossyble as vntoo vs that we ne may yelde nor gyue theym agayne in ony thynge that we may doo. And euery man ought for too vnderstande that god vnto hym hath doone more good and benefayte than he is worthy/ ne than he hathe deserued. Saynt Barnarde sayeth. Agamus fratres gratias factori nostro/benefactori nostro/redemptori nostro. My broder yelde we graces vnto hym the whiche hathe

made vs/that is vnto god our fader celestyall Unde mathei.xxiii. Unus est pater vester qui est in celis. The whiche hath created our soules of nothynge vnto his symylitude. Unde gene.ix. Ad ymaginem quippe dei factus est homo. And the psalmyst. Ipse fecit nos & nō ipse nos. Yelde we graces vnto our benefactour that is vnto god the whiche maketh the cornes and the fruytes to growe and to come/& all that wherof we lyue. Unde iohan.i. Omnia per ipsum facta sunt/et sine ipso factum est nichil. Yelde we graces vnto our redemptour/that is vnto the sone of god the whiche is borne of the vyrgyn Mary the whiche hathe suffred dethe and passyon for too redeme vs from hell where we sholde haue descended Unde ad gal.ii. Dilexit me tradidit semetipsū pro me nesim ingratus de gratie. God hath gyuen the thy body with all thy membres. He gyueth the thyn eyen to see/ thyn eeres to here/thy fete to go. &c. Yf thou haddest not syght ne herynge thou sholde not knowe what good it is to here and too se. And yf he gyue the lyght thou sholde thanke hym all thy lyfe/he the graunteth now syght and herynge and al thy membres for nothynge without thy merytes. Moreouer he gyueth the nourysshement/vestement hous/felde/cornes/oxen/kyen/shepe/and bestyall. Unde paulus in epistola and co. Quid habes quod non accepisti. What goode hast þ of thyn owne that thou ne hast fyrst taken of another: whan thou was borne thou brought nothynge with the/þ goodes cometh not of the/thou reknowlegest not the goodes here/and soo thou thankest not god. Saynt Austyn sayth in the boke de cautate dei. Quisquis beneficia dei non videt cecus est/nec laudat ingratus est/qsquis in laudādo reluctatur insanus est. He the whiche seeth not the benefaytes þ god vnto hym hath doone he is blynde/and yf he prayse not god he is vnkynde/and the whiche is worse he is not hole. He is seke þ whiche impugneth god with his gyftes & vseth of those gyftes agaynst the honoure of god and agaynst his proper helthe/that is to vnderstande whā he maketh folysshe lokes w̄ his eyen/whan he bryngeth forth cursed wordes with his mouthe/and so of other membres/or whan he mysuseth the goodes/that is to vnderstande whan he taketh clothes proude and pompous/whan he eteth excessyuely/whan he drynketh vnto dronkenesse/and so of other. And as oft tymes as ony abuseth in suche wyse þ gyftes of god after true Justyce/he sholde be put from that gyft/that is to vnderstande from the syght or the herynge. &c. And it is all for his vnkyndenes. Unde Bernardus super canti. Ingratitudo inimica est anime/exmanictio meritorum virtutū dispersio/benefactorū perditio. Suche a man þ whiche is so vnkynde is indygne and vnworthy to take many gyftes of god. Unde bernardus. Non est dignus dādis qui nō agit gratias de datis. That mā is not worthy to haue thynges gyuen vnto hym the whiche yeldeth no thankes of the thynges gyuen/a man may knowe it in hym selfe. yf thou haddest done good vnto a persone by thre or foure tymes/and that at euery tyme he were to the vnkynde thou wolde cease to do ony more good vnto him. What shalt thou than say of god the whiche hath doone good vnto the more than a thousande tymes/and thou vnto hast be euermore vnkynde without reknowlegynge þ good that he to the hath done. Example that the.x. lazers that our lorde heled were vnkynde for they went not to yelde hym thankes after that they had helth. He had heled x. but there was but one the whiche reknoweleged the good that he vnto hym hadde doone/the whiche retorned hym to yelde

thankes. Unde. luce. xvii. ¶ Nonne decē mū dati sunt / et nouem vbi sunt / non est inuē tus qui rediret et daret gloriam deo / nisi hic alienigena. ¶ Another example how ỳ man vnto whome the lorde pardoned ten thousāde talentes was vnkynde for he ne wolde pardon the small debte / and for his vnkyndenes he was betaken to the hangman and put in prysone. Quere. xxvii. H. ¶ Another example contrary of a knyght the whiche pardoned hym that had slayne his fader / and god pardoned hym all his synnes. Quere. xxvii. I. The scryptures vs warneth to yelde graces and prayenges vnto god for to fle vnkyndenes. Uñ pau. i. ad thessal. v. ¶ In ommb⁹ gratias agite. yelde thankes vnto god in all the thynges ỳ ye doo. Et ad colloscenses. iij. Omne quod cūqz facitis in verbo aut in opere oia in nomine dñi nostri iesu christi facite gratias agentes deo et patri per ipm. ¶ In euery thynge what so euer ye do in worde or in operacyon / do all thynges in the name of our lorde Jhesu cryst in yeldynge thankes vnto god. ⁊c. Et legit. i. ad corin. x. Siue manducatis / siue aliquid aliud facitis omia in gloriam dei facite. Do ye all thynges in the glory of god yf ye ete or yf ye drynke / or yf ye doo ony other thynge. All the aungelles ⁊ sayntes of heuen loueth god / and yeldeth hym graces of his benefaytes / and so sholde we do. Unde apo. vii. Vide hostium apertum in celo / dicit btūs iohānes ecce turba magna quā dinumerare vt nemo potest. ⁊c. Saynt Johan sayth in the apocalypse that he sawe the dore open in heuen / and soo grete turbes of holy persones that no man myght nombre them / and they cryed with hye voyce. Salute vnto our lorde god the whiche sytteth vpon the throne / benedyccion / clerenes / and sappyence and accion of graces / honoure / vertue / and force vnto our lorde god in secula seculorū. Amē

Also all the creatures gyueth prayse vnto the creatoure. That is to vnderstande the beestes and the serpentes / the byrdes ỳ kunges / the prynces / the Juges / the byrgyns / the auncyent with the yonge prayseth the name of our lorde / for his onely name is exalted. Unde psal. Bestie et vniuersa pecora: serpentes et volucres pennate. Reges terre et omnes populi: principes et oēs iudices terre. Iuuenes et virgines senes cū iunioribus laudent nomen dñi: quia exaltatum est nomen eius solius. Iterū psalm⁹. A solis ortu vsqz ad occasum laudabile nomen domini. ❧

B. ¶ Example of a good chylde the which yelded graces and prayenges vnto god in all aduersytees that came to hym. ¶ We fynde by wrytynge that a chylde was soo perfyte that he sayd deo gracias in all thynges. And it be befell soo that after that his fader and his moder were departed men of warre came vnto his hous / the whiche tasted of a tonne of eygre syder / the whiche a none they brake ⁊ shedde the sayd syder / ⁊ whan the chyld sawe that he sayd. I yelde graces vnto god I dranke eygre syder / ⁊ now I shall well drynke good water. After that the men of armes brake his house and warmed them with the tymbre. And whan the forsayd chylde sawe that he sayd Deo gracias. I yelde graces vnto god. I was wonte in fore tymes to be lodged in this grete house: and now I shall make me a lytell lodge and therin I shal abyde. And the sayd men of warre yode in to his gardyn and brake and pulled vp al the herbes as cooles / lekes / borage / onyons / peely / lettuse. ⁊c. Than the chylde sayd agayne deo gracias / ye haue broken ỳ lekes and other herbes I yelde graces vnto god / it me behoueth to take wylde leues of the feldes / ⁊ to go ⁊ frye them wt a lytell pot of butter ỳ ye haue left in suche a corner. And whan ỳ

men of warre sawe that they hadde done soo moche harme vnto the sayd chyldren sayd vnto themselfe/we ben ryght cursed the whiche haue doone so moche harme to this chylde the whiche is not wrothe ne ne uer cuyll worde vnto vs he hath sayd/and vnto vs dooth the best that he may in doyn ge good agaynst cuyll. For to make shorte they repented them and conuerted theym vnto good by his example.

C. To wake in contemplacyon and to do the werkes of mercy at the feestes cō maunded. xvii.

Syrtely to kepe the feestes gar dables or that ben to be kept a man sholde employe the tyme wakynge in operacyons spyrytualles/as to occuppe hymselfe in the lyfe contemplatyue the whiche be longeth vnto the dylecyon of god/that is to serue/to honoure/and to worshyp hym as it is sayd. And to thynke on thynges ce lestyalles and spyrytualles to mounte on heyght with god and his sayntes/and to reygne with theym eternally in the Joyes of paradyse the whiche ben so grete ꝑ they ben infynyte and inenarrables. This lyfe contemplatyue vnto vs is gyuen in fygu re of the blysled Mawdeleyne the whiche sette her ofte at the foote of our sauyour & redemptour Jhesus and herde his worde as it is wryten. Luce.xi. Sedens secus pe des domini audiebat verba illius. Another example of the contemplacion of two rely gyouses the whiche were fro crystmas tyll mydsomer spekynge of god wout enoyen ge theym/& they wende to haue ben there but two houres. Quere.lxxxiiii.b. And af ter that the soule hath taken her refeccyon and the body his nourysshement it is good after dyner on the sayd dayes of the feestes to take hede also to ꝑ dylecyon of his ney ghbours indygentes and nedy/as to gyue almesse to vesyte the seke/to counceyle the that lacke counceyle/to cōforte them that ben heuy/sorowfull & seke/and also to doo all other werkes of mercy. This lyfe acty ue is gyuen vnto vs by fygure in Mary marthe hostesse of our blysled sauyour and redemptour Jhesu cryst the whiche prepa red hym his meet and toke hede vnto ꝑ wer kes of mercy the whiche is the lyfe actyue Also by this Marthe is vnderstande ꝑ de uocyon by the whiche we ben accōpanyed by charyte with our neyghboure. And by Mary magdaleyne is vnderstande the in tencyon relygyous of ꝑ thought. The lyfe actyue gyueth the breed corporeil vnto hȳ the whiche hath hōgre/and doctryne vnto the ygnouraunt and vnlerned. It correc keth the synner errant/and calleth agayne the proude man vnto humylyte. Also it my nystreth vnto euery one ꝑ the whiche is vn to hym expedyent. The lyfe contemplaty ue reteyneth the charyte of god and of his neyghbour/but it resteth yt of the accyon w outforth/& at the onely desyre of the condu ctour to Joyne soo vnto hym. And all her tes erthly fouled and put vnder fote is em braced to se the face of the creatour and de syreth to medle/that is to be with the cyte zyns of the hye regyon enioyenge them in the beholdynge of god of the incorrupcyon eternall. The lyfe actyue vnto the pertur bacions of the worlde. The lyfe contempla tyue the whiche extendeth to god is moost sure. And therfore our lorde sayd to Mar tha. Illud luce.x. Martha martha solicita es et turbaris erga plurima: maria optimā partē elegit que non auferetur ab ea.

D. How the reuerence and sanctyfyca cion of al holy thynges is brought in this thyrde commaundement. xviii.

Saynt ysodore sayth in his bo-
ke Secundum dignitatē red
de cuiqz honorē. Yelde honour
vnto euery man after his dyg
nyte. Many thynges ben holy
wherunto we owe honoure/for theyr sanc-
tyfycacyon is conteyned vnder this com-
maundement. Sabbata sanctifices. Of ꝑ
whiche holy thynges we shall tell foure. ⁂
Fyrst the tyme of the dayes of the feestes
commaunded sholde be sanctyfyed in lyke
wise as is before declared. Secondly a mā
sholde bere honour and reuerence vnto the
holy places/as vnto the chyrches. Uñ psal.
Domū tuā decet sanctitudo. And of good
ryght a man sholde honour the chyrches/
for they ben the places the whiche ben blyf
sed/the holy seruyce is doone therin/the bo
dy of our sauyour is therin consecrate/the
whiche there resteth nyght and daye in the
custode. Also in the chyrche we ben bapty-
sed/confessed/purged/and made clene of
al our synnes. Also we ben thyder borne af
ter ꝑ we ben dyscealed and deed. It is the
hous of orayson in the whiche we make our
prayers and oraysons/and there ben made
the good predycacyons. Also the chyrche is
the saufgarde of the crympnalles and for
banysshed people. It is the place wherto
they renne the whiche them kepeth frome
dethe/from euyll and punycyon. Also in ꝑ
chyrche & in ꝑ chyrcheyarde ben the holy bo
dyes of our faders/and moders/and fren-
des departed and deed. And for these thyn
ges here with that/that god it wyl the holy
places ought to be honoured. ¶Example
of hatefull men the whiche slewe a man in
ꝑ chyrche were punysshed dyuynely. Que
re. lxxix. B. ¶Another example how helio
dorus was punysshed dyuynely in ꝑ chyr-
che as he toke the treasours. lxxxu. B. Ma-
ny other examples ben wryten in the thyr-
de commaundement of ꝑ examplary how
euyll came vnto them the whiche haue not
borne honour vnto the holy places/as vn-
to the chyrche and chyrcheyarde/and how
people accursed sholde not be buryed there
lxu. G. Our blysled sauyoure and redemer
Jhesu cryst shewed ryght clerely ꝑ he wol-
de that the chyrche be honoured and reue-
renced whan he put out the sellers and by
ers the whiche there made theyr marchaū
dyses and seculer occupacyons/he shewed
that it dysplaysed hym/for he dyde make a
whyppe with the whiche he chased theym
out rygorously/theym and theyr oxen and
kyen/and marchaundyse/and kest & ouer
threwe theyr stalles vnto the erthe/and vn
to theym he sayd. My house shall be called
ꝑ house of prayer/& ye haue made it a pyt
or denne of theues. Unde mathei. i. Do-
mus mea domus orationis vocabitur/vos
autem fecistis illam speluncam latronum.
¶Syth that our lorde sayd that they ma-
de a denne vnto theues/it folowyth well ꝑ
theues were there within. Also a man may
say that those the whiche there maketh su-
che marchaundyse and negocyacyons secu
lers ben theues/or the whiche is worse they
ben sacrylleges/in as moche as they soyle
and hurte the place sanctyfyed and holy/
the whiche is a dependence the whiche pro
cedeth of sacrylege. Sacrum ledens: sacrū
violans et deturpans. This thynge here
was the mooste gretest rygoure that euer
our lorde shewed in this worlde/wherfore
it behouth to say that it is grete synne and
that there a man sholde not speke of tayes
of processe of detraccyon/of lawes and ex-
accyons/nor of ony thyng seculer. Agayne
many persones the whiche dooth the con-
trary/and the whiche gooth vnto the chyr-
che on the dayes of the sayd holy feestes for
to speke and to treate of suche thyn-ges mo
re than for to praye vnto almyghty god.
The blysled saynt Austyn them repreueth

the whiche sayth. In oratorie nemo aliqd agat nisi ad quod factum est vnde ⁊ nomē accepit. No man ne dooth ony thynge in ỹ oratory but that thynge wherunto it is made/wherof it bereth his name. The oratory is not made to do ne say the seculer thȳges beforesayd/but it is made to praye vnto god/and for to do and to say thynges salutaryes/the whiche ben of sanctyfycacyon. The collectours of taxes and sergeauntes or other the whiche ben charged to puruey vnto the thynges seculers sholde go in to place prophane not halowed out of ỹ chyrche and chyrcheyarde/and there to prouoke and to brynge those with whome they haue besynes whan they haue longe maters seculers to treate/for cuyte synne and offēce of the holy place. For in spekyng of suche maters there aryseth somtime noyses and cursed wordes in aggreuaunt the synne for bycause of the holy place/and it in lesse synne in vnhalowed grounde than in holy grounde. Also the gospell sayth that whan two or thre persones ben assembled in the name of god for too speke good wordes ỹ god is in the myddle of theym. Unde matthe.xviii. Ubi sunt duo vel tres congregati in nomine meo ibi sum in medio eorum. Also a man may say that whan two or thre persones bē assembled at the chyrche for to speke there euyll wordes that the deuyll is in the myddle of them/the whiche wryteth that/ỹ they speke. Example how saynt Bryce sawe the deuyll the whiche wrote ỹ euyll wordes that was spoken in the chyrche. Quere.lxv.E. Of this mater it is wryten in the decrete. Nemo debet in loco orationis intendere fabulis ociosus. distinctiōe. xv. Qui in aliud. No man ought to take hede vnto ydle fables in the place of oraysson. Et poeta dicit. Ue vobis gentes in tēplo vana loquentes. Demone scribuntur/que in templo vana loquntur. Maledyccy on vnto you people spekynge vayne thynges in the temple/the vayne thȳges ỹ whiche ben spoken in the chyrche ben wryten by the deuyll/and those the whiche talketh of vayne thynges fableth with the deuyl. Unde poeta. In templo fari/dic cum demone fabulari. Also after the ryght wrytynge men put out of the chyrche people excommunyed the whiche ben not buryed tyll ỹ they ben assoyled and reabled. Also people the whiche ben homycydes and manquellers of themselfe ben buryed in holy grouūde/for that/that is appereth that they ben dampned. Also men fynde in scrypture many examples how the deuylles haue vnburyed many cursed people out of the chyrche and chyrcheyarde. Quere in the examplary.lxix.B. By these thynges aboue sayd it appereth that euery man and woman shold bere honoure and reuerence vnto the holy places. Thyrdly a man sholde gyue honour and worshyppe vnto the bones and relykes of the sayntes of paradyse. For sith that god commaundeth that theyr feestes be sanctyfyed honoured and kept for theyr holy and deuoutenes ỹ they haue ledde in this presente lyfe/it folowyeth that he wyll that theyr bodyes the whiche haue done ỹ good operacyons for his loue be honoured. The whiche bodyes shall be at the dredful daye of Jugement assembled and come agayne with theyr soules/and shal lyue eternally in the Joyes of paradyse with almyghty god. Legitur ecclesiast.xliiij. Corpora sanctorum in pace sepulta sunt/et viuent nomina eorum in generatione ⁊ generationem. Fourthly the sanctyfycacyon of the seuen holy sacramentes is brought in this thyrde commaundement/for we sholde bere vnto them honoure and reuerence for ỹ they ben holy. And for as moche that the sȳners by theym ben purged and made clene of the stynkynge ordure and fylth of synne

and ben ſanctyfyed and of the nombre of ſayntes of paradyſe. In lykewyſe as the tyme and places ben ſanctyfyed/alſo ſholde the ſeuen ſacramentes the whiche vnto vs bē ryght neceſſaryes for our helthe. Of theſe ſacramentes is ſpoken in the fyrſte commaundemente of god. Quere. viij. B. And therfore it ſuffyſeth of that the whiche is ſpoken vnto people of good entendemēt and reaſon.

A. ¶ The maners how men breke the feeſtes commaunded. xviii.

IT is writen Exodi. xxxi. ca. Qui polluerit ſabbatum morte morietur. Qui fecerit in eo opus peribit anima illius de medio populi ſui. Who polluteth or ſoyleth the ſonday/the feeſt commaunded ſhall deye of dethe. The ſoule of hym the whiche theron hath wrought ſhall peryſſhe. The feeſtes ben euyll kept in many maners of ỹ which we ſhall ſaye thre generalles. The fyrſte is for to do theron operacyons worldly/manually/and by hande. And this alſo is deuiſed in many braūches after the dyuers ſortes of people the whiche on the dayes of ỹ feeſtes there done many operacions. Fyrſt for to goo vnto the plough/or to mowe/or to ſowe/or to make grete werkes. Alſo the myſterys of the perſones the whiche dooth ỹ operacyons is defended as it is ſayd. exodi. xx. Non facies in eo opus. The feeſtes kepe and honour/be theron deuout and labour not. Euyll cometh vnto them the whiche on them werketh. ¶ Example of carle the whiche yode vnto the plough on ỹ day of the feeſt commaunded/and ỹ wood clawe vnto his hande/& two yeres after was heled. lxiiij. F. ¶ Another example of a woman the whiche wrought on ỹ day of ſaynt Johan baptyſt and ſhe was punyſſhed dyuynely Quere in the exampl. lxiiij. B. Secondly men breke the feeſt to cary on it/& to bere burdens in cartes/or vpon horſes/for the commaundemente of god ſayeth. From labour thou ſholdeſt reſt the/thy ſelfe/thy houſholde/and thy beſtes. Unde in remie. xvii. capitulo. Nolite ponderа portare in die ſabbati et nolite eicere de domibus veſtris in die ſabbati et omne opus nō facietis in eo dicit dominus. ¶ Example of one of ỹ chyldren of yſraell the whiche was ſlayne and ſtoned by the commaundement of god and of Moyſes for that/that he gadred and bare wood on the day of the feeſt Quere in the examplary. lxiiij. A. ¶ Aqueſtyon/yf thoſe the whiche bereth cornes vnto theyr lordes on the dayes of the feeſtes offenden. A doctoure anſwereth that they ben not excuſed yf other neceſſyte ne cauſe and conſtrayne them therunto. And more ouer the lordes the whiche them cōmaundeth or gyueth occaſyon that to do ben parteyners of theyr ſynnes. And ſayeth afterwarde that they the whiche bereth lyuynges or bytayles ferre in to the countree or marchaundyſes and may not do otherwyſe without grete domage or hurt/ſuche people ben excuſed as he beleueth/ſo that they be fyrſt at the maſſe and at the ſeruice. And ſemblable thynge it is of pylgrymes and byagers. ¶ Example of a man the whiche bare wheet in to his graunge or barne vpō the daye of the feeſt/and the ſayd graunge & wheet were brent. Quere in ỹ examplary. lxiiij. E. Thyrdly forgers or impyths the whiche ſhoeth hors on the feeſt commaunded by couetyſe of wynnynge breketh the commaundement of god. And yf it be for to thynke on the neceſſyte of pylgrymes or byagers they ben excuſed. Fourthly men breke the feeſte commaunded for to make theron marchaundyſes by auaryce and couetyſe of gayne without goynge to here

masse and the seruyce the chyrche for to ser ue god and to sanctyfy the feestes as done many marchauntes the whiche ben more wakynge and ertyer ryssen on ỹ sayd festes for too renne vnto fayres and markettes than they ne done on the worckynge dayes Suche people the whiche ne thynketh but on the goodes temporall and leueth the go des spyrytuell sanctyfyeth not ne kepeth ỹ feest commaunded/ by ỹ whiche they synne mortally/and gone vnto dãpnacyon. But those the whiche after the masse and after the seruyce bereth vytayles or other thyn ges necessaries for to sell/and the other the whiche gooth thyder for to bye theyr prouy syon of vytayles or other thynges necessary es may be excused. Quia necessitas nõ ha bet legem/nisi malũ inde sequeretur. de cõ. di.i. Sicut. Necessite hath no lawe/yf euyl sholde folowe after. ¶ Example of the by ble how it is offence to doo marchaundyse on the holy day/for the marchauntes were reproued in Jherusalem. Quere in the exam plary. lxiij. N. Fyfthly the feestes ben bro ken for to holde on them pledyges/assyses and Jurysdyccions. Unde legitur in decre. In festis diebus a iudicijs et placitis est ab stinendum. xv. q. iij. Placita. And the glose sayth vpon this that on the day of the feest men may treate of peas. And it is wryten. Extra de feriis et de cõ. di. iii. Rogationes/ in primo passu dicitur. Quod omnes dies dominici sunt seruandi: & omnibus festiuis diebus cessandum est ab opere seruile nec placitum fieri ad mortam vel penam san guinis. &c. Syrtely the feestes ben broken for to do operacyons on the vygylles of the the sayd feestes/as those the whiche werke the saterdaye at nyght. Suche people sanc tyfyeth not wel the feestes/as thou mayst se by many examples in the examplary. Al so all sortes of people of what vacacyon ỹ they ben also sholde cease to do worldly ope racyons the dayes of the feestes for to re strayne auarice/for to take hede vnto theyr sanctyfycacyon/and also for to obeye vnto god And it semeth ỹ those the whiche them breketh haue loste the mynde of them/and therfore techyngly it is wryten. Memẽto vt diem sabbati sãctifices. Remembre the. &c. All beestes appetiteth ỹ rest after theyr labour. Also after that all thynges vegeta bles haue borne floure and fruyte and la boured in somer they rest them in wynter. Also after that god had laboured to cõpo se and make the worlde he rested hym on ỹ seuenth daye. But ỹ auarycyous forgeteth the reste/they laboure. vi. dayes for to nou rysshe etheyr bodyes/and they labour the se uenth day for the dampnacyon of theyr sou les/& so remembreth of it. Also many peo ple dare not werke on the holy daye for ỹ sclaunder & language of people: but yf they haue in some places to werke/or with some persones to speke/ or yf they wyll borowe corne or syluer. &c. Or they wyll fynde to to wynne in marchaũdyse/to sell or to bye or yf they wyll fynde meanes for to aduaũ tage them. Suche people putteth theyr ter me on the daye of the feest for to take hede vnto suche thynges/& they leue or lose theyr masses/euensonges/and the seruyce of the chyrche/they sanctyfye not the feestes/but breketh it. Also those the whiche dooth vn to the contrary of that thynge that god thẽ commaũdeth that is the whiche dooth ope racyons on ỹ sayd feestes by reason dyspo sed synneth mortally/and putteth theym from paradyse as a man may se by many examples wryten in theramplary. Quere. lxiij. A. B. C. ¶ Also these logycyens it pro ueth by reasons in forme and argumentes thus. All they the whiche on the sondayes or feestes commaunded go to ỹ plough. &c to werke dysobey this. Sabbata sctifices/ oñe opus. &c. The synne mortally and by

consequence they put them fro paradyse. For it is wryten Mathei.xix. Si vis ad vitam ingredi serua mandata. Et psal.dicit. Tu mandasti mandata tua custodiri nimis. Uel sic. All mortall synne putteth a mā or a woman from paradyse. For it is wryten Ezechiel.xviij. Anima que peccauerit ipsa morietur. And they the whiche done ỳ grete werkes on the feestes commaunded synneth mortally / for they disobeye vnto god / than they put them selfe from paradyse. The solucyon is suche. True it is that al mortall synne / and al inobedyence putteth frome paradyse those the whiche in suche wyse it trespasseth without penaunce. For it is wryten luce.xiij. Nisi penitẽciam egeritis omnes simul peribitis. But those the whiche dooth penaunce in theyr lyfe & the whiche ceaseth them of synne in obeyenge vnto god. Juxta illō ysaie. Et auamini mũ dicstote auferte malum cogitationum vestrarum ab oculis meis quiescite agere peruerse discite bñfacere. They shall haue grace and mercy and theyr synnes shall be put in forgetfulnes. Unde ezechie.xviij. Si autem impius egerit penitentiam ab omnib⁹ peccatis suis. &c. Uita viuet et non morietur omnium iniquitatum eius non recordabor &c. The seconde maner how men breketh the feestes / is for to dyspyse to go vnto the seruyce and to here it / and the predycacios also as not to put hym in deuocion / and as not takynge hede vnto the helthe of his soule as is before declared. The thyrde maner generall how men breke the feestes is for to commytte the mortall synnes / as dronkennesses / glotonyes / blasphemynges / lesyges / muryes / noyses / stryues / murdres and so of other mortall synnes. That is to saye that at euery tyme that a man cõmytteth mortall synne on the feest commaunded. It is not in suche wyse sanctyfyed / but vnto the contrary to dyshonour by ỳ whiche it is broken. Also the feestes ben often tymes broken by daunces vnduely doone / as by pryde / vanyte / or concupyscence carnall / or in the tyme of the seruyce of ỳ chyrche / or in a place not conuenable / as ỳ chyrche or the chyrcheyarde / or with persones sclaundred / or whan a persone hath not opportunyte to daunce / or whan a man maketh dyshonest sygnes / as to kysse / to wrynge the fyngers / to trede vpon the fote. &c.

¶ Example of this mater of a mayden the whiche was rauysshed in the dauce and after vyoled & hanged herselfe. Qué. lviij. F.

¶ Another example how the deuyll wolde haue borne away a mayde the whiche daūced on the sonday. Quere. lxviij. C. Syth ỳ god defendeth on the feest to do none operacyon vtyle as vnto the body as to go vnto the ploughe it foloweth well by a more stronger reason that he defendeth operacyon euyll & vnprouffytable as to do lechery. yf ỳ ony went vnto the plough on the sonday he sholde be reputed yll / by more strōger reason he the whiche dooth lechery / for the plough is a good operacyon of it selfe ỳ whiche lechery is not: & therfore men breke the feest for to commyt on it deedly synne. They ỳ them haue offended lete thē be repentaunt in suche wise to haue offēded god ỳ is full of all goodnes / & for fere to be sent to the fyre of hell whiche a cruell tourment as shall be declared here after.

¶ How those ỳ breke the feestes ben punysshed ofttimes in this-worlde / & they apperceyue not fro whens suche punycyon procedeth. xvij

The prophete ysaye sayth in the xvij. chapytre of his boke. Uniuersa mala venerunt supte propter multitudinē maliciorū tuorū. All euyls shall come on the

for the multytude of thyu euyll dedes. yf ꝑ breke ony of the londayes or of the feestes commaunded for to doo ony operacyons the whiche taketh away the sanctyfycacyons/or yf thou dysobey vnto ony of the cõmaundementes of god/or yf thou cõmytte ony mortall synne/be thou all in certayne that thou arte bounde vnto payne and punycyon be it in this worlde or in the other. For the psalmyst sayth. Inuisti punientur et alibi dicatur quia nullum malum remanebit impunitum. The vniust shall be punysshed. Also all euyll shall be punysshed. And often tymes god punysshyth in this worlde those the whiche breketh the feestes commaunded by the same selfe operacyõs that they do make on the dayes of ꝑ festes but they perceyue not wherof the sayd punycyon cometh. Unde y saue. xl viii. c. Uenit et super te malum et nescies ortum eius et irruet super te calamitas quam non poteris expirare/ veniet super te repente miseria quam nescies. ꝛc. Euyll shall come vpõ the/ and thou shalte not can tell wherof it shall procede/and pouerte shall fal vpon ꝑ the whiche thou mayst not auoyde: and mysery that thou knowest not shall hastely come vpon the. ꝛc. For to vnderstãde this mater it behoueth to pertycularyse vpon ꝑ cases the whiche happeneth. There ben some labourers the whiche gooth vnto the ploughe on the dayes of the feestes commaunded for aduaunce them and to entryche in habundaunce of cornes/ and it dryeth somtyme/whan August cometh theyr cornes ben full of drake/of dernell/and of mylde wede/of styntynge corne or of other infeccyons. Who so sholde demaunde of ꝑ sayd labourers wherof such myslortune or punycion cometh/for theyr feldes hath ben well compoſted/ well sowen with good sede/harowed and done in good season and fayre wether. The prophete y saue before alleged gyueth the answer in sayinge. Uniuersa mala venerũt super te. ꝛc. vtsu. The sayd punycyon ꝓceedeth to you by aduenture. Nescio/deꝰ scit. I can not tel/god knoweth for ꝑ/ye made your sayd cornes on the feestes commaunded. ꝛc. Example of a punycyon the whiche came vpon ꝑ cornes of flyes ꝑ whiche deuoured them/ & in one of the wynges of the sayd flyes there was wryten (ira)/and in the other wynge was wryten (dei). That is to say the yre of god the whiche was vpon the people for theyr synnes. Ixiii. k. Uel sic. Thou labourer thou hast in auguste good cornes in thy felde/and dooste grete dylygence the day of saynt lauyour/or of saynt Laurence for to repe them/bynde/and cary in to thy barne or peraduenture thou tytheſt euyll ꝑ sayd corne. ꝛc. And for to punysshe ꝑ of thy syn god suffreth that ydle people as souldyers and hunters come vpon thy grounde and deuour and wast thy breed and thy cornes with theyr houndes and horses. ꝛc. Or god shall sende baylyfs/sheryfs/or compssatyes ꝑ whiche shall areste/take/or sell thy corne the whiche shal be gyuen for nought/be it for taxes/debtes/fortune or losse/and after thou shalte haue honger or indygence. Thou halte the eyen of thy soule blynded. Legitur in libro sapientie. Malicia eorum excecauit eos. For thou cõsyderest not that god the punysshyth for that thou werkest and laboureſt to repe the sayd corne on the daye of the feest commaunded. Uel sic. Or after that the sayd corne shall be rype/reped/bounde/and engraũged the fyre shall take within it/and enbrase it with flambe and smoke tyll it be all brente and consumed in to asshes. Uenit super te malum et nescies ortum eiꝰ. vt supra. Example of a man the whiche caryed his corne on ꝑ daye of the feest/and the fyre brente all vp. Quere in the exemplarye. lxiii. E. Uel

sic Or peraduenture a[illegible]y that thou hast
laboured on the feest there shall come soo
grete drought that thy sayd corne ne may
growe/or soo grete waters that it shall be
drouned/or suche tempest of hayle & weder
that it shall be shrõken and wasted/& thou
shalte not apperceyue wherfore it shall pro
cede vnto the as it is sayd. These thynges
here ben wryten in many places in scryptu
res. Unde deutero. xi. ¶ Cauete ne forte de-
cipiatur cor vestrum et recedatis a dño ira
tuscr domun⁹ claudat celum et pluuie non
descẽdant/nec terra det germen suum. &c.
Beware lest peraduenture your herte be
deceyued: and that ye ne departe you from
god/& that he wrothe hym not ayenst you
that he ne close the heuen and that the ray-
nes ne descende/and that ẏ erthe ne gyue
ẏ bryngynge forthe of fruyte. Et leui. xxvi
Si non feceritis oia mãdata mea & si spre-
ueritis leges meas vesitabo vos velociter
in egestate et ardore frustra feretis semen
tẽ que ab hostib⁹ deuorabitur ponam facẽ
meam contra vos. &c. Yf ye haue not done
all my commaundements/and yf ye haue
dyspyled my lawes I shall vesyte you ha-
stely in pouerte and brennynge/ye shall be
re for nought your corne and your sede the
whiche shall be deuoured of ennemyes/I
shall set my face ayenst you. &c. Thou mar
chaunt the whiche sanctyfyest not the fee-
stes after ẏ commaundement of god (sab-
bata sanctifices) he shall permette that an
cuyl theef or a knaue shall by thy marchaũ
dyse the whiche shall deceyue and begyle ẏ
and also shall not paye the well/or ẏ shalte
lenne it hym vnto credence/and peraduen
ture shall cost the in processe and debate ẏ
value of the debt/where god the wolde ha
ue sent a good marchaunt the whiche shol
de bye well and paye well/but he wyll not
do that vnto the/but he wyll do it vnto hym
the whiche hath sanctyfyed the feestes. Al-
so he the whiche wyll bye marchaundyse &
leue the sanctyfycacyon of the feest for to
renne thyder is often tymes begyled and
deceyued by fraude and falshede. For yf he
bye oxen/kyen/shepe/or hors they shall be
peraduenture seke or deye of moreyne. &c.
by the whiche he shall lese all suche thyng &
he shall not apperceyue that it vnto hym
procedeth for the cuyll sanctyfycacion of ẏ
feest. ¶ Censet super te malũ & nescies ortũ
ei⁹. vt supra. ¶ Example in the byble how
the sellers on the feest daye were reproued
and made cease. Quere. lxvii. n. Also crafty
people and werkers with theyr armes the
whiche lyueth by ẏ payne of theyr werkes
oft tymes breketh the feestes for to gete or
wynne a thyng of nought/as an halfpeny
or a ferdynge. And also god vnto them sen
deth some sekenes/for the whiche they mu
se and may do nothynge after in more thã
xv. dayes. and putteth that/that they haue
in medycynes. Suche people apperceyue
not that god them punyssheth for brekyn-
ge of ẏ sayd feestes/and how that god suf
freth men of warre to pylle them for theyr
synnes/ete theyr hennes/& theyr bacon. &c
For one peny that they wynne on the sayd
feest they lese mo than. xx. Also the punyc
on of this worlde is nothynge in regarde of
that of hell the whiche is eternall/in ẏ whi
che euery man shall be punyssheed after his
deseruynge. Unde psalmista. ¶ Tu reddis
vnicuiq; iuxta opera sua. Thou shalt yelde
vnto euery persone after his operacyons.
¶ Example of two corrowners/the one ẏ
whiche kept the feest and yode to the seruy
ce of the chyrche haboũded in goodes/and
the other ceased not to werke and was po-
re. Quere in the examplarye/and many
other examples. &c.

The wyse man sayeth in his prouerbes. O ye slouthfull people go vnto the ampte or pysmyre and consyder his wayes and lerne wysdome/the whiche ampte prepareth his meet in somer/& assembleth in herueste that that he wyll eate in wynter. How be it that he ne hath leder/ne cõmaunder/ne prynce. Unde prouerbiorũ. vi. Ua de ad formicam o piger & cõsidera vias eius: et disce sapientiam que cum non habeat ducem/nec preceptorem: nec principem parat in estate cibum sibi/et congregat in messe quod comedat. &c. That is to vnderstande Labour ye in somer/that is do good operacyons whyles that thou arte lyuynge/and that thou hast the tyme/the place/and the opportunyte/and assemble in the fayre vertues to thende that in wynter that is after thy dethe thou haue to eete/that is to be refeccyoned in the glory of god. Unde psalmista. Saciabor cũ apparuerit gloria tua. The prophete Ysaie sayth that the seruaunte of god the whiche haue well laboured in this worlde shall haue to drynke and to ete. That is they shall be refeccyoned with the glory of god/and the cursed slouthfull persones shall haue hongre & thyrste. Unde Ysaie. lxv. Ecce serui mei comedent et vos esurietis/ecce serui mei bibent et vos sitietis. &c. Also the dampned shall crye. Illud Jheremie. viii. capitu. Transiit messis finita est estas et nos saluati non sumꝰ. The herueste is past somer is ended and we ne ben saued. ¶ Man reasonable it is defẽded the by this commaundement that thou be not slouthfull to go vnto the seruyce of the chyrche/and to sanctyfy and kepe ỹ festes in lykewyse as they ben commaunded yf thou hast ben heuy to sanctyfy them/or to do the good espyrytual the whiche is dyuyne what good dede so euer it be vnto the whiche thou were holden of necessyte/that is to vnderstande yf by consentynge of reason thy body hath domynacyon and lorde shyppe of thy soule in suche maner that it hath in hate and in displeasaunce the dyuyne goodes/and that he hath eschewed & left to do it and to accomplysshe it in suche wyse as it was commaunded. It is here agaynst charyte and mortall synne. Quia accidia secundum sanctum thomam est tristicia de spirituali bono in quantum est diuinum ad quod quis de necessitate tenetur Slouthe is to haue trystesse of spyrytuall goodnes in as moche as it is dyuyne whervnto some is holden of necessyte. To tary/to withdrawe or to fle the goynge to euensonge/masse/matyns/predycacyons/processyons and all other seruyces. yf he sanctyfy not well and honour god and his sayntes in theyr solempnitees. And by this ben reproued the slouthfull late comers/negligentes/people not carynge/forgetefull/ydle/weyke in spyryte/soft/tendre/ennoyfull/luggardes/and dyskaylers/in so moche that they ne wyll obey to seruegod & his sayntes after the commaundement ỹ whiche vnto theym is gyuen. ¶ Example how that god reproued the ydle people the whiche ne dyde no good operacyon. Unde mathei. xx. Quid hic statis tota die ociosi: ite in vineam meam. Also those the whiche ben ydle and slouthfull to go vnto seruyce of the solempnytees ben to be reproued as these beforesayd. Legitur luc. xii. Ille seruus q̃ cognouit voluntatẽ dñi sui/et nõ seꝑparauit: et non facit scõm voluntatẽ eius vapulabit mltis. That seruaũt ỹ knoweth the wyl of his mayster or lorde & prepareth not hymselfe/ne dooth after his wyll shall be moche beten. Also they shall be sent in to the fyre of hell. Wherof it is wryten luce. iii et math. vii. Omis arbor que nõ facit fructũ bonũ excidetur & in ignem mittet. That is to saye. Euery tree/that is euery persone

the whiche ne maketh good fruyte that is good operacyons shall be cut and sente into the fyre of hell/wherof it is spoken after Quere.xliy.b.A tree the whiche bereth no fruyte ne dooth but occupye ꝑ erthe wher in it is/and therfore men cutteth it & brenneth it. In lykewyse shall the slouthfull be the whiche dooth noo good dede shall be taken out of this worlde and sent vnto the fyre of hel/in the whiche they shall be cõstreyned to abyde eternally/and so to holde thẽ wyl they or not without euer to haue ayde ne socoures. ❧ C. Example of a relygyous that wolde doo no goodnesses. It is wryten in ꝑ dyalogue of saynt Gregory of a frere the whiche came vnto a relygyon more by necessyte thã by wyl vnto whome it was grefe whã men spake vnto hym of his helthe/he ne wolde do ne here ꝑ good/and to all goodnes slouthfull he was to do it. Whan he was seke and at ꝑ dethe all his brethren came thyder/and as he laboured at the laste ende he cryed and sayd vnto his bredren. Departe you/go you hẽs for I am gyuen to a dragon for to deuour me/ꝑ whiche ne may englout me for your presence/my heed is now plunged in his mouthe/gyue hym place to swalowe me/and that he tourment me nomore/and ꝑ he do that thynge that he sholde do. yf I be gyuen vnto hym for to be deuoured/wherfore shall I suffre to tary for you. Than ꝑ bredren vnto hym sayd. Broder what thinge is that/ꝑ thou spekest/make the token of the crosse. He answered I wolde make it but I may not for the scales of this dragon. Than his sayd brethren fell flatte vnto the erthe in orayson and weppynge for ꝑ ayde and delyueraunce of hym/& by theyr prayers he was delyuered. He thanked thẽ and correcked hymselfe/for he was no more slouthful but prompte and dylygent vnto all goodnesse/and after ended well his dayes/and yf he had not correcked hymselfe he had be dampned and put from paradyse. C Another example of a man ꝑ whiche was dampned for that he wolde do no good dede. ❧ ❧ ❧ ❧ ❧ D. C We fynde by wrytynge how a holy man beynge in deuocyon herde by the permyssyon dyuine the voyce of a soule ꝑ whiche cryed horrybly alas/alas/alas/and ꝑ sayd holy man hym demaunded what he was/he answered I am a soule dampned and he agayne demaũded/what hast thou doone wherfore thou artte dampned. He answered for that/ꝑ I was slouthfull to doo good operacions/sayd not the good that I knewe/nor I yode not vnto the chyrche in time and place/and & dyde not the good that I was holden to doo/and therfore I am dampned. By this example men sholde vnderstande that it suffyseth not to declyne frome euyll for to be saued/but with that it behoueth to doo good dedes. Unde psalmista. Declina a malo et fac bonum. The sayd man was not dampned for the theftes/ne formycacyons. &c. but for that ꝑ he loste the tyme of grace without doynge of good dedes/and without confessyng hym & after his dethe he myght neuer confesse hym ne do good operacyons/for he hadde loste ꝑ tyme of grace/and also he was not in the place where he myght doo it. Nichil precious tempore/sed heu hodie nichil vtilius. C Another example of a preest the whiche taryed too mynyster the sacramentes vnto his parysshen the whiche departed & deyed. This example is wryten here before in the fyrst commaundement/quere. viii.c Dylygence is agaynst the synne of slouthe for good seruauntes sholde be prompt and dylygent to serue god and his sayntes in lykewyse as it is declared here before. xvi. I and they shall be prayed/and shall haue grete rewarde in lykewyse as it is wryten

in the chaptre of ſacrylege. Quere in ỹ. vi commaundement. xxx. C.

I. Here foloweth the fourth commaundement of god the whiche treateth that we ſholde loue our faders. xx.

¶ Faders and moders thou ſhalt honour
And them ſocoure in neceſſyte
To helpe thy neyghbour in euery houre
Be thou dylygent in all equyte

THis commaundement is wryten/ Exo. xx. ca. Math. xix. & Marc. vii. Honora patrem tuum et matrem tuam. Honour thy fader and thy moder or euyll ſhall come vnto the/ in lykewyſe as it is comen vnto many. Quere in theram. lxx. b. d And it is wryten. Math. xxii. Et ad roma. xiii. Diliges proximum tuum ſicut teipm Thou ſhalt loue thy neyghbour as thy ſelf. in lykewyſe as it is wryten here before. quere. u. f. g. h. ¶ For to declare this commaundement it behoueth to ſe and knowe many thynges. ¶ And fyrſt.

II. ¶ Whiche ben the faders that we ſholde honour. xx.

VEnerare patris. Honour thi faders. Foure prynceypall faders there ben vnto whom honour is due. That is to vnderſtande. Our fader creatour/ he the whiche hath engendred vs/ the fader ſpyrytuall/ and the fader temporal. ¶ The fader fyrſt that we ſholde honour is god the creatour that we requre euery day in our orayſon dompnycall. Pater noſter qui. &c He is ſayd our fader for he hath created our ſoule vnto his lykeneſſe. Alſo he loueth vs as a good fader dooth his chyldren/ & nouryſheth vs wt his godes that he maketh to growe. He is the fader the whyche nouryſſheth/ he purueyeth vs to that the whyche is neceſſary. Moreouer he wylleth that we haue herytage and poſſeſſion in his realme that is paradyſe/ and therfore we ſholde loue hym fylyally/ that is to ſay chyldely/ for we ben his chyldren in lykewyſe as ſayeth the holy ſcrypture. Unde dñs in pſal. Dñs dixit ad me filius meus es tu. Et paulus dicit ad theſſal. v. Omnes enim vos filii lucis eſtis et filii dei non ſumus noctis neqz tenebrarũ. Et ad roma. viii. Quicũqz enim ſpũ dei aguntur hi ſunt filij dei. Et. i. ioh. iii. ca. Videte qualem caritatem dedit nobis pater vt filij dei nominemur et ſimus. &c. Et math. xxii. Simile eſt regnum celorum homini regi qui fecit nuptias filio ſuo. &c. God ſo moche louethhis chyldren that obeyeth vnto hym/ and vnto them gyueth ſo moche goodes in paradyſe that they ben decored as goddes. Unde legit in biblia. Ego dixi dii eſtis et filij excelſi omnes. ¶ The ſeconde faders that we ſholde honour ben the fader and moder that vs hath engendred/ borne loued/ gyuen ſouke/ nouriſſhed/ and ſocoured/ or they ben thoſe the whiche hathe not engendred vs but haue the charge to nouryſſhe vs/ to clothe and to hoſe & ſho vs/ & to puruey temporally & ſpyrytually/ wher fore men ſay in comyn language/ he is a fader that nouriſſheth. Unto theſe faders here we ne may yelde the good that they vnto vs haue done/ wherof ſpeketh the phyloſophre in (nono ethicorum) where he ſayeth. Magiſtris dominus et parentibus non poteſt reddi equiualens. After that thou were borne thy fader and moder haue borne ỹ tenderly betwene bothe theyr armes/ for thou was feble without ony ſtrength for to helpe thy ſelfe. Whan thou cryed and ỹ thou vnto theym dyde harme and anoye they ſupported thyn vnwyſeneſſe and thre wedneſſe/ and voluntaryly pardoned the.

Whan thou befyled the in thyn owne ordure and fylthe they made the clene and serued vnto thy neceſſyte. Whan thou hadde honger they gaue the ſouke / and the good morcelles out of theyr owne mouthes for to nourylſhe and fede the. They haue take moche payne and trauayle / and thought for the as well by nyght as by day / and haue put themſelfe in grete daunger for to gete the goodes and herytages. ⁊c. For to make ſhorte thou canſt not reſtore to them the good the whiche they haue vnto the done. And therfore ſayth the ſage. Eccleſiaſtice. vii. Honora patrem tuum et genitum matris tue non obliuiſcaris memento quñ niſi per ipſos non fuiſſes. That is to ſaye. Honour thy fader and forgete not the waylynge of thy moder / remembre that thou haddeſt not ben yf they ne had ben. ¶ Example of the doughter the whiche forgate not her moder in neceſſyte / and nouriſſhed her in a toure with the mylke of her breſtes Quere in the exampl'. lxxi. C. By this preſent commaundement god wylleth and cõmaundeth vnto chyldren that they do in lykewyſe vnto theyr faders and moders wherte and mynde / and with operacyõ whãtyme and place it ſhal requyre / as the ſayd faders vnto them hath done at the begynnynge of theyr chyldehode as before is declared. ¶ Example how the two ſones of Noe Sem and Japhet mocked not theyr fader as dyde Cham / and they ben prayſed. Quere in theramplary. lxx. C. ¶ Another example of ſone the whiche wolde not ſhote at his fader as his bredren dide. Quere. lxxi. A. By the whiche a man ſholde vnderſtande that a good chylde loueth his fader and may not endure that a man vnto hym do ony euyll / neyther at dethe nor at lyfe. ¶ Another example of the ſone of Abraham. Quere. li. A. ¶ The thyrde bē our faders eſpyrytualles or gooſtly the whiche haue the puyſſaunce of god to regenerate and to reforme oure ſoules ſpyrytually by the admynyſtracyon of the holy ſacramentes of the holy baptyſme and penaunce. ⁊c. The whiche vnto vs ben neceſſaryes and prouffytables as it is wryten in the before in the fyrſt commaundement. Quere. viii. a. b. Of the whiche the pope is heed and ſouerayne fader of all cryſten people / ỹ whyche hath the puyſſaunce that god gaue vnto ſaynt Peter. The whiche is wryten. mathei. xvi. Tibi dabo claues regni celorum et quodcũqz ligaueris ſuper terram erit ligatũ et in celis / et quodcũqz ſolueris ſuper terram erit ſolutuz et in celis. After our holy fader the pope our ſpyrytuall faders bē bycares the whiche haue prelacion and puyſſaunce vnder god and vnder hym / euery of them in pertyculer in the countree ymytted where his ſayd prelacyon extẽdeth and not in other countrees. As euery byſſhop is the fader ſpyrytuall vnto theym of his byſſhoprych / euery curate vnto his paryſſhens. ⁊c. As men ſay / here is my fader of confeſſion / or goſtly fader / or god fader ⁊c. Alſo euery mayſter of the ſcole is a fader of doctryne vnto his ſcolers. And euery precher of them vnto whom he precheth for to do thinges ſalutaryes. Wherof ſaynt Poule maketh compte the whiche ſayeth. Illud. i. ad. corinth. v. Ego per euangeliũ genui vos. Vnto euery of theſe faders here we ſholde bere honour and reuerence after his dygnyte / as ſayth ſaynt Yſodore Secũdum dignitatem redde cuiqz honorẽ. And vnto theym we ought to obey in that / that we haue promyſed in baptyſme. Alſo in ỹ / that god and the chyrche vs commaũdeth and in thynges the whiche ben after god / for the helthe and ſalute of our ſoules to chynge good maners / and to flee ⁊ eſchewe ſynne. ¶ The fourth faders the whiche we ſholde honoure / ben the myghty prynces /

loꝛdes/chyeftaynes and mayſters ꝯ which haue domynacyon and puyſſaunce ſeculer vpon other. As a kynge in his realme is fa der/heed/and mayſter of them of his ſayd realme as vnto the ſecularyte/and he and hye offycers haue the gouernement as vn to the Juſtyce ſeculer. Alſo euery duke and loꝛde in his duchy and ſygnourye. Alſo eue ry man the whiche is mayſter of his hous is the fader of the houſholde of thoſe of his ſayd hous/as well chyldꝛen as ſeruauntes and is called in ſcrypture (pater familias) fader of the houſholde. Wherof we rede in the auncyent teſtament that the ſeruaun tes of a loꝛde named Naaman ſayd vnto theyꝛ mayſter. Fader yf the pꝛophete hath tolde the grete thynge certes thou ſholdeſt do it. Unde.iiij.regum.v. Pater ſi rē grā dem diriſſet tibi ꝓpheta: certe facere debue ras. He murmured agaynſt ꝯ pꝛophete He liſeus. ⁊c. Unto theſe faders ſeculers here euery man ſholde bere honour and reuerē ce by this commaundement whan ꝯ tyme the place/and the opoꝛtunyte it gyueth/⁊ after the dygnyte of euery man. Unde.i.pe tri.ii. Omnes honoꝛate fraternitatem dili gite deū timete/regem honoꝛificate. That is to ſay/honour all folke/loue fraternite/ dꝛede god/honour the kynge. And it beho ueth them to obey vnto thynges ꝯ whiche toucheth the gouernement of theyꝛ realme oꝛ ſygnourye in god and after hym foꝛ the helthe of ſoules/and not otherwyſe. Legi tur mathei.xxii. Reddite que ſunt ceſaris ceſari/et que ſunt dei deo. Yelde vnto ceſar the thynges the whiche ben due vnto ceſar and yelde vnto god that the whiche apper teyneth vnto him. That is to vnderſtande that men ſholde yelde vnto the tempoꝛall loꝛde ſuche honour and the thynge the whi che vnto hym apperteyneth. And foꝛ to yel de vnto god ꝯ dute ⁊ magnyfycence ꝯ whi che belongeth vnto his ſouerayntē. And

ſaynt Peter ſayth. Be ye ſubgectes vnto all humayne creatures foꝛ the loue of god oꝛ vnto the kynge alſo as vnto the ſuper latyfe the whiche is aboue the other/oꝛ vn to the dukes as ſent of the kynge vnto the vengeaunce of the euyl/and vnto the pꝛay ſynge and laudacyon of the good. Unde.i. petri.ii. Subiecti eſtote oīn humane crea ture pꝛopter deum/ſiue regi quaſi pꝛecelen ti: ſiue ducibus tanquam ab eo miſſis ad vi dictam malefactoꝛum/laudem vero bono rum. And how be it that oure loꝛde com maundeth that a man honour/ſerue/and loue his faders it behoueth foꝛ to vnder ſtande as it is ſayd that god is the ſouerayne fader. Unde mathei.xxiii. Unus eſt pa ter veſter qui eſt in celis. Unto god apper teyne the ſouerayne honour/foꝛ what per ſone that honoureth/pꝛayſeth/loueth/ſer ueth/oꝛ putteth his hope oꝛ truſte in perſo nes/as in pꝛynces moꝛe than in god he of fendeth in lykewyſe as it is declared befo ꝛe in the fyꝛſt commaundemente. Quere. i.H. Moꝛeouer ꝯ ſcryptures ſayth ꝯ ꝯ aun cyente people ben our faders in aege. Un de pauli.ad thimo.v. Senioꝛē ne increpa ueris: ſed obſecra vt patrem. Thou ſhalte not blaſpheme the auncient/but pꝛayſe hȳ alſo as fader. And it is wꝛyten. Leuiti.xix. Coꝛam cano capite ſurge et honoꝛa perſo nam ſenis/et time dominum deum tuum. That is to ſay. Aryſe thou befoꝛe the balde heed/and honour the auncyent perſone/⁊ dꝛede thy loꝛde god. The auncyent hathe ſeen paſſed/and can/and knoweth/wher foꝛe a man vnto hym ſholde bere honoure and reuerence. And whan the yonge pꝛeſu meth to ſpeke/to knowe/oꝛ to do ony thyn ge befoꝛe the auncyent men they ben pꝛou de pꝛeſumptuous/and ought gretely to be repꝛoued. Alſo it is wꝛyten. Eccleſiaſtice. xxxii. In medio magnatoꝛum loqui non pꝛeſumas/et vbi ſunt ſenes non multa lo

quaris. Glosa. Si vis interrogatus fueris habeat caput tuum responsum / et multis esto quasi inscius et audi tacens simul et loquens / et pro reuerentia accedet tibi bona gratia. That is to say. Presume not to speke amonge the grete / and where the auncientes ben speke but lytell. yf thou be questyoned two tymes than answere. And be thou in many thynges as not knowynge and herken in scylence. And sõtyme speke / and good grace shall come to the for to do reuerence. Also this worde here (pater) the whiche is here of the masculyne gendre is taken in .iiii. maners after Grecisme. Est pater hic cura / pater est alius genitura. Est pater etate / pater ille vocatur honore. Ad summum regem facit illa creatio patrem: The fyrst after Grecisme is he the whiche hath the cure to baptyse / to confesse / and to admynyster the sacraments. The seconde fader is he the whiche hath engẽdred. The thyrde fader is the auncient of aege ỹ whiche is called the fader of honoure. The .iii. fader the whiche ought to be the fyrst is ỹ creatour souerayne kynge. Of these faders before sayd many examples shall be founde in the fourth commaundement of the examplary. Quere ad numerum .lxxi. A.B.C.

A. The maners how these chyldren shold loue theyr faders. xxi

Honora patrem tuum et matrem tuam. Honour thy fader and thy moder. After the cõmaundemente of god a man shold bere reuerence vnto his faders in many maners / of the whiche we shall tell .vii.

B. Fyrst a man sholde do honoure vnto his faders whan he passeth before theym / or that he speketh vnto theym / or that he bowe the knee / and vncouer and bowe his heed in humylyte / drede / and loue. This maner of doynge is comune in all honest persones & moche prayse. For it is wryten luce .xiii. & mathei .xxiii. Omnis qui se humiliat exaltabitur. All men the whiche hũbleth them and boweth downe shal be exalted. The more that a tree is charged wt frute / or an ere with corne / the more they bowe downe and enclyne towarde ỹ erth Also a persone the more that he is replenyshed with vertues and with grace / ỹ more gretely he humbleth hym. Unde iacobi iiii. ca. Deus superbis resistit / humilibus autem dat gratiam. God resisteth vnto ỹ proude people / and to ỹ humble he gyueth grace. Also the persone the whiche boweth doune and humbleth hym more lowe than he ne sholde he offendeth not as to passe in at a dore. And yf he rayse hym selfe hygher than he sholde he hurteth hym selfe and offendeth. Our lorde had humylyte in al maners. That is to vnderstande in his natyuyte / and whan he wasshed the fete of his dyscyples / and whan he put hym selfe vnder saynt Johan for to be baptysed. ꝛc. Unde mathei .xi. Discite a me quia mitis sum et humilis corde. Lerne of me / that is take ye example of me for I am soft and humble of herte. yf our lorde hath so moche bowed doune and humyled hym vnder his dyscyples as to wasshe to theyr fete / by a more greter reason we sholde humble vs and bowe vnder our fader and moder. Also it is wryten that euery man drede his fader and moder. Unde leuitice .xix. Unus quisq; patrem suum et matrem suam ti meat. And whan that ony ne humbleth hỹ and boweth doune before his faders whan tyme and place it requyreth it is pryde and gooth agaynst thiq commaundement. Secondly a man dooth honoure and pleasure vnto his faders whan that a man speketh

vnto theym ſwete wordes/good and curteys/ſymple and amyable vnto god and vnto them. Wherof ſpeketh the ſage Eccleſiaſtice.xx.capitul. Sapiens i verbis amabilem ſe facit. And the ſage maketh hym amyable in wordes. Et legitur eccleſia.vi. Verbum dulce multiplicat amicos/et inmicos mitigat. That is to ſay/ſwete wordes multyplyeth frendes/and aſſwageth or leſſeth ỹ enemyes. And the phyloſophre ſayth in the.ix.boke of ethyques. The amyte of the good folke ſhall be encreaſed by ỹ good languages. Et legitur prouerbiorum xv. Lingua mollis confringet duriciam cordis. The ſoft tongue breketh the hardnes of the herte Et legitur prouerbiorum. xv. Responſio mollis frangit iram: ſermo durus ſuſcitat furorem. Soft anſwer breketh yre/and harde wordes reyſeth furour yf thou ſpeke ſwete wordes vnto thy parentes they ne may be wrothe agaynſt the and alſo thou doſt vnto theym honoure. ¶Example how ỹ ſaac the ſone of Abraham ſpake ſwete wordes vnto his fader whan he wolde haue made ſacrifyce of hym and ſlayne hym. Quere.ii.A. Unto the contrary yf thou blame them or ſpeke rigorouſly thou dooſt vnto them dyſhonour. Alſo to curſe them therof folowth terryble punyſyon. Wherof it is wryten. Marci.vii. Honora patrem tuum et matrem tuam/et qui maledixerit patri aut matri morte moriat. Honoure thy fader and thy moder and he that hath curſed his fader ſhal deye of dethe/and his lyght ſhall be put out in ỹ myddle of derkenelles. Unde prouerbiorū. xx. Qui maledixerit patri ſuo vl matri ſue extinguetur lumen eius in medius tenebrus. We rede geneſis.ix.capitul. that one of the ſones of Noe named Cham mocked his fader as he laye and ſlepte vncouered/and therfore his ſone was curſed and is reproued euyll/he and all ỹ lygnage of hym.ꝛc.

The.⁂.

¶Example how.x.chyldren trembled by punyſyon dyuyne for that they hadde offended theyr moder. Quere in theramplꝰ lxxiii.E. ¶Another example of a chylde ỹ ỹ deuyll bare away. Quere in theramplary.lxx.G. ⁂

B. ¶Thyrdly men do vnto theym pleaſure and honour whan men loue them naturally in ſekynge and deſyrynge theyr helth and proſperyte corporall ⁊ ſpyrytuall. Valerian ſayeth. Quod prima lex nature eſt amare parentes. The fyrſt lawe of nature is to loue his kynnelmen ⁊ parentes. And god commaundeth illud. Mathei.xxii. Diliges proximum tuum ſicut te ipſum. Thou ſhalt loue thy neyghbour as thy ſelfe. The mooſt nereſt neyghbour that thou haſt is thy fader and thy moder/for thou arte proceded and comen of them. Loue them than as thy ſelfe in god/and after hym and not otherwyſe. ¶Example of a doughter that nouryſſhed her moder in a pryſon with ỹ mylke of her breſtes/and by her charyte ⁊ loue her moder was delyuered the whiche ſholde haue deyed. Basilius dicit/parētes noſtros vt propria viſcera diligamus ſi accedere nos ad ſeruitutem chriſti non prohibuerint/ſi autem prohibuerit ne ſepulchra illorum a nobis debentur aſpici. Loue we our parētes as our owne bowelles yf they defende vs not approche vnto the ſeruytude of Jheſu cryſt/and yf they defende it vs we ſholde not beholde theyr ſepultures. Our lorde Jheſus loued ſo moche his moder that he forgate her not at the houre of his dethe ⁊ recommaunded her vnto ſaynt Johan ỹ euangelyſt. Unde ioh.xix. Dixit diſcipulo/ecce mater tua.⁊c. And in dede the contrary whan a chylde hateth his fader or his moder in requyrynge that they haue an euyll dethe or aduerſyte for to haue theyr goodes/honours/and herytages they ben rygh̄t vnnatural/peruers/⁊ euyl

wors than a beest. Quia legitur ecclesiastice. xiii. Quod omne animal diliget sibi similе. Euery beest loueth his semblable. And of those the whiche theym tourmenteth it is wryten in this maner. Prouerbio. xx viii Qui subtrahit aliquid a patre suo vel a matre et dicit hoc non est peccatum particeps homicide est. And of those ỹ whiche them beteth it is wryten: Exodi. xxi. Qui percusserit patrem suum aut matrem suam morte morietur. He the whiche smyteth his fader or his moder shall deye of dethe. ¶ Example of two sones the whiche slewe theyr fader. Quere. lxxii. D. ¶ Another example of a sone the whiche dyshonoured his moder & his chyldren deyed shortly. lxx. E E. ¶ Fourthly men do honour vnto theyr parentes whan that wyllyngly and benygnely they submyt them in theyr subiection and seruyce to socour them in theyr nedes and necessytees corporalles and spyrytualles / wherof speketh saynt Peter. i. petri. ii. Serui subiecti estote in omni timore dominis / non tantum bonis & modestis sed etiaz discolis hec est enim gratia. Be ye subgectes that ben seruauntes vnto your lordes and maysters in all drede / and not alonely vnto the good and moderate / but vnto the euyll. And the sage sayth. Ecclesiastice. iii. Qui timet deum honorat parentes / et quasi dominus seruiret his qui se genuerunt. &c. And here those that ben proude sholde well vnderstande that theyr fader and moder theym serued swetely after that they were borne / wherfore the chyldrē sholde humble them to serue them and honour theym. Also god theym commaundeth it. We rede ỹ the good holy man Tho bye taught his sone that he sholde do seruyce vnto hym / not alonely in his lyfe / but vnto that whan he sholde be deed / and vnto hym sayd. Illud thobie. iii. Cum acceperit deus animam meam corpus meum sepeli / et honorem prebebis matri tue omnibus diebus tuis. Whan god hath taken my soule bury my body / and thou shalt gyue honour vnto thy moder al thy lyfe. Also we rede that our sauyour and redemptour Jhesu cryst humbled hymselfe and put hym vnder Joseph / and vnto his glorious moder the blyssed vyrgyn Mary / as it is wryten. Luce. ii Erat subditus illis. Thou chylde wherfore seruest thou not thy fader and moder & wherfore shalt thou not be in theyr subgeccyon. Arte thou greter mayster than god the whiche put hym selfe vnder his parentes and frendes. Those the whiche ne wyll serue and appetyteth that men them serue or those the whiche ne wyll be in subgeccyen but appetyteth that other be subgectes vnto theym ben proude and inobedyentes vnto god theyr creatour / wherfore it can not be well with them. ¶ Example how a woman was blynde for that she fayled to goo to serue in the place where the body of saynt Martyn rested in lykewyse as she had vowed. Quere. lxii. H. ¶ Another example of a man the whiche serued & dyde humble thynges & fledde vayne glory. lxi. F. ¶ Fyfthly a man dooth honoure to his faders whan that a man obeyeth vnto thē in thynges vtyles and lefull after god and good maners / and it is ryght straytly commaunded to obey vnto fader and moder in the thynge famylyer prouffytable vnto ỹ body or vnto the soule. Wherof saynt Poule speketh Ad epheſi. vi. Filii obedite patribus vestris in domino / hoc enim iustum est / sequitur patres nolite ad iracundiam prouocare filios vestros. Faders prouoke ye not vnto yre your chyldren that they ne ben stryken of lytell courage. Sed educate illos in disciplina et correctione domini. But lede ye them in dyscyplyne and in the correccyon of god. Also in eodem capitulo ad epheſi. vi. Serui obedite dominis car-

nalibus cum timore et tremore et in ſimpli
catate cordis veſtri ſicut chriſto non ad ocu
lum ſeruientes quaſi hominibus placētes
ſed vt ſerui chriſti facientes voluntatē dei.
ſequitur.ꝛ vos domini eadem facite illis re
mittētes minas ſcientes quia illorum et ve
ſter dominus eſt in celis et perſonarum ac
ceptio non eſt apud deum. That is to ſaye
ye that ben ſeruauntes obey vnto your lor
des carnalles with drede and fere and in ỹ
ſymplenes of your hertes in lykewyſe as
vnto Jheſu cryſt/not as ſeruauntes with
the eye alſo as pleaſynge vnto men/but al
ſo as the ſeruauntes of Jheſu cryſt in do
ynge the wyll of god. And ye lordes do ye
vnto them in lykewyſe forgyuynge al thre
tenynges in knowlegynge that your god
ꝛ theyrs is in ỹ heuens/and accepcyon of
perſones is not amenſt god. Et legitur ad
coloſ.iii. Serui obedite per oīa dominis
carnalibus non ad oculum ſeruientes/qua
ſi hominibus placentes ſed in ſimplicitate
cordis timentes dominum. A queſtyon
that is to vnderſtande yf a man ſholde obey
vnto his fader in all thynges. The anſwer
is that naye. A man ſholde not obey vnto
them in thynges the whiche ben agaynſt
god as ſayd the holy appoſtles whan they
were reproued for that/that they kept not
the commaundementes of the prynces of
the paynyms. They anſwered to ſuche re
proues. Illud actuum.v. Obedire oportet
magis deo quam hominibus. It behoueth
to obey vnto god more than vnto men. In
ſome thynges a man ſholde accomplyſſhe
ꝛ obey vnto his faders. Unto the prelate a
man ſholde obey in as moche as the ryght
of his prelacyon therto extendeth. The fa
der carnall hath prelacyon vpon his chyl
dren as in conſeruacyon and keppynge of ỹ
hous. The fader of the houſholde is in his
hous as the kynge in his realme. The ſub
gectes of the kynge oweth vnto hym obedi
ence in thynges the whiche apperteyneth
vnto the gouernement of the realme. Alſo
in lykewyſe the ſones and the ſeruauntes
of the houſholde ben holden to obey vnto ỹ
fader of the hous in thynges the whiche ap
perteyneth vnto the dyſpences and coſtes
of the houſholde. The fader oweth vnto
his chylde correccyon and techynge/and ỹ
chyldren therto ſholde obey humbly. As in
other thyngs the whiche ſholde be agaynſt
god they ſholde not obey. And whan they
vnto them dyſobey in ſuche caſe they ne do
vnto them none irreuerence: how be it that
the appoſtle ſayth. Ad colloſcenſes.iii.capi.
Obedite parentibus veſtris per omnia/
hoc eſt enim placitum domino. This worde
here (omnia/intelligitur ad que ſe ius pre
lationis extendit et non aliter.ꝛc. That is
to vnderſtande that a man ſholde obey vn
to his parentes in all thynges where as ỹ
ryght of theyr prelacyon extendeth/and
not otherwyſe. For yf they commaunded
ony thynge the whiche were agaynſt god
or good maners a man ſholde not obey as
it is ſayd. God wylleth and ordeyneth that
we lyue in this preſente worlde vnder obe
dyence/and we ſholde clerely vnderſtan
de it. For as ſoone as he hadde created and
fourmed Adam he gaue hym commaun
dement the whiche he treſpaſſed and tranſ
greſſed and therfore he was puniſhed/as
it is wryten. Geneſis.ii.ꝛ.iii. Alſo we rede
in the boke of Moyſes that yf a chylde had
be ſtoborne and inobedyent vnto his fader
and moder that his ſayd fader and moder
ſholde lede hym vnto the auncyent men of
the cyte and that they wytneſſed and tolde
vnto them the fynnes of theyr ſayd chylde
and that he wolde not be corrected by them
ne by theyr admonycyon here foloweth ỹ
punycyon of the ſayd chylde ſo inobedyent
as it is wryten. Deuter.xxi. Et lapidib⁹ cū
obruut pplus ciuitatis ꝛ morietꝫ vt auferat

malum de medio populi vestri / et vniuersus israel audiēs pertimescat. Lete the people of the cyte caste stones at hym and lete hym be slayne to thende that the cuyl be taken awaye from the myddes of the people and that all the people of ysraell that shall here it be in drede. Also we rede that Absalon the sone of Dauyd made warre and persecuted his sayd fader and by punycion dyuyne he was hanged by ꝑ heere of his heed and had his herte perced with four speres and was slayne. Also relygyous people ought to obey vnto theyr prelates after the vowe that they haue made to kepe relygyon touchynge the rule and constytucyons of theyr monasterye / where yf they go vnto the contrary they sholde be greuously punysshed. In thinges the whiche ben not after god and good maners they sholde not obey. Saynt Poule sayth ad hebreos vltimo capitul. Obedite prepositis vestris vt subiacete eis / ipsi enim pernigilant quasi ratione pro animabus vestris reddituri / vt cum gaudio hoc faciunt et non gementes. Obey ye vnto your prouostes / that is vnto prelates and be ye vnder them. Certaynly they wake also as too yelde reason for your soules / to thende that they do that with Joye and not in waylyngꝭ. Also saynt Poule sayth / yf there be ony that wyll not obey vnto our worde by ꝑ epystole marke ye hym and accompany ye not with hym / to thende that he be confounded Unde. ii. ad thessal. iii. Si quis non obedierit verbo vestro per epistolam hunc notate / & non cōmisciamini cum eo vt confundatur. Also whan these prelates shewyth the helthe of soules as good doctryne a man sholde here them and lerne the good that they saye / in lykewyse as yf god it commaunded from heuen. Unde luce decimo. Qui vos audit me audit / et qui vos spernit me spernit. He the whiche hereth you hereth me / and he the whiche dyspreyseth you dispreyseth me sayeth our lorde god. Also our lorde sayeth that a man sholde doo that the whiche the prelates ypocrites commaundeth / and not to do theyr cursed synnes and operacyons Unde mathei. xxiii. Super cathedram moysi sederunt scribe et pharisei omnia quecūq; dixerunt vobis seruate et facite / secundum autem opera eorum nolite facere / dicunt enim et non faciunt. Obedyence is the ladder for to ascende in to heuen / and it is requysyte of necessyte of helthe. In lykewyse as it is wryten in the begynnynge of the examplary where the examples of obedyence ben wryten. Quere. li. I. G. Syrtely a man dooth honoure vnto his parentes and fader whan a man helpeth them by operacyon of body and of godes in theyr necessyte after theyr abylyte and puyssaunce. Also it is wryten primo iohannes tercio. Filioli mei non diligamus verbo neqꝫ lingua / sed opere et veritate. My chyldren loue we not by worde ne by tongue / but in werke and in trouthe. Doo vnto thy fader and vnto thy moder in semblable maner as the haue doone vnto the in thyn infancy and chyldhode as it is sayd before. Quere before in this sayd commaūdement. xx. B. And saynt Ambrose recounteth in his boke exameron in the fyfth chapytre that the byrdes the whiche ben called storkes puteth theyr parentes as fader & moder whan they ben fallen in aege in to a nest and in dede theym nourysshyth and kepeth duely and dylygently there / and yf ony of the sayd olde foules haue loste theyr feders by aege or otherwyse / fauourably & kyndely they couer theym and fayle them not vnto the tyme that they be deed. In ꝑ the same maner by greter reason naturally and of the commaundement of almyghty god we sholde helpe / socour / and conforte our faders and moders & other parētes

Be ye not as the enfantes of serpentes ꝑ
whiche byteth and renteth the wombe of
theyr moders/and sleeth them. Example
of a sone the whiche defaylled vnto fader
and vnto moder / and he bare a tode thre
yeres in his vysage. Duc.lxx.B. Another
example of two doughters the whiche put
out theyr fader in his age.lxxiii. ❧
¶ Seuenthly men dothe honoure vnto
theyr faders whā they thē suppoꝛte in age
feblenes in sekenes/and haue no wytte/
and yf they excede somwhat to pardonne
them. Wherof speketh saint poule ad gal.
vi. Alter alterius onera poꝛtate:et sic ad
implebitis legem christi. Bere ye the bur-
dens oꝛ dedes one of another. And so shall
ye accomplysshe the lawe of Jhesu crysto
Et legitur eccle.tertio.ca. Fili suscipe se-
nectam patris tui et non contristes eam i
vita illius:et si defecerit sen.ꝰ veniam da
illi. Sone receyue the auncyente of thy fa
der/and be not wꝛothe with hym in his ly
fe/and yf his wytte defayle pardon hym/
Et legitur ad ephe.iiii. Estote autem in
uicem benigni:misericoꝛdes donantes in-
uicem sicut et deus in christo donauit vo
bis. Be ye togyders benygne mercyful gy
uynge togyders in lyke wyse as god hath
gyuen vnto you in Jhesu chꝛyste. Exam-
ples how a man shoide bere honoure vn-
to his fader and moder and fyrste. Exam-
ple how the wyse salamon honoured hys
moder. It is wꝛyten in the seconde chapy
tre of the thyrde boke of kynges howe the
kynge Salamon sawe one tyme his mo-
der Barsabe come vnto hym/and he rose
vp and came to mete her and woꝛshipped
her/and set hym vpon his throne/and ma
de his moder to sytte on his ryght syde by
hym/in doynge her honoure in lyke wyse
as a good childe shoide do vnto his moder
Agayne tho children the whiche letteth fa
der and moder whan they ne may nothin
ge moꝛe do/not at the hye ende in doynge
them honoure/but at the coꝛner of ꝑ chy-
neye. And yf there be a boone it is gyuen
vnto the fayꝛe fader the whiche hathe no
mo tethe. Another example wꝛyten in the
fourth chapitre of the boke of thobie/how
the auncyente thobye sayd vnto his sone/
Whan god hathe taken my soule bery my
body/and bere honour vnto thy moder all
ꝑ dayes of thy lyfe. And in lyke wyse shol
de good chyldꝛen do. Another example. It
is wꝛyten that whan the vyrgyn Marye
departed Jhesus foꝛgate her not/and the
der made to come and be boꝛne all the ap-
postles. And he hymselfe came theder foꝛ
to do her honoure and seruyce. ꝛc. And al-
so set her on his ryghte hande in paradyse
in doynge her honoure. Wherof speketh ꝑ
psalmyst the whiche sayeth. Astitit regi-
na a dextris tuis in vestitu deaurato cir-
cumdata varietate. Another example of
a man the whiche was fell and harde vn-
to his auncyente and his sone hym repꝛe-
ued and of good ryght. Foꝛ a man shoide
bere honoure vnto his faders by cōmaun
dement of god. Ducre.lxxi.F. ❧

¶ The thynges mouyng foꝛ to honour theyr faders. Ca. xxi.

It is wꝛyten ecclesia.tertio. Sicut qui thesaurizat matꝛem suam honoꝛificat patrem suum. In lykewy
se as is he ꝑ whiche weꝛcth rychesse In lyke wyse is he the whiche ho
noureth his fader & his moder with due
reuerence. Many thynges there is ꝑ whi-
che shoide cause and stere the persones of
this woꝛlde to honoure theyr faders & mo
ders/of the whiche we shall tell.iiii. The
fyrst is to haue honoure & preyse as wele

before god as the worlde and for to fle dyshonour. For the wyse Salamon sayth in ỹ ecclesiastes. Gloria enim hominis ex honore patris sui et dedecus filij pater sine honore. The glory of the man is of the honoure of his fader/and vnto the dyshonoure of ỹ sone whan the fader is without honour/yf the fader haue honour or dyshonour in lykewyse hath the sone/and the good or the euyll of the fader redoundeth vpon ỹ sone It was none honoure vnto Absolon for to make warre agaynst his fader Dauyd. Also euyll came vnto hym. Quere.lxx.A. The seconde thynge the whiche moeueth vs to honour our faders is to thende to haue benedyccyon or blysslynge. Wherof speketh the sage. Ecclesiastic.iii. Honora patrem tuum et subueniet tibi benedictio a deo/& benedictio illius in nouissimo manet That is to say/honour thy fader that benedyccyon come vpon the from god. And the benedyccyon of hym abydeth in the last ende. ¶Example in ysaac the sone of Abraham the whiche had benedyccyon. Quere. li.A. The two sones of Noe Sem and Japhet the whiche honoured theyr fader had benedyccyon. As it is wryten. Genesis.ix.c Benedictus dominus deus sem sit chanaan seruus eius/dilatet deus iaphet et habitet in tabernaculis sem:sitq; chanaan seruus eius. The thirde is of drede to haue maledyccyon/for it dooth dyscende vpon the chyldren the whiche wyll not honour theyr faders. Wherof it is wryten. Deuteronomie.xxvii. Maledictus qui nõ honorat patrem suum et matrem suam/et dicet oñus populus. Amen. He the whiche honoureth not his fader and moder shall be accursed/and all the people shall saye. Amen. ¶Example of Cham the sone of Noe the which mocked his fader/and called his two bredren Sem and Japhet for to mocke hym also/for that that his naturall thynges were vncouered/and he had maledyccyon in his lygnage. Quere in theramplary.lxx.C ¶Another example of chyldre the whiche hadde the maledyccyon of theyr moder. Quere in the example.lxxiii.E. ¶Another example of a fader and of a sone the which curseth eche other in helle. Quere.lxxi.G. ¶Another example of a chylde that the deuyll bare away. Quere.lxx.G. The fourth is to thende to lyue the more longely/and of drede to shorten the lyfe and to deye cursedly. Wherof it is wryten. Exodi.xx.et ad ephesios.vi. Honora patrem tuum et matrem tuam vt sis longeuus super terram quã dominus deus tuus dabit tibi. Et deuterono.v. Honora patrem tuum et matrem tuam sicut precepit tibi dominus deus tu⁹ vt longo viuas tempore et bene sit tibi. Et eccclesiastic.iii. Qui honorat patrem suum et matrem suam vita viuet longiore. For as moche as Absolon honoured not his fader he abreged his lyfe. Quere in theramplari.lxx.A. ¶Many other examples shall be founde in theramplary of the commandementes of god. As of a man whose berde grewe longe after that he was hanged. Quere.lxxi.E.

A. ¶The thynges that a fader oweth vnto his chylde. xxii.

IT is wryten prouerbiorum vicesimoseptimo capitulo. Diligenter agnosce vultum pecoris tui: tuosq; greges considera/non enim habebis iugiter potestatem.&c. Knowe thou dylygently the face/the maners/and condycyons of thy people/and consyder the defautes of thy subgectes/for thou shalte not haue euermore puyssaunce vpon theym. ¶A good fader oweth duely

vnto the chylde foure thynges/the whiche ben nouryſſhynge/correccyon/techynge & good examples ſhewynge.

B. ¶ Fyrſt the fader ſholde nouryſſhe his chylde/for god hym commaundeth to loue his neyghbour as hym ſelfe/and the nereſt neyghbour that a mā may haue is his chylde the whiche he ſholde loue and it purueye after his puyſſaunce or elles he ſhold be vnnaturall and inobedyent vnto god. ¶ Exāple of a good moder the whiche loued naturally her chylde and myght not endure ỹ he were ſlayne ne that he hadde euyll. Quere.lxxiii.D. The byrdes nouryſſheth theyr yonge ones/and theym purueyth tyll that they may purchaſe for theym ſelfe/as the hennes her chekyns/and the other euery of them in theyr degree. In lykewyſe ſholde the fader do vnto his chyldren/for yf they be fayle to gyue them drynke and meet in theyr neceſſytees/or yf he lete theym deye of honger/of colde/of pouerte/or of other thynge by defaute of kepynge/he ſholde be deputed mankyller/as it is declared in the fyfth commaundement where as is ſpokē the maners of manſlaughter. Quere poſt. xxiii.D.

C. ¶ Secondly the fader oweth vnto his chylde correccyon/for yf he ſe that he be inobedyent and rebell agaynſt god and good maners/or that he habandon hym to commytte ſynnes and curſednelles he him ſholde reproue and correcke and punyſſhe wyſely and diſcretely in takynge exāple at god our fader celeſtyall the whiche loueth ỹ perſones and reproueth the vyces. This thynge is declared before in the fyrſt commaundement. Quere.iii.C. Alſo take exāple at the fader ſpyrytual the whiche reproueth and correcketh the vyces and ſynners in predycacyon and confeſſyon/and in gyuynge penaunce for punycion after ỹ counceyle of the appoſtle.i.ad theſſal'.v.c. Corripite inquietos/conſolamini puſillanimes ſuſcipite infirmos/patientes eſtote ad oēs. Correcke ye them the whiche haue no reſt/comforte ye them the whiche haue lytel courage/receyue ye the ſeke be ye pacyent vnto all. And a man ſholde well note that correccyon is one of the werkes of mercy that god commaunded. And ſomtyme he defendeth that men bete not. Quere.xxv.B. Alſo correccyon is one of the partes of Juſtyce that the Juſt ſholde euer haue in theym and do it vnto other. Iuſtus dicitur a iuſticia. The Juſt is ſayd of Juſtyce. Thou fader thou ſholdeſt deſyre the helthe of thy chylde/and he ſhall not be ſaued yf he ne be correcked of his ſynnes. The ſage ſayth. Filiū.prouerbiorum.xxiii. Noli ſubtrahere a puero diſciplinam ſi enim percuſſeris eū virga non morietur. Tu virga percuties eum et animam eius de inferno liberabis. Kepe the from withdrawynge dyſcyplyne from thy chylde/yf thou ſtryke hym with the rodde he ſhal not deye. Thou ſhalt ſtryke hym with the rodde and thou ſhalte deliuer his ſoule from hell. And ſaynt Poule ſayth.ad titum.ii. Loquere et exhortare & argue cum oīi imperio. Speke and exhorte and reproue with al ſygnoury. ¶ Example of two relygyous of the whiche the abbot corrected one incontynent that he fayled/and ỹ other he ſpared. Whan they were departed and deed he that was corrected yede in to the Joyes of paradyſe/and ỹ other vnto the paynes of purgatory. Quere in theraplary.lxxiii.C. Alſo thou fader yf thou loue thy chylde yf he be in fynne ỹ ſholdeſt threten hym/and thou ſholdeſt afferme vnto hym that he ſhal be beten yf he correcke not hym ſelfe. Unde eccleſiaſtice. xxx. Qui diligit filium aſſiduat illa flagella. ¶ Alſo it is wryten in the ſayd chapytre Curua ceruicē filii tui in iuuētute et tēde latera eius dū infans eſt ne forte induret &

non credat tibi et erit tibi dolor anime. Bowe doune the heed of thy chylde in youthe & smyte his sydes whyles that he is a chylde that he ware not harde vnto the/and ỹ he beleue the not whan he shall be grete. The wande boweth and wryeth whan it is ponge/ and whan it is olde a man may not twyne it/nomore may men the chyldrē Wherfore they must be plyed and daunted in youthe. ¶Example by the good correccion that was doone vnto a ponge chylde he yode in to paradyse incontynent ỹ he was deed/as it is wryten in theramplary.lxxiii b. Also the fader that loueth that his chylde be wyse/prudent/and fulfylled w̄ good maners hym beteth and chastyseth/for ỹ rodde gyueth wysdome. Unde prouer.xxix Virga atq; correctio tribuit sapientiam. Alibi legit. Sepe facit pueros aspera virga bonos. A sharpe rodde maketh often tymes good chyldren. And mayster Alayne sayth. Currere cogit equum sub mulite calcar actus Et puerum studio virga vacare suo. That is to say. The sharpe spore constreyneth ỹ horse to renne vnder ỹ knyght And the rodde constreyneth the chylde for to take hede vnto his studye. And it is wryt̄e prouer.xxii. Stultitia colligata est i corde pueri/et virga discipline fugabit eū. Folys is in the hert of the chylde/and the rodde of dyscypline chaseth it away. ¶Example of a monke that the deuyll drewe out of ỹ chyrche and ledde him vnto vanytees whā the other waked in orayson/ but incontynent that saynt Benet had beten hym and chastysed the deuyl fledde/& after the sayd monke was deuoute. Quere.lxv.G. Also whan the fader is not curyous of the saluacyon of his chylde and to correcke hȳ of his synnes and defautes it is a token that he loueth hym not. Unde prouerbiorū.xv. Qui abiicit disciplinam despicit animā suam. He that purteth away dyscypline dyspreyseth the saluacyon of his soule. Also yf by defaute of correccion the chylde commytteth synnes the fader is deputed an homycyde spyrytuall of the soule of his chylde of deth of gylte as sayth saynt Gregory/ and in lykewise as it is wryt̄e distin.xlvii. Qui non corrigit ouem occidit. The herdman ỹ whiche dooth not correcke his shepe: that is his subgect/ sleeth hym spyrytually. ¶Example of a chylde blasphematour of the age of.v. yeres that the fader ne corrected ỹ the deuylles slewe hym in his fader lappe. Quere in the examplary.lxv.B. Also in ỹ hous where defaute of correccion is ỹ chyldren and the seruauntes behaue them yll/ for euery of them wyll be mayster/and bytwene them aryseth noyses/and dyuysyons by the defaute of the superlatyfe. Unde Seneca. Iudex qui dubitat vlcisci multos improbos facit. The Juge the whiche douteth or drayweth backe to venge or to punysshe the malefactour dooth many cursednesses ¶And here sholde be noted by the fader of the housholde that he shall yelde accompte before god of all his chyldren/seruauntes/and subgectes the whiche ben remaynynge in his house/yf he teche theym not/ correcke/and chynke on theyr helthe. Inlykewyse as wrote saynt Austyn vnto an erle his frende. Unde augustinus. Quesomi frater omnibus tibi subiectis in domo tua a maiore vsq; minimum amorem et dulcedinem regni celestis amaritudinem & tormentum gehenne annuncies et de eorum salute sollicitus ac vigil exstas/ quia pro omnibus tibi subiectis qui i domo tua sunt rationem reddes. ¶Example of Hely the whiche corrected not well hys chyldren of theyr synnes and therfore he is blamed in scrypture and in doubt of perdycyō. Quere in theramplary.lxx.F. Some chyldren ben wyse ỹ whiche loueth the fader that them correcketh/ and the other ben foles proude and inobe-

bedyent the whiche wyll not be corrected ne reproued / and they ben wrothe whan men them correct. Unde ſcriptura. Corripe ſapientem et amabat te / ſtultus ſi corripitur iraſcatur. ¶ Example of a woman dampned the whiche dyſprayſed thoſe that reproued her of her ſynnes and defautes. Quere in the examplary. lxxi. H. The wyſe man ſayeth in his prouerbes. Qui diligit diſciplinam diligit ſcientiam / qui autez odit increpationes inſipiens eſt. That is to ſaye. He the whiche loueth dyſcyplyne loueth ſcyence / and he the whiche hateth blames is a fole. Alſo the wyſe man ſayth in ỹ xxvii. chappytre of his prouerbes / that he the whiche correcteth ony man ſhall fynde grace and loue towarde hym more ſooner than he the whiche hym deceyueth by flaterynges. Alſo the fader and the moder ỹ whiche correcteth not theyr chyldren in yongthe ſhall fynde them in aege rebell / ſtoborne / proude and mobedyent / and alſo ſhall confounde fader and moder in language or otherwyſe. Unde prouerbiorũ. xix. Quer qui dimittitur voluntati ſue confundit matrem ſuam. Et ſeneca dicit. Qui nutrit puerum ſuum in iuuentute nimis dilicate indubitanter in ſenectute ipſum inuenet contumacem et ſuperbum. ¶ Example of a chylde the whiche bote of the noſe of his fader at the galowes as men wolde haue hanged hym. And for as moche as they ỹ were preſent blamed he anſwered. I haue well doone / for yf my fader had corrected me in my yongth I hadde not ben hanged now. Quere in theramplary. lxxi. D. Alſo the wyſe man ſayth that he the whiche nouryſheth his ſeruaunte dylycatyuely in yongthe ſhall apperceyue hym afterwarde ſtoborne and boyſtous. Unde prouerbiorum. xxix. Qui dilicate a puericia nutrit ſeruuz ſuum. i. corpus vel ſeruum poſtea ſentieteũ contumacem. ¶ Example it is wryten in the byble that Helye ſuffred his ſones to lyue dylycatyuely / and he apperceyued afterwarde that they were ſynners. Moreouer cuyll came vnto them for they were ſlayne in batayle. Quere in theramplary. lxx. G. Other examples ſhall be founde in ỹ fourthe commaundement of theramplary. Quere. lxx. G.

D. ¶ Thyrdly the fader oweth vnto the chylde techynge / for he ought to inſtructe hym in ỹ faythe / in ſcyences / and good maners. Alſo he ſhold lerne hym the cõmaundementes of god. Unde eccleſiaſti. vii. Si filij tibi ſint erudi illos / et curua illos a puericia illorum. Yf thou haue chyldren teche them / and bowe them doune in theyr infancy and chyldehode. Et legitur prouerbiorũ xxix. Erudi filium tuum & refrigerabit te et dabit delicias anime tue. Teche thy chylde and he ſhall refreſſhe and gyue daynteyes vnto thy ſoule. Et legitur eccleſiaſtice. xxx. Qui docet filium ſuum laudabitur in illo et in medio domeſticorum in illo laudabitur. He the whiche techeth his ſone ſhall be prayſed in hym of his houſholde and ſhal ſaye this is a good chylde / alſo he hathe a good fader and patron. Yf thou lerne hym ſcyence and good maners thou ſhalte be Joyous in this worlde and in the other / And to the contrary yf thou lerne hym no thynge thou ſhalt be ſorowfull and dolent therfore. ¶ Example of a ſone the whiche curſed his fader in helle for that ỹ he hadde taught hym nothynge but cuyll. And of another ſone the whiche was ſaued and prayſed and blyſſed his fader for the good that he had hym lerned. Quere. lxxi. G. ¶ Another example how Cathon gaue good inſtruccyon vnto his ſone. Alſo Thobye taughte his chyldren that they ſholde obey vnto hym. The poete ſayeth. Diſce puer dũ tempus habes euo iuuenili. Ne doleas ſi pauca ſcias etate ſeuili. Chylde lerne whyle

les that thou haſt tyme in the aege of yon gthe that thou repent the not in aege whā thou ſhalte come but lytell thynge. ꝛc. Alſo the faders ſpyrytualles as prelates/curates/and prechers ſholde inſtructe theyr ſubgectes. Unde.ii.ad Thymotheum. iiij. ℣Predica verbum/inſta oportune/importune argue/obſecra/increpa in omni patiētia et doctrina/erit enim tempus cum ſanam doctrinam nō ſuſtinebunt/ſed ad ſua deſideria conceruabunt ſibi magiſtros prurientes auribus et a veritate quidem auditum auertent ad fabulas autem conuertentur. That is to ſaye. Preche vnto ſynners and maynteyne thou it oppoꝛtunatly/inpoꝛtunately repꝛeue/pꝛay/blame in all pacyence and doctryne/the tyme ſhall come that they ne ſhall ſuſtayne/that is they ne wyll haue holſome doctryne. They ſhall aſſemble pꝛechours and mayſters foꝛ to tell theym pleaſaunt thynges foꝛ to here/they ſhall take away the herynge whan a man ſhall ſpeke of the trouthe/and they ſhall apꝛoche to here fables/toyes/and mockerys. It is a grete thynge vnto a fader curate oꝛ pꝛecher to ſhewe the woꝛde of god & to conuert a ſynner/and to put hym from the errour of his way/foꝛ he ſaueth his ſoule and couereth the multytude of his ſynnes. Unde Iacobi. v. ℣Scire debet quoniam qui conuerti facerit peccatoꝛem ab erroꝛe vie ſue/ſaluabit animam eius a moꝛte/et cooperit multitudinem peccatoꝛum. ¶Examples of many the whiche haue ben ſaued foꝛ theyr woꝛde of god. Quere in theyr amplary. And vnto the contrary it is a grete daunger vnto curates and ſuperlatiues to lete the ſoules of theyr ſubgectes be loſte by defaute of theyr ſhewynge of good doctryne/foꝛ they ben deputed as homycydes of theyr ſoules. Unde Ezechielis. iii. ℣Si nō annunciaueritis impio neqꝛ locutus fueris vt auertatur a via ſua impia/et ipſe impius in iniquitate ſua moꝛietur ſanguinem autem eius de manu tua requiram. ꝛc. Et legitur pꝛouerb. xi. ℣Ubi non eſt gubernatoꝛ populus curruet. The people falleth where as is no gouernour/that is of cayptayne oꝛ of mayſter. Alſo the curates the whiche pꝛecheth not ne coꝛrecteth theyr pariſſhens ſhall anſwere beforе god of all theyr ſynnes Unde Iohannes chꝛiſoſtomus dicit. ℣Unuſquiſqꝛ enim chꝛiſtianus pꝛo ſuo peccatoꝛe det rationem/ſacerdos autem non tantum pꝛo ſuis ſed et pꝛo omnium ſubditoꝛum peccatis. Alſo they ben called dombe doggys the whiche can not barke ne baye/that is they can not pꝛeche ne ſhewe the woꝛde of god. Unde yſaie. lvi. ¶Canes muti non valentes latrare videntes vana doꝛmientes et amantes ſomnia. ꝛc. ¶Example that he ỹ pꝛecheth the woꝛde of god ſhall haue grete reward in paradiſe/and that many curates gooth vnto dampnacyon foꝛ that they gouerne them euyll. Quere. lxvi. q. ✠✠✠ E. ¶Fourthly the fader ſhold ſhewe good example vnto his chyldꝛen. Saynt Poule ſayth. Ad titum. ii. capi. ℣In omnib⁹ teipſum pꝛebe exemplum bonoꝛum operum/in doctrina/in integritate/in grauitate verbum ſanum irrepꝛehenſibile vt is qui ex aduerſo eſt vereatur nichil habens malum dicere de nobis. Gyue thyſelfe example of good operacyons in all thynges/in doctryne/in integryte/in grauyte/thy woꝛde be hole without repꝛofe to thende that he the whiche is vnto the contrarye haue ſhame/and haue not ony euyll thynge to ſaye of vs. A man ſholde note that the fader is deputed homycyde of his chylde ſpyrytually of dethe of gylte whan he dooth operacyons of ſynnes beforе hym/and that by his example he habandon hym vnto euyll and ſyntull werkes. The blyſſed man ſaynt gregoꝛy ſayth in his paſtoꝛyall. ℣Sicut debent pꝛelati qđ tot moꝛtibus ſunt digni/quot peꝛditionis

exempla ad ſubditos tranſmittunt. Et legitur mathei.xviii. ¶ Ve homini per quem ſcandalum venit. Wo vnto that man by whom ſclaunder cometh. ¶ Example of a man & of his chylde the whiche curſed eche other in helle/and ſayd by the I am damned.&c. Quere in the exemplary.lxxi.G. Alſo in this fourthe commaundemente a man ſholde vnderſtande that god there cõmaundeth that a man loue his neyghbour as hym ſelfe. This dyleccyon is declared largely in the begynnynge of this preſente boke. Quere.ii.e.f.g.

A. Here folowyth the werkes of mercy the whiche ben here commaunded to accompyſſhe anẽſt our faders and neyghbours indygentes and nedy. xxii.

¶ Who ſo with god wyl make his accorde Whan he ſhall come vnto the Jugement The werkes of mercy cõmaũdeth our lord The to accompyſſhe vnto the Indygent.

Saynt Poule ſayeth in his epyſtle that he wryteth.i.ad Thymotheum.iiij.capi. Dictas ab omnia vtilis eſt promiſſionem habens vite:que nunc eſt et future. Pyte is prouffytable in al thynges hauynge promeſſe of the lyfe the whiche now is and of that for to come. Alſo theſe ſcryptures ſayeth. yf thou wylt be in the loue & in ỹ grace of god/and that thy caſe be well borne vnto the Jugement partyculer and generall the whiche ſhall be doone of the it behoueth that thou be mercyfull to gyue & to lende vnto the poore indygent. That is to vnderſtande. yf ony of thy bredren cryſten men be comen to pouerte thou ſhalte not harden thyn herte ne withdrawe thyn hande/but thou ſhalte labour and gyue vnto hym the lone in the thynge the whiche ỹ ſeeſt that he hath neceſſyte. Unde deuteronomie.xv. Si vnus de fratribus tuis ad paupertatem venerit non obdurabis cor tuum nec contrahes manuum ſed apertes eam pauperi et dabis mutuum quo eum indigere proſperetis. And yf thou do vnto hỹ ony almeſſe and charyte thou ſhalte haue way and ouerture for to come ſurely before god. For the gate of paradyſe ſhal be opened vnto hym the whiche hath doone mercy and almeſſe/in lykewyſe as men open ỹ gates and make waye vnto hỹ the whiche bryngeth a fayre preſent or gyft vnto a lorde/and yf he bryng nothynge men ſhytte the gates ayenſt hym. Unde eccleſiaſtice. xvi. Omnis miſericordia faciet vnicuiq; locum ſecundum meritum operum ſuorũ et ſecundum intellectum peregrinationis illius. All almeſdedes and good operacyõs that the Juſt hath doone ſhall appere vpõ hym before al at the Jugement. Unde Eze chielis.xviii. Juſticia iuſti erit ſuper eum. The Juſtyce of the juſt ſhall be vpon hym And the ſage ſayeth that in the ende of the man his operacyons ſhall be made open. Unde eccle.xi. In fine hominis denudatio operum illius. Et legitur yſaie.xxix. Erit vobis viſio omnium ſicut verba libri ſignati. The vyſyon of all thynges ſhall be vnto you in lykewyſe as the wordes of the boke wryten/& god ſhall call with hym the good people the whiche bereth vpon theym the werkes of mercy that they haue accõpyſſhed/ the whiche he ſhall put on his ryght hande/and ſhall lede them with hym in to paradyſe. And the cuyll ſhall be put on the lyfte hande and ſent vnto the fyre of helle. It is wryten prouerbiorum.xxi. Qui obturat aurem ſuam ad clamorem pauperis clamabit ipſe et non exaudietur. He ỹ whiche ſtoppeth his eeres vnto the clamours of ỹ poore/he ſhall crye and he ſhall not be her/

de. Item sequitur prouerbiorum.xxi. Qui sequitur iusticiam et misericordiam inueni et vitam et gloriam. Alibi vincit cuncta da te/da si vis superare. Per dare regnare po teris/celosq; valere.

B. ¶ To gyue breed and drynke.

¶ Unto the poore loke that thou gyue.
Bothe breed and drynke in tyme of nede
yf thou so do/veryly beleue
Thou shalte be saued/be out of drede

GOd wyll that thou breke and gy ue thy breed vnto the poore/not the breed the whiche is moulde/ infecte/or corrupt/ne breed the whiche is comen of thefte or of pyllery/but of breed the whiche is thyne/& of that the whiche thou etest. Unde ysaie. lviii. Frange esurienti panem tuum. Et legitur prouerbiorum.xxii. Qui pronus est ad misericordiam benedicetur de panibus enim suis dedit pauperi. He the whiche is enclyned vnto mercy shall be blyssed/of his breed he hath gyuen vnto the poore. Et legitur prouerbiorum.xxviii. Qui dat pauperi non indigebit/ qui dispicit deprecantē sustinebit penuriam. He the whiche gyueth vnto the poore shall haue no nede/ he that dysprayseth the besecher shall sustayne pouerte. Et legitur prouerbiorum.xi. Qui abscondat frumenta maledicetur in populis He the whiche hydeth his whete in tyme of famyne shall be cursed amonge the people And note wel that it is vnto the poore and indygent people that thou sholdest gyue and not vnto the ryche. Unde Luce.xiiii. Cum facis conuiuium voca pauperes debiles claudos. &c. et non diuites ne faciat tibi retributio. &c. ¶ Example by this how saynt Eustace was an almesman/god wolde not that he were dampned/and hym couerted. Quere.xlvi.b. ¶ Another example how that a barly lofe prouffyted moche vnto a ryche man the whiche keste it vnto a poore man by furoure. Quē.xliii.c. ¶ Another example that the cursed Dyues brenneth and broyleth in the fyre of helle/for he hadde no pyte of the poore lazare. Quere. lxxxiiij A. ¶ Another example of a ryche man mercyfull. Quere in the examplary. lxxxiiij.C. And of duke Durande.lxxxiij.b Also god wyll that thou gyue drynke vnto poore folke that ben thyrsty/and thou shalte haue rewarde in paradyse/ and yf thou ne gyue but one dysshe with colde water. Unde mathei.x. Quicunq; potum dederit vni ex minimis istis calicez aque frigide tantum in nomine discipuli. Amen dico vobis non perdet mercedem suam ¶ Example of a man mercyfull the whiche was drowned as he wende to take the water for to gyue it vnto a poore man/and he yede in to paradyse or his body was colde. Quere in the examplary.lv.B.

C. ¶ To lodge and to clothe.

¶ The poore people that lodgynge wante
In to thy house receyue them gladly
yf they of clothes haue verey scante
Prouyde that nedeth as seweth the sadly.

GOd wyll that the poore pylgry mes and people passynge by the way the whiche haue not where to lye ne to lodge/that thou gader them and bryngе theym in to thy hous. Unde ysaie.lviii. Egenos vagosq; induc in domuz tuam. Et paulus ad hebreos.xiii. Hospitalitatem nolite obliuisci. ¶ Example by that/ þ Abraham kepte hospytalyte/and that he lodged the aungeles/he had a sone the whiche had benedycyon. Genesis.xviii. Sara sterilis erat con

cepit et peperit yſaac. Sara the wyfe of Abraham was barayne and auncyent the whiche conceyued and chylded yſaac. Que re. li. I. ¶ Another example. Saynt Gregory ſheweth in his omelye of the monday in Eſter weke that there was a fader of an houſholde the whiche ſerued by grete ſtudy vnto hoſpytalyte with them of his hous/ he receyued euery day at his table the pylgrymes/ and on a day thyder came many pylgrymes the whiche he receyued/ amonge the whiche there was one whom he wolde haue waſſhed as he was accuſtomed to ſerue them in humylyte/ and as he ne dyde but take the lauer he ne wyſt where ỳ ſayd pylgryme became whome he wolde haue ſerued. And as he meruayled hym of ỳ dede in that nyght god vnto hym ſayd by vyſyon. Thou haſte receyued me theſe other dayes in my membres and yeſterday thou receyued me in my propre perſone. Unto this purpoſe it is wryten Mathei. xxv. how god ſhall ſay at the Jugement. Quod vni ex minimis meis feciſtis michi feciſtis. That that ye haue done for the loue of me vnto one of my leeſt ye haue done it vnto myſelfe. And god wyll that yf thou fynde ony naked perſone froſen for colde that thou couer hym/ and yf thou be of power that thou gyue hym a veſtyment. Unde yſaie. lviii. Cum videris nudum operi eum. Et legit luce. iii. Qui habet duas tunicas det vnam non habenti. ¶ Example ſaynt Gregory ſheweth in his fyrſt boke of his dyalogue ỳ ſaynt Bonyface was ſo mercyfull that frō his chyldehode he gaue oftentymes vnto ỳ poore his gowne and his ſherte. And on a tyme in ỳ abſence of his moder whan there was a derthe he gaue and dyſtrybuted vnto the poore people all the cornes of the garners. And for as moche as the ſayd moder was wrothe he prayed vnto god/ and the ſayd garners were replenyſſhed with cornes. ¶ Another exāple how ſaynt Martyn gaue the halfe of his mantell vnto a poore man. And the nyght folowynge he ſawe god amonge the aungelles couered with the ſayd mantell the whiche ſayd in this wyſe. Martinus adhuc catechumin⁹ hac me veſte contexit. Martyn yet catechumyn that is not baptyſed but in wyll to be hath couered me in this veſtement.

D. ¶ Of the ſeke and pryſoners.

¶ The ſeke and poore thou ſhalte vyſyte
And with good herte alſo them ayde
The pryſoners eke as is requyſyte
That lye in chaynes ſhrewdly arayde

After ỳ ſcryptures thou ne ſholdeſt be ſlouthefull/ ne take for thynge in grefe too vyſyte the ſeke. For as to ayde and confor te them a man is confermed in the dyleccyon of god and of his neyghbour Unde eccleſiaſtice. vii. Non te pigeat viſitare infirmum ex his enim in dilectione firmaberis. ¶ Example of a Samaritan the whiche vyſyted and made to heele a man the whiche was in the handes of theues. Quere in the fyrſt commaundement. iii. Ỹ God ſhall ſay at the Jugement. I haue be ſeke and in pryſon and thou haſte vyſyted me.

E. ¶ Example how ſaynt Gregory ſheweth in the omelye of this goſpell. Uidēs cuitatem fleuit ſuper illam. There was a worſhypfull man a monke named Martyn the whiche by grace of vyſytacyon parted from his monaſtery in the whiche preceded a fader ſpyrytual. And as he yede his way he founde a meſyll or lepre in the way the whiche was ſo deformed and replenyſſhed with woundes and ſores of the ſeke/

nes elephantyne as he myght be/ he wolde go in to his hospytall/ but he ne myght soo moche do/ he was so wery/ and intended to go the way of ỹ sayd Martyr monke. And the man of god hadde pyte and compassyon of the sayd wery mesyll and thought to helpe and socoure hym in his nede/ he toke his owne mantell and spredde it on the erthe and wrapped the sayd lepre in it and lyfte hym vpon his sholders and bare hym. and whan he approched nygh to the gates of the sayd monastery the fader spyrytuall of the sayd monastery began to crye with an hygh voyce vnto his seruaũtes. Renne ye renne ye and open the gates of the chyrche for broder Martyr is comen the which bereth god on his sholdres. And whan he aryued at the gate he the whiche he hadde thought to be a lepre lepte frome his backe in the fourme of our sauyour and redemptour Jhesu cryst the whiche was god and man mounted in to heuen before the sayd frere Martyr in sayenge. Martyr thou hast hadde no shame of me vpon the erthe/ and I shall haue no shame in heuen of the. And whan the holy man was entred in to ỹ chyrche the fader of the monastery hym demaũded sayenge. Broder Martyr where is he that thou bareste eyght now. He answered yt I had knowen hym I sholde haue holden hym by the fete. Than Martyr tolde ỹ case/ and sayd that as he bare hym he felte no weyght. ac.

F. Another example how saynt Elyzabeth serued a mesyll foure dayes. When fynde in wrytynge that in an hospytall the whiche saynt Elyzabeth hadde do to be made there came a mesyll or lepre so foule/ horryble and lothely to beholde that the chamberers and seruauntes of the sayd hospytall had horrour and ne wolde mynyster & serue hym of suche necessytes as were requysyte. And whan saynt Elyzabeth sawe that he was in suche wyse dyspysed of other she came vnto hym for to mynyster his necessytees in all humylyte and dylygence. She washed his heed/ bathed hym/ and bare hym vpon her sholdres/ and made hym to rest in her lappe/ and she dyde hym this seruyce foure dayes. and than the sayd seke man departed. The fyfth day as saynt Elyzabeth was makinge her deuout orayson̄s our sauyour Jhesu cryst appered vnto her and sayd. I am Jhesu cryst the sone of the vyrgyn Mary/ vnto whome thou hast mynystred at suche dayes. And for as moche as thou hast purueyed me in fourme of a lepre thou shall haue with me eternall lyfe and Joye. ac.

G. Another example of a seke body the whiche was vysyted of an aungell. It is wryten in the lyfe of the faders that an ancyent man solytary was seke by the space of thyrty dayes the whiche hadde neuer a persone that hym vysyted/ nor the whiche vnto hym dyde ony seruyce in his sekenesse the whiche he bare pacyently. And after the sayd. xxx. dayes god vnto hym sent an aungell the whiche vnto hym admynystred by seuen dayes his necessytees/ for no persone hym vysyted. And after that some freres remembred theym of the sayd man ỹ whi sayd togyders. Suche one our broder cometh nomore forthe lete vs god vysyte hym lest peraduenture he be seke/ and they arose incontynent and wente towarde hym. And whan they came to knocke at the dore the aungell of god departed from hym/ and the sayd seke man began to crye with an hye voyce in the sayd hous. Go hens brodren/ goo hens/ and in weppynge they yode and toke the doze of the hokes and entred vnto hym/ and than they demaunded hym wherfore he hadde in suche wyse cryed/ & he vnto them answered. For I haue labou red by. xxx. dayes in sekenesse and noo ma

ner of perſone hath vyſyted me / and here theſe ſeuen dayes god hath ſent an aungell the whiche hath mynyſtred vnto me my ne ceſſytees / and whan ye were comen vnto the doze he departed fro me. And whan he hadde ſayd theſe wozdes he deyed / and all they prayſed our lozde god. ⁊c. ¶ Another example how many freres gaue a cluſtre of grapes vnto the mooſt weykeſt. Quere in the examplarye. lxxb. A. ¶ Another example of a curate the whiche vyſyted a ryche man at his dethe / and wolde not vyſyte a poore woman wydowe the whiche deyed. cb. A. ¶ Another example of a curate ỹ whiche taryed to longe oz wente to mynyſter the ſacramentes to his paryſſhen the whiche deyed. Quere before. viii. C. ¶ Another example how two men became lepzes foz that / that they hadde hozroure and dyſpyſed lepzes. Quere in the examplarye. lxxxiii. E.

H. ¶ To bury the deed.

¶ The deed bodyes ỹ lye aboue ỹ grounde
Hauyng not wherof in erthe to be brought
To bury them all cryſten men ben bounde
Specyally thoſe ỹ of thẽſelfe haue nought

IN ſcriptures we rede ỹ the good man Thobye left his dyner and ranne foz to haue the bodyes of them that hadde ben ſlayne and by nyght entered ⁊ buryed them agaynſt the wyll of the kynge / foz he feared and loued moze god than the kynge. ⁊c. Alſo we rede. Eccleſiaſtice. xliii. ¶ Corpora ſãctorum in pace ſepulta ſunt / et viuent noia eorum in eternum. That is to ſay. The bodyes of thoſe that ben holy ben buryed in peas / and the names of them lyueth in perdurablyte.

I. ¶ To counceyle and to conforte.

¶ Confort them that ben confortleſſe
And counceyle them ỹ no counceyle haue
Of ſuche good dedes thou do not ceſſe
Yf thou thynke thy ſoule to ſaue.

AGrete werke of mercy it is as too gyue good counceyle vnto thoſe the whiche haue ſynned folyed / oz gone out of the way oz the whiche haue many doubtes and dyffycultees. The wyſe man ſayeth that helthe ſhall be in the thynge where as ben many counceyles. Unde prouerbiorum. xi. ⁊. xxiii. Salus erit vbi ſunt multa conſilia. A man ſholde take the counceyle of god and of the good men and not of the euyl. Unde thobie quarto. ¶ Conſilium ſemper a ſapientie perquire. The euyll people ne counceyleth but euyll and ſynne / ⁊ therfoze take not theyz counceyle. Unde eccleſiaſtice. xxxvii. H conſiliario malo ſerua animam tuam. ¶ Example / euyll came vnto Theophyle to take the counceyle of a ſozcyer / foz he made hym to renounce vnto god and vnto the vyrgyn Mary. Quere. lviii. b Alſo euyll came vnto Amon the whiche defloured and had to do fleſſhely with his ſyſter Thamar by the counceyle of Jonadab foz he was ſlayne after. Quere in theramplary. lxxxi. C. ¶ Another example how euyll came vnto the kynge Ochozyas foz ſendynge too ſeke counceyle at the deuyll / foz he deyed myſcheuouſly / and his meſſengers were brente with the fyze celeſtyall. Quere in theramplary ad numerum. lx. g ¶ An other example alſo how by the curſed counceyle of Balaam. xxiii. thouſande men of the chyldzen of yſraell were brente foz commyttynge foznycacyon. Quere in theramplary ad numez. lxxx. d. Alſo it is

a grete relygyous werke as too conforte those the whiche ben seke and in trybulacyon. Unde iacobi.i. Religio munda et immaculata apud deum et patrem hec est visitare pupillos et viduas in tribulatione eorum. ¶Example in god the whiche conforted the thre chyldren the whiche were in ỹ fornayse. Quere.lviii.B. Also god conforted Susanne in her trybulacyon. Quere in the examplary.lxxxvi. Also it is wryten in the fyrste chappytre of Thobye that the sayd Thobye yede by al those of his knowlege for to conforte them. And he gaue mete vnto theym that hadde honger and clothed them that were naked/and those that were frosen of colde.&c.

K. ¶To chastyse and to teche

¶Chastyse those ryght wysely
That thou hast in gouernaunce & kepinge
With soft wordes also swetely
Teche all those of symple vnderstandinge

The mater of chastysement & techynge is wryten here before. Quere. xxii.C.D.

L. ¶To pardon and to praye

¶Of charyte and pyte pardon all those
That the hath offended in worde & dede
For his loue that deyed and arose
Pray for thyn ennemyes quycke and dede

How those the whiche hateth sholde pardon and pacyfye to gyders the Iniuryes and offences doone and spoken yf ỹ they wyll that almyghty god pardon theym theyr synnes. Quere hanc materiam.xx.G. ¶Example in eodem loco. Also it is an holy thynge and saluable as to pray for them that ben deed the whiche haue honger and thyrste to se god/the whyche ben seke in the pryson of purgatory/naked and vnpurueyed of all goodes. Unde ii. Machabeorum.xii. Sancta et salubris est cogitacio pro defunctis exorare/vt a peccatis soluantur. Also grete rewarde followeth to praye for the quycke the whiche hath necessyte. Unde mathei.v.et luce.vi. Orate pro persecutoribus et calumniantibus vos/et erit merces vestra multa et eritis filij altissimi.&c.

M. ¶To suppoꝛte.

¶Thou sholdest sagely the symple suppoꝛte
And helpe to ease them of theyr charges
The folysshe folke aduyse and exhoꝛte
Than eche wyll praysle thy boũtees larges

After the lawe of god thou sholdest suppoꝛte and helpe thin auncyent faders and the imperfeccyon and pouerte of thy neyghbours/in lykewyse as it is wryten here before.Quere.xxi.H.

¶Thus leueth to speke of the werkes of mercy.

¶It is a thynge ryght accoꝛdynge
And moche it pleaseth god almyghty
Unto the soule also grete helpynge
To exercyse the werkes of mercy

After the holy euangelyst god shall say to the good at the day of Iugement. Come ye blyssed of my fader/and possede you the eternall realme the whiche

vnto you is apparayled and made redy frō the begynnynge of the worlde. I haue had honger and thyrst/and ye haue gyuen me to ete and to drynke. I haue ben seke and in prysō/and ye haue vysyted me. Unde mathei.xxv. Uenite benedicti patris mei possidete paratum vobis regnum a constitutione mūdi. Esurui et dedistis michi mā ducare/situi et dedistis michi potum. ⁊ cet. This sentence conteyneth.vi.clauses. The fyrst is vnderstande by this worde (venite the whiche denoteth a Joyous callynge in an assocyacyon amyable. The seconde clau ses vnderstande by this worde (benedicti) the whiche denoteth dyuyne benedyccyon. That is that the good shall receyue the be nedyccyon of god / and they shall be of the nombre of the blysſed sayntes of paradyse. The thyrde clause is vnderstande by these two wordes (patris mei) the whiche deno teth dylecyon paternall/ that is that they shall haue the dylecyon and benedyccyon of god the fader as of god the sone. The fourthe is vnderstande by (possidite) ỹ whi che denoteth that the good shall be put in possessyon and sayſme of the Joyes and of the good dedes that they haue deserued. The fyfth is vnderstande by (paratum vo bis regnum) the whiche is the assygnacion of the place and of the herytage the whiche is apparayled vnto ỹ good the whiche vn to them shall be denounced and gyuen at ỹ daye of Jugement. The syxte clause is vn derstande by (constitutione mundi) that is predestynacyon the whiche is that god we re predestynate to be saued. By the whiche the sayd Joyes of paradyse vnto them we re made redy. And vnto the contrary ỹ yll people the whiche haue not wylled to exer cyse mercy/as the cursed Dyues: and to do good operacyons shall haue this sentence vpon theym the whiche our lorde shal cast at the dredefull daye of Jugement. Dis ce dite a me maledicti in ignem eternum/ qui paratus est diabolo et angelis eius. Esuri ui et non dedistis michi manducare. ⁊c. Ut legitur mathei.xxv. ¶ That the pryde the whiche is agaynst the dylecyon of his fa ders and neyghboures is here defended ⁊ humylyte is here commaunded: Quere an te.ix.E.F.

¶ Here leueth of the.iiij.commaūdement.

A. ¶ Here folowyth the fyfthe commaun dement of god the whiche defendeth ho mycyde vnwyll. xxiiij.

¶ God the defendeth to beet and to kyll
Yre/hastynes/and wrathe intyerly
All malyce/rancour/and cuyll wyll
Punyſshed shall be full bytterly

This commaundemente is wryten. Deuteronomie.v.ca. Nō occides. Thou shalte not kyll ne slee. Alibi dicitur. Non sis occi sor. By the of wyll ne of dede be none homycyde/or cuyll shall come vnto ỹ in lykewyse as it hathe doone vnto many. Quere in theramplary.lxxvi.A.B.C. For to vnderstande ryght shortly this cōmaun dement in generall/a man sholde vnder stande that god in it defendeth all manslau ghter vnwyll of wyll and of dede as vnto ỹ body and as vnto the soule/and all yre/fu rour/vengeaunce/stryfe/enuy/and hate. And therein commaundeth for to loue his neyghbour by charyte/and to doo hym no harme agaynst ryght and Justyce. In ly ke wyse as shall be founde here after by ỹ chappytres.

B. ¶And fyrst that god defendeth dethe corporall and spyrytuall. xxiij.

NOn sis occisor. Ne slee not the soule of thy selfe ne of thy neyghboure for too greue hym by swerde. And slee not thy soule ne that of thy neyghboure by mortall synne. In this commaundement two sortes of dethes bē defended. The one is corporall and the other is spyrytuall. A man sleeth the soule spyrytually of ỹ dethe of gylte by mortall synne / the whiche is a dysobeysaunce so venymous / full of infeccyon and of sekenes mortall that it mortyfyeth and quencheth charyte and the vertues and separeth god / his loue: & his grace the whiche gyueth lyfe vnto the soule. Unde augustinus. Sicut corpus moritur recedente anima a qua est eius vita / ita anima recedente a deo a quo est eius vita mortua est. That is to vnderstande. In lykewyse as the body deyeth whan the soule departeth / in semblable maner the soule is deed of deeth of gylte whan god is departed by synne. For god is ỹ lyfe the whiche maketh the soule to lyue. Unde. Joh. xiij. Ego sū via veritas et vita. And a man sholde not vnderstāde that the soule defayled is deed and quenched / for it is immortall. But a man sholde vnderstande that the soule is deed spyrytually of the dethe of gylte as it is sayd / and deputed for to descende in to ỹ tourmentes infernalles of hell with all the deuyls / the whiche is ỹ seconde dethe / where as the dampned hath dethe without dyenge / and lyfe without lyuynge. Saynt Bernarde sayeth. Non viuit qui superbia inflatur / qui luxuria sordidatur / qui ceteris peccatis inficitur / quoniam non est hoc viuere / sed vitam confundere et approprinquare viq; ad portas mortis. That is too saye. He the whiche is blowen with pryde / the whiche is soyled by lechery / and ỹ whyche is infecte by other synnes he lyueth not For it is no lyfe to lyue so. It is to confounde his lyfe and to approche vnto the gates of dethe. Et paulus dicit. i. ad thymotheum v. Uidua que in deliciis est viuens / mortua est. Glosa. Quia si viuat natura / mortua est culpa / vel si viuat mundo mortua est deo. The wydowe the whiche is lyuynge in delytes of synnes is deed spyrytually for all be it that ỹ nature lyueth she is deed by gylte. Or yf she lyue to the worlde she is deed vnto god. Et legitur appocalipsis. iij. Scio opera tua qui nomen habes q̄ vivas et mortuus es. &c. The begynnynge of corporall dethe and spyrytuall procedeth by ỹ synne of our fyrst fader Adam the whiche brake the commaundemente of almyghty god. Our lorde hym defended that he sholde not ete of the fruyte and vnto hym sayd In what houre that thou etest of it thou shalte deye. That is for to vnderstonde of double dethe / for thou shalte be mortall as vnto the body to deye one daye the whiche shall come / and also thou shalte deye spyrytually of dethe of culpe or gylte / for grace and vertues shall departe theym from the And the deuyll came after the whiche is ỹ grete murderer and enuyous hangeman of the soule and insacyable ennemye of humayne creatures the whiche counceyled & prouoked vnto our fyrst moder Eue that she sholde ete of the fruyte. And he tempted her fyrste for that the woman is more trayle and apte to conuerte than the man by fayre language and flateryes. And she answered / god hathe sayd vnto vs that in what houre that we ete of it we shall deye. nd the deuyll sayd vnto her. It is not so ye shall not deye. God hathe sayd soo for that that he knoweth that in what houre that ye ete of this sayd fruyte your eyen shall be

opened and ye shall be as goddes knowyn ge the good and the cuyll. So Eue conſen ted her vnto the deuyll and dyde ete of the apple/and made Adam to ete agaynſt the commaundement of god/and anone they were bounde vnto the dethe corporall and ſpyrytuall. God had created theyr ſoules fayre/& clere/ſhynynge in innocency/full of charyte/of vertues/and of ſpyrytual go des/and hadd put them in a place delecta ble that is paradyſe terreſtre/and they we re immortalles/but after that they hadde ſynned they were bounde vnto dethe as it is ſayd and were adnychyllate/and theyr ſpyrytuall goodes forgoten. Quia legitur ezechielis.xxxui. In quacunq; die peccaue rit iuſtus omnes iuſticie ei⁹ obliuioni tra dentur. Before ſynne the ſoule was fayre/ but after it was vyle and foule and pryued from grace and frome vertues and taken out of paradyſe terreſtre and put in this preſent worlde the whiche is the londe of la bour and of myſery/and deputed to deſcen de in to the regyon infernall that is hell. &c Who ſo ſholde well conſyder this example he ſholde kepe hym from commyttyng of mortall ſynnes the whiche mortefyeth the lyfe of the ſoule and his ſpyrytuall goodes as it is ſayd. A man ſholde note here that all the good operacyons that a man dooth in mortall ſynne ben deed & of none effecte for they ben doone without grace and cha ryte. Quere poſt.xlv.B. And therfore he ꝑ whiche commytteth mortall ſynne is cul pable of a grete cryme worthy of punycion to ſlee in ſuche wyſe his ſoule and his vertu es by the dethe of gylte. ¶ Example how filius prodigus was deed of dethe of gylte by ſynne whan his fader ſayd vnto his aun cyent ſone. Illud Luce.xv. Gaudere opor tebat quia frater tuus hic mortuus fuerat et reuixit/perierat et inuentus eſt. ¶ Ano ther example of a theefe the whiche ſaynt Johan conuerted whan he hym demaun ded of the byſſhop the whiche ſholde haue kepte hym. He anſwered. Pater mortuus eſt deo. That is to ſay. Fader he is deed vn to god of dethe of gylte/he is prynce of the theues. ¶ Another example how Suſañe ſayd that dethe was in her yf ſhe commyt ted the lechery that the two auncyent men wolde haue hadde her commyt. Unde Da nielis.xiii. Si enim hoc egero mors mihi eſt. ſi autem non egero non effugiam man⁹ veſtras ſed melius eſt abſq; opere incidere in manus veſtras q̄ peccare in conſpectu domini. For a good cauſe Suſanne wolde not commytte ſynne/for incontynent that it is conſummed and doone it engendreth the dethe/as ſayth ſaynt James in his epy ſtle. Peccatum cum conſummatum fue rit generat mortem. And the ſoule the whi che hath ſynned ſhall deye of dethe. Unde ezechielis.xviii. Anima que peccauerit ip ſa morietur. For too vnderſtande well the ſcriptures god defendeth the dethe corpo rall/and dethe ſpyrytuall as it is ſayd. It is a thynge clere ſyth that god defendeth ꝑ thou ſle not the body/by a more greter rea ſon he defendeth that thou ſlee not the ſou le ſpyrytually. For it is nothynge as of the body the whiche is tranſytorious as to ꝑ regarde of the ſoule the whiche is perdura ble and eternall. &c.

C. ¶ The maners how a man commyt teth homycyde. xviii.

Non occides. Thou ſhalte not ſlee. Homycyde is commytted corporally and ſpyrytually in many maners. ¶ Fyrſt a man commytteth homicide ſpually

by euyll thoughtes whan a man consen-
teth hym by delyberacyon to do ony mor-
tall synne. In lykewyse as it is wryten in
de penitentie distictione.l.c. Si quis volū-
tarie. yf by delyberacyon thou desyrest the
dethe of ony of thy kynnesmen and fren-
des for to haue theyr goodes and heryta-
ges. Or yf thou haue hate with ony of thy
neyghbours in desyryng to bete hym or to
kyll hym/or to do hym ony euyll in his per-
sone or in his goodes or heryptages thou ar
te deputed homycyde of thy soule spyrytu-
ally. Unde.1.iohannis iii. Qui odit fratrē
suum homicida est. ꝛc. This mater shall be
declared hereafter in the chaptre of the
synne of hate. Quere post.xxvii.c. And in
the two laste commaundementes of god.
¶ Secondly a man commytteth homycy-
de spyrytually whan a man gyueth so euyl
example vnto his subgectes that they ha-
bandon them to synne as it is declared he-
re before in the fourth commaundemente
Quere.xxii.E. Or whan the subgectes go
vnto perdycyon by defaute of correccyon.
Quere.xx.C. Or by defaute to shewe and
to teche the worde of god. Quere.xxii.D.
Uersus. Exemplum/mens/lingua/ma-
nus/substractio victus. Corporis ac ani-
me dici possunt homicide. ¶ Thyrdly a mā
commyteth homycyde spyrytually by the
tongue whan a man maketh lesynges for
to noye his neyghboure. Unde sapientie.i.
Os quod mentitur occidit animam. Also
whan a man blaspheneth or whan a man
swereth vaynely agaynst the dylecyon of
god a man sleeth the soule of the dethe of
gylte. The wyse man sayth that the dethe
and the lyfe ben in the handes of ỹ tongue
Unde prouerbiorum.xviii. Mors et vita
sunt i manibus lingue. ¶ Examples how
the deuylles dyde slee the chylde of a ryche
man in blaspheinynge god. Quere in the
examplary ad numerum.lxii.B. Also a mā
dooth homycyde by the tongue whan a mā
accuseth falsely ony persone for too make
hym to deye/as the Jewes whan they ac-
cused falsely the Just lambe that is our sa-
uyour and redemptour Jhesu cryst vnto
Pylate the Juge crymynall by lesynges &
after cryed as vnreasonable beestes. Cru-
cifige/crucifige eum. They were homycy-
des and culpables of his dethe. And Pyla-
te the whiche hym Juged and condamned
wrongfully / they commytted homycyde
how be it that they stroke not the nayles.
¶ Another example how Judas ỹ whiche
solde our lorde for.xxx.pence sayng. Quid
vultis michi dare. ꝛc. was homycyde/trai-
tre/and theefe too delyuer his mayster/and
euyll came vnto hym for he lost the dygny
te to be an apostle and another was elect
and put in his place / as it is wryten in the
dedes of the apostles. Fiat habitacio eō
deserta/et episcopatum eius accipiat alter.
Also he was accursed of god/and he hadde
ben better neuer to haue ben borne. Unde
mathei.xxvi. Ue homini illi per quem filius
hominis tradetur/melius esset illi si natus
nō fuisset homo ille. And at the last he han-
ged hym selfe and is dampned. Also a man
dooth homycyde by the tonge whan a mā
commaundeth vniustly for to do homycy-
de. In lykewyse as it is wryten distinctio-
ne.i. Si quis viduam. Et de penitēn. distin.
i.capitul. Periculose. ¶ Example in He-
rode the whiche commaunded that saynt
Johan baptyst sholde be beheeded/he was
homycide albeit that he gaue not the strok
¶ Other examples there ben of them that
hath commytted semblable homycydes as
of Egeas the whiche made saynt Andrew
to be crucyfyed. And Tarquyn made Thy
mothee to be slayne. And Hyrace ỹ whiche
made to kyll saynt Mathew. And Quyri-
cyen saynt Agathe. And Neron saynt Pe-
ter & Poule. They were homycydes of the

how be it that they ne deden the operacy-
ons. Quere ista exempla.lvii.f.g.h.i. Also
they the whiche counsaylleth or cõmaun-
deth to exercyse warres ỹ whiche be not
iuste after god/or ỹ whiche that to do ben
moued/by auaryce or vengeaunce more
than for the loue of Justyce ben homycy-
des and culpables of the murdres the whi
che therof comen. Also those ỹ whiche coũ
saylleth to do ony homycyde breketh thys
cõmaundement/as it is wryten.di.i.cap.
Si quis viduã & de pe.di.i.c.hominum.&
ca. Omnis iniquitas. These baudes the
whiche counsayllcth to do lechery/or these
yll knaues thefte ben homycydes of ỹ sou
les spyrytuelly.&c. Also those ỹ whiche sus
teyneth the quarell of warre vniuste put-
teth themself in daunger. Quia agentes
et consicientes pare pena punientur. That
is to vnderstonde those ỹ whiche maketh
warre/the whiche it susteyneth/& the whi
che also consenteth shall be punyshed of
semblable payne.&c. Fourthly a man do-
the homycyde by the hande and by cursed
operacyon. Yf it be wyll dyspoſed vnuſtly
that is a greate synne moche enormc and
reserued vnto the byſſhop or vnto the po-
pe after the persone slayne. Ut habetur.di
i.ca. Si quis voluntarie. It is that ỹ whi
che is spoken before. Crysten/man/& cryſ
ten woman to hate/to bete/& to kylle vn-
to the is defended entyerly. Yf thou holde
rancoure thou shalt be punyshed bytterly
This synne bydeth vnto grete punycyon
Example howe the aungell shewed vnto
tongdalus in helle a valee replenyſſhed w
coles of fyre in the whiche were put these
homycydes. Quere.lxxvii.g. Another exã
ple how leucresse made saynt beatryce to
be slayne. And the deuyll posseded her and
slewe her.lxxvii.a. Another example how
iesabell made Naboth to be slayne/& she
was slayne & the houndes eate her.lxxvi.
b. They shall be sent vnto the fyre of helle
the whiche is a torment tyght cruell. Que
re.xlix.b. Also whan by charnalite or other
cursed gouernement a man is cause that
the fruyte of a woman peryſſhe before the
baptysme or after/he is homycyde & case
reuersed. Also empoysonners/and enueni
mers/or women the whiche dryncketh her
bes for to make the fruyte of them to deye
suche people ben homycydes & transgres-
sours of this cõmaundement. Also a man
homycyde by the hande/and of that it be-
houeth to make dyſtyncyon. Whan the iu-
ge maketh ony persone to deye for his de-
merytes by tyght iustyce. And that he and
the hangman done execusyon for to punyſ
ſhe aloncly the synner by iustyce/the iuge
ne synneth in cõmaundynge it/ne ỹ hang
man in doynge execusyon/but it maye be
merytorye for the conseruacyon of the co-
mune welth/and of the thynge publyke/
as approueth saynt poule in a pystle whe
re he sayth ad romanos.xiii. Omnis ani-
ma potestatibus/sublimoribus subdita sit
Sequitur si malum feceris time non eni
sine causa portat gladiũ minister dei. vin
dex est in iram ei qui maluz agit. That is
to vnderstonde. Every soule is subiecte to
the haulte puyssañces. Certes the mynyſ-
ter of god bereth no swerde without cause
he is benger in ire vnto hym ỹ whiche do
the yll. And yf the iuge or ỹ hangman ma
ke the synner to deye/not vpon entency-
on to accomplyſſhe iustyce/but vpon en-
tencyon dysordynate to shedde the bloode
humayne of the crysten people and crea-
tures of god/or by vengeaunce or cursyd-
nes/they ben deputed homycydes for the
entencion was corrupte and enfecte with
malyce and cruelte/all be it that the syn-
ner hadde well and iustely deserued it. In
lyke wyse as it is wryten in the drout. Al-
so whan a man sleeth by necessyte it beho-

ueth to make dyſpencyon of the neceſſyte/ yf it may be auoyded or naye/as here ben people the whiche wyll ſlee me vnuſtely/ it behoueth that I ſlee them/or that they ſlee me.yf that I may eſcape ſo that they ſlee me not/nor I them I ſholde auoyde for yf I go to ſlee them and that I may eſcape I ſholde be homycyde & tranſgreſſoure of this cõmaundemente. But yf I may not auoyde but that I muſte go thowe them and that I do homycyde with out hate ne wyll to ſlee. I ſhall not be deputed homycyde ne tranſgreſſour of this cõmaundement.How be it good thynge it is to make conſcience to be comen vnto ſuche neceſſyte.'Bonarum enim mẽcion eſt timere culpam vbi culpa non eſt.Ut habetur in decreto extra de homicidio. Interfeciſti.Alſo whan a man ſleeth by caſe of fortune it behoueth to make dyſpencyon whã the fortune happeneth yf a man do operacyon lefull or not lefull.yf it were operacyon lefull as to cut a tree/or that he caſte ỹ ſheuys from the carte.&c. And that he take hede to beholde aboute and to crye hye and clere/and the houre. In ſuche wyſe ỹ yf there were perſone and that he myght wele auoyde ne ſholde be deputed homycyde. Ut probatur.di.i.ca. Sepe contingit:et extra de homicidio capitu. Quidam. But yf he dyde operacyon vnlefull as to caſte ſtones where as the people haue of cuſtome to paſſe.&c.he ſholde be homycide and tranſgreſſour of this cõmaundement. Alſo yf a man laye to ſlee ony in iuſte batayl he is not deputed homycyde as it is wryten.xxiii.q. Quid culpatur.

¶ Fyfthly a man dothe homycyde for to withdrawe the lyuynge of ony perſone as whan faders & moders ne gyueth noo meate vnto theyr lytell chyldren/or that ỹ moder gyueth them no ſouke/whan a byrde ne bereth meate vnto her lytell byrdes they deye. In lyke wyſe faders & moders ben homycydes: Alſo whan the ſyege is bore a towne it behoueth to make dyſpencyon yf ỹ warre be iuſte or not/yf they be iuſte for to famyſſhe theym & to make thẽ deye for hongre yf they yelde not the place I trow to punyſſhe them it is no homycyde/how be it ỹ the thynge is daungerous For many bereth punycyon the whiche haue nothynge to do. And yf ỹ warre be not iuſte/it is homycyde to make them dye of hongre Alſo whan rauiſſhers taketh awaye the ſubſtaunce of the poore people vniuſtely they take awaye theyr lyfe/& therfore they ben deputed homycydes. Unde eccle.xxxiii.'Panis egentiũ vita pauperis eſt qui defrauldat illum homo ſanguinis eſt:qui aufert in ſudore panẽ quaſi qui occidit proximũ ſuum. That is to vnderſtonde/the brede of the hongrye and nedy is the lyfe of the poore/he ỹ whiche taketh it from hym or begyleth is a man of blode he the whiche taketh awaye in ſwete the brede is alſo as he ỹ whiche ſleeth his neyghbour. But people of armes the whiche gothe agaynſt theyr aduerſaryes in iuſte warre for to defende the countree and the comune welthe ỹ whiche haue no wages maye take of lyuynges curteyſly without exces ne to greue the poore it is ſuffred of the kynge/and the lawe ſuffreth it for the grete neceſſyte of the comune welth.'Neceſſytas non habet legem:ſi malum inde ſequeretur poſtea.Ut habetur de conſecra di.i. Sicut etiam patet extra de conſuetudine.ca.iiii.But thoſe ỹ whiche haue wages and taketh vnuſtely the goodes of another by force openly without mocyon of warre breketh the cõmaundement of god the whiche is wryten exodi.xx.'Non furtum facies.et deutero.v.'Non concupiſces rem proximi tui. Alſo god commaundeth ỹ thou loue thy neyghbour as thyſelf.

and that thou do vnto him none yll nomo re than thou woldest that he dyde vnto ꝑ ũi thob.iiii. Quod ab alio odis tibi fieri vide ne tu aliquando alteri facias. Also af ter the scrypture pyllerye is moze greate synne than the theft. Foz he that steleth ta keth secretely with dzede. And he the whi che pylleth taketh apertely befoze all gre dely and without dzede. vnto bothe twaꝯ it behoueth to make restytucyon. Quia non dimittitur peccatum nisi restituatur ablatũ. xiiii. q. vi. ca. Si res. Exãple howe a knyght was beten of the deuylles foz ꝑ that he toke awaye the cowe of a woman wedowe. Quere. c. ix. e. Another example of a rauyssher in paynes foz that / that he toke the gote of a woman wedowe. Que re. c. ix. f. Another example how one mony er sawe in helle a rauyssher in paynes. que re. c. x. a. Also those the whiche haue haboũ daunce of goodes and by auarice letteth theyz poze neyghbours to deye foz hongre be it by scarsete / syknes / oz other necessyte ben deputed homycydes & transgressours of this cõmaũdement. Ut habetur. de. pe. di. lxxvi. ca. Qui esce fame moziẽtem et si non pauisti occidisti. Example how ꝑ cur sed dues was dampned and sent in to the fyze of helle / foz he had no pite of the pure lazar the whiche coueyted to haue of ꝑ crõ mys the whiche fel from the table. Quere lxxxiiii. c. Another example. lxxxiiii. b.

Chow homycyde is a synne ꝑ whiche as keth vengeaunce of god. ca. xxb

Don scis occisoz. Be thou noo murderer. It is greate hoz rour & cruelte to cõmytte ho mycyde / to vndo that ꝑ god hathe made to his owne sem blaunce to murdze and slee his semblable and brother crystyen. Amonge other syn nes it is a vyce the whiche demaũdeth of god vengeaunce that homycide. We haue by example in Cayn after that he hadde slayn his broder abell god came vnto hym & him demaunded where his brother abel was / he answerde am I the keper of my broder. And god sayd vnto hym. Here is ꝑ voyce of the blode of thy broder Abell the whiche cryeth vnto me from the erth and demaũdeth vengeaunce. vbi ge. iiii. Ecce vox sanguinis fratris tui abel clamat ad me de terra. This mater shall be declared in the examples where he speketh of ꝑ ho mycyde of Cayn. Quere. lxxvi. a. Also af ter that the cursed massacre herodes had slayne the innocentes / the voyce of ꝑ said innocentes cryed foz vengeaũce vnto god as it is wzyten in the legende. Sub alta re audiui voce ociosoz clamatiu et dicen cium vindica sanguiné nostrũ deꝰ noster. And god theym answerde. Abyde ye yet a lytell whyle tyll vnto ꝑ tyme that ꝑ nom bze of your bzedzne be accõplysshed. Ex pectate adhuc modicũ tẽpuis donec iplea tur numerꝰ fratꝝ vestrozum. Than ꝑ syn of homycyde demaundeth vengeaunce / & in the ende the innocentes were venged / And the sayd herodes deyed myscheuously In lyke wyse as it is wzyten in the exam playze. Que. lxxvi. d. Euery persone be he kyng / pzynce oz labourer sholde fere to do homycyde vniust. Foz incontynent that it is cõmytted / the sayd persone is boũde vn to payne and punycion in suche wyse that he ne may escape but that he haue punyey on in this wozlde oz in the other. The sayd kynge herodes whiche slewe the innocen tes was punysshed by lytell wozmes that slewe and ete hym. &c. Also Pylate ꝑ whi che made wzongfully our lozde Jhesus to dye / he slewe himself with his owne knife

And the iewes by whome he was slayne/ god was venged/ for some deyed by famyne/ the other by swerde/ and all deyed myscheuously. By the whiche it appereth that by the synne of hate and homycyde there foloweth punycion and vengeaunce. And therfore sayd god vnto saynt peter whan that he cutte of malcus ere in his passyon. Illud mat.xxvi. Conuerte gladium in locum suum: omnes qui acceperint gladiũ gladio peribunt. Who soo sleeth with the swerde shall deye of a swerde. That is to saye of the swerde corporelly or spyrytuelly yf he ne do grete penaũce. Item legitur gene.ix. Sanguinem enim animarũ vestrarũ requiram de manu hominis/ de manu viri/ & de manu fratris eius requiram animam hominis. Quicũq; affuderit humanum sanguinem fũdetur sanguinis illius. Certaynly I shall demaũde of ỹ hande of man the blode of our soules. That is to vnderstonde how god shall demaunde of the hande of the murderer the blode of his broder crystyen that he hath slayne. It is so grete synne that by the ryght of Iustyce the sayd murderer ought to be slayne & therfore of good ryght god sayeth/ What so euer persone hathe shedde the blode humayn of the man his blode shall be shedde Et legitur apoca.xiii. Qui gladio occiderit oportet eum in gladio occidi. &c.

B Whan it is lefull to bete/ and whan it is defended. Ca. xxv.

Dauyd the prophete sayth in ỹ psalter. Iracscimini et nolite peccare. Wrathe ye or be ye wrothe agayne your synnes/ & agayne those of your neyghbours and chyldren & kepe you from ỹne That is to trouble your entendement by passyon of ire to the ende that thou ne do correccyon vnuiste. Nolite peccare/ that is to saye yf there come the a sodayne ire/ ne gyue thy consentement to do vengeaũce without the boundes of iustyce. Ne stryke thou not/ ne murdre thy neyghbour vniustely/ god it defendeth and soo cõmaundeth the to loue hym/ & that thou ne hate hym. It is that thynge the whiche is spoken in the begynnynge of this cõmaundement. Crysten man or crysten woman/ to hate/ bete/ or kylle to ỹ is defended entyrely/ yf thou wylte holde rancour thou shalt be punysshed bytterly. To bete his neyghboure is somtyme cõmaunded of god and somtyme defended. God cõmaũdeth that a man bete by charyte and fayre correccyõ the chyldren synners inobedyentes vnto god and vnto good maners. It is a grete werke of mercy to saue a soule/ to correcte an yll persone ỹ whiche gothe vnto dampnacyon/ more grete than to gyue grete almes. The sage sayeth sapien.i. Correpta virtus corripit insipientes. That is to saye the vertues prouued correcteth the fooles vnlerned/ vnwyse/ and synners. Those ỹ whiche haue subgectes in theyr correccion them sholde correcte and instructe in good maners. And yf they ben rebelles inobedyent and synners they sholde bete them/ punysshe and correcte saigely and dyscretely by loue and charyte without hate ne vengeaunce. This matere is declared in the fourth cõmaundement. Quere.xxii.c. Example how saynt benet bette a monke by fayre correccyõ. Quere.lxv.g. In another maner god defendeth by this cõmaundement that a man ne bete nor murdre vniustely his neyghbour by ire/ furoure/ courage moued/ & by cursed wyll. In the auncyent testament the chylde that bette his fader/ or his moder by yll wyl/ was put to

dethe. Uñ. exodi. xxi. Qui percusserit patrem suū ⁊ matrē suā morte moriat. Also in ỹ same chappytre it is wryten. Qui percusserit hoiez volēs eū occidere morte moriat Also whan ony bete a persone yf he deyed he was slayne. exodi. xxi. Si mors fuerit subsecuta reddet aiam pro aia. And yf he put out the eye of his neighbour/men shold a put out his eye. And yf he had broken his neyghbours tothe/men sholde a plucked out one of his/yf he had cutte an hande/his hande sholde a be cutte/or fote for fote/or brennynge for brennynge wounde for wounde. ⁊c. Uñ. ex. xxi. Reddet oculū pro oculo/dentē ꝓ dente/manū ꝓ manu/pedē ꝓ pede/⁊c. whan ony bete his neighboure agayne the cōmaundement of god It is a thyng reasonable that he be beten Uñ. psal. Sedñ opera manuū cortribue illis. God cōmaundeth vnto euery person that he ne do vnto another more than he wolde another dyde vnto hym/and none ne wolde be beten ergo. ⁊c. It is wryten thobie. iiii. Quod ab alio tibi odis fieri vide ne tu aliquando alteri facias. The syn of betyng is more grete in some persones than in some other/for to bete a clerke or a preest/it is a case reserued to the pope/to bete fader or moder is case reserued vnto ỹ byllhop. Also to bete his parentes of eche degree by yll/ỹ nerer they be the greter is the sỹne. Also those the whiche bete theyr wyues and chyldren/or ỹ scolemayster his clerkes by ire ⁊ furour ⁊ not by correccyon offendeth this cōmaundement/⁊ yf they doo it by fayre correccyon/it is the werke of charyte. Also those the whiche defende them in betynge and kyllynge more by ire than to defende them iustely offendeth agaynst this cōmaundement. Example how a knyght was gretely tormented in purgatorye for ỹ that he fyled the churche yerde/⁊ hurt one wīn it. Que. lxxvii. ℓ

The. ✲.

Another example of a man the whiche bete and tormented his wyfe soo often ỹ she renyed the fayth/slewe her chylde/⁊ consented vnto the wyll ⁊ temptacyon of the deuyll. lx. i. ✲

A Chow'god defendeth all ire vniuste a yenst his neyghbour. xxvi.

Saynt James sayth in his epystyl i. Be euery man swyfte to here/late to speke/and late vnto ire. Certaynly the ire of the man ne dothe the iustice of god Uñ. iacobi. i. c. Si aūt oīs homo velox ad audiendū/tardꝰ autē ad loquendū/⁊ tardus ad iram. Ja cni viri iustitiā dei operatur. Ire furoure/noyse/hate/dryuyons they cōmytte ⁊ reyse amonge neighbours brederne and frendes for many thynges. ¶ The fyrste is to gayne or to haue to gooes or herytages the one of the other. The seconde is for the losse of the goodes or herytages the whiche is done for the one or for the other. ¶ The thyrde is for ỹ dimynucyon of the renōmee of ony/⁊ iniuryes spoken betwene theym. ¶ The fourth is whan ony smyteth or sleeth ony of theym ¶ The. v. is whan ony ymaginacion true or false that ony hurte hym in ony thynge or yf that his persone be dyspysed or full lytel praysed. For to vnderstonde shortly: ire springeth vp whan ony hathe dōmage of another in his body/or hathe renōmed hȳ or in his goodes or herytages. And suche ire is somtyme kepte and enclosed in the herte without apperynge it without forth somtyme it is shewed in worde/and somtyme in operacyon. The fyrst is yll. The seconde is wors. The thyrde is worste of al. B ¶ The fyrste ire the whiche is in herte maketh a man sorye/dyspleasaūt agayne his neyghboure in awaytynge the oppor/

tunyte whan he may be auenged on hym and to do hym dyspleasure & dõmage. yf it be by delyberacyon/delectacyon & consẽtement of reason there followeth dampnacyon & puttynge from paradyse. Uñ. ma. v. c. Qis ꝙ iracūd fratri suo reus erit iudicio. Euery man ỹ whiche is wrothe with his broder shall be culpable of iugement & shall be cyted vnto the iugement of god/ & it behoueth wyll he or not ỹ he there appere after his dethe. Where he shall be demaunded how he hathe kepte this cõmaũdement ỹ whiche is to loue his neighbour as hymselfe. What may he answer whan he hathe hated hym and desyred his yll & wolde do vengeaunce. Euery persone the whiche is in suche estate yf he dye in suche wyse he is sente vnto dampnacyon. ¶ The prophete sayth ꝙ in tempora vindicte disperdet te deus. ¶ Example of a woman dampned the whiche kepte her ire in her herte without wyll to pardon. lxxviii. d. ¶ ¶ The seconde ire ỹ whiche is shewed by sygne or token is whan ony man hath the harte so full of yre & wrathe agayn his neyghboure that he sheweth the sayd ire without forth by ony wayes/or by ony tokens or maners. Of whome speketh the euangelyst of him the whiche sayth racha the whiche is an interiection shewynge ire and indygnacyon wout beynge interpretee/or as he ỹ whiche enclyneth his eyes hauynge no wyll to beholde hym/or ỹ whiche maketh clene his mouthe & make the spyttynge/or the whiche ne wyl speke in metynge one with another/or ỹ whiche gothe by another waye for drede to mete hym that he hateth & semblable thynges/ yf thou therin hast offended by reason disposed in wyllynge hym yll thou arte culpable of coũsayl dygne of punycion. Uñ. ma. v.. Qui dixerit fratri suo racha: reus erit concilio. The counsayll of the blyssed trinite is that in suche mesure and maner of ire as thou hast had ayenst thy neyghbour that thou shalte fynde it and haue it in suche maner ayenst god/the vyrgyn marye & the sayntes of paradise. Uñ sup illud iu. vi. ¶ qdẽ mẽsura qua mẽsi fuerit⁹ remecietꝫ vobis vbi dicit basili⁹: ꝙ mẽsura vnusq̃sq; peccat: aut bene agit eadẽ ꝑmia: aut penã sumet. God shall shewe the his ire in suche wyse that thou shalte neuer se hym ioyously by ioyous face/& that he shall neuer haue mercy on the/& shall neuer delyuer the from paynes & tormentes yf ỹ departe or deye in suche ire. And prayers & oraysons ỹ men done for ỹ shall neuer serue the of nothynge. Wherof it is wryten hie. vii. Tu noli orare ꝓ populo hoc nec assumas laudẽ & oẽm et nõ obsistas michi qa nõ exaudiã te. God sayd vnto sayn Hiereme/pray ỹ not for this people for I shall not gracyously here the. The token of ire of ỹ virgyn marye & of the sayntes of paradyse is ỹ they shal neuer make prayers ne suffrages for a man dampned. Example of cursed dyues the whiche demaũded a droppe of water/he was not herde. The token of ire of the aungels shall be ỹ they shall seuer & departe the good fromme the yll/& shall sende them in to the chemyne of the fyre. In the whiche they shal wepe & grynde theyr tethe of rage and of anguysshe/& they shal be put from glorye. bñ math. xiii. ¶ xibũt angeli et seperabunt malos de medio iustorũ & mittẽt eos i caminũ ignis: ibi erit fletus et stridor dẽtiũ And ỹ prophete ysaye sayeth. Tollatur impius ne videat gloriã dei. ❧❧ ¶ ¶ The thyrde ire the whiche is shewed in worde is whan ony hathe ỹ herte so furyous heuy & angry ayenst his neyghbour that he ne can holde it wtin but ỹ it muste nedely forth in wordes/sygnyfyenge mockeryes/blames/shames/noyses: reproches/

as to saye that thou arte a theefe/pyller/or murdrer &c/or a lyer/to dyspyte/to menace/as to saye I shall bete the/or I shal slee or I shall do suche a thynge and suche/suche people ben culpables of the fyre of hell as sayth the gospell math.v. Qui dixerit fratri suo fatue: reus erit gehenne ignis. This matere shall be declared in the.viii. cõmaundement of god.

¶ The fourth ire is shewed in yll operacyons/for the furoure and ire ꝑ which is in the herte oftymes maketh vengeaũces by the hande leyed and of dede/as to bete to slee/to murdre beestes/or people/or to dõmage by proces/iuges/sergentes/men of lawe/offycers/men of war/or by other false thinges iniuste/yll/& vnlawfull. Suche vengences and operacyons ben defended in this.v.cõmaundement & ben right yll. For they put from paradyse & maketh to haue dampnacyon. legit math.v. Dictum est antiqs nõ occides: q̃ eni occiderit reus erit iuditio. &c. You haue in your lawe Slee thou not thy neyghbour/he the whiche hathe slayne shall be culpable of iugemente. That is to be iuged vnto semblable payne ꝑ which is dethe corporell. But I tel you euery persone ꝑ is wrothe or angry in his herte agaꝑst his brother in wyllynge hym yll vnustely by delyberacyon/he is culpable of iugement/that is to be accused before god vnto dampnacyon & perdiciõ. And that ꝑ god sayth after/qui dixerit racha/ꝑ is whan the hatered appereth withoutforth as it is sayd that the synne is the more grete/& to saye/fatue/it is yet more grete synne and to do the operacion It is the synne vnto the whiche appertey neth more grete punycyon and dampnacyon. ¶ Example of diascorus the whiche by grete ire & furoure bete inustely saynt barbara/and after beheded her/& he was brente with the fyre celestyall. Quc.lvii.c.

The.⁂.

Many other examples ben wryten in the fyrste cõmaũdement of the exemplayre of prynces & tyrauntes the whiche haue made to slee and martyr the crystyens by grete ires and furours. And they shall deye of yll dethe.lvii.d.k. And after ꝑ scryptures all men and women shall yelde accompte at the daye of iugement of one and euery of them and of all the yll operacyons that they haue done in this worlde yt they dye impenytentes without contrycion/confessyon & satysfaccion vnto god & vnto their neyghbour after the offense done. yf thou wylte not byleue that it be true by symple worde than put to fayth vnto the wytnes of the holy scrypture ꝑ which varyeth not Ufi.athanasius in psal. Quicũq; dicit q̃ ad aduentũ christi oẽs homines reddituri sũt de factis ꝓꝑriis/rationem & qui bona egerũt ibũt in vitaz eternã: qui vero mala in ignem eternũ. At the comynge of Jhesu cryst al men shal yelde reason of theyr owne dedes/and those the whiche haue wele done and wrought shall goo in to the ioye eternall. And those the whiche haue yll done shall go in to ꝑ fyre eternell. Et paul.ii. ad.co.v. Oẽs eni nos manifestari oportet ante tribunal christi vt referat vnusquisq; ꝓꝑria opera corporis ꝓout gessit siue bonum siue malum. It behoueth vs al to appere before the charyte of Jhesu crist where euery man shall reporte his owne operacyons of the body as he them hathe done ben they good or yll. Et.hie.xxv. Reddã eis secũduz opera eorum & secundũ facta manuum suarũ. I shall yelde vnto them sayth god after theyr werkes/and after ꝑ dedes of theyr handes. Also they shall goo in to the place that they haue deserued after theyr operacyons and werkes/the whiche they shall bere with them. Et psal. Secundum opera manuum eorũ tribue illis redde retributionem eoruz ipsis et cetera.

Et apo.xiiii. Opera eni illoꝝ sequũtur illos. Thou irous oꝛ wꝛathful man ꝑ whi che haste had thy thoughtes yll to auenge the on thy neyghbour/oꝛ the whiche haste wꝛonged/and menaced/oꝛ beten/oꝛ slayn yf thou wylte be saued repente the and take the condycyons of the pylgrym of paradyse the whiche ben wꝛyten here after ꝛ̃e xlv.a. Also obey vnto god and vnto his cõ maundementes to thende that thou possede the Joyes of paradyse ꝑ whiche ben grete in lyke wyse as they shal be declared here after.xlvii.a. Also leue ire/furour/re pente the and obeye vnto god of drede/to be sente in to the fyꝛe of helle the whiche is a toꝛment ryghte cruell in lyke wyse as it is declared afterwarde. Quere.xlix.b. Uñ legitur apoca.xxi. De homicidis/foꝛnica toꝛibus/beneficis/ydolatris/ꝛ oibus men dacibus/pars illoꝝ erit in stagno ardẽ ti igne et sulphure quod est moꝛs secunda ¶ In the sayd chappytre he speketh of ho mycydes / foꝛnycatours / enuenymours/ ydolatryes/and also lyars/the whiche de ye impenytentes/the place and the partie of thoꝛe shall be in a ponde of fyꝛe bꝛynnin ge in helle the whiche is the seconde dethe where the dampned shall be and shall ha ue dethe without deyenge and without en dynge and default withoute defayllynge. Example of a man dampned the whiche spake of ꝑ fyꝛe wherin the dampned ben. Quere.lvii.a.

¶ How god defendeth ire agayne hym selfe. Ca. xxvi.

Non contristabit iustum quic quid acciderit ei.pꝛouer.xii.c. What foꝛtune/losse of godes aduersyte/pouerte / that co meth vnto a Juste man / he sholde not be wꝛothe/foꝛ the good persone bereth pacyently all aduersytees foꝛ the lo ue of god as dyde ꝑ good man iob/a man is wꝛothe ayen hymselfe in many maners. wherof one is ryghte yll and woꝛste of al whan by ire a man falleth to dyspayꝛe/ꝛ ꝑ man is homycyde of hymselfe. Foꝛ therof foloweth dampnacion and perdycyon foꝛ the bꝛekynge of the cõmaũdement of god Non lis occisoꝛ. By thyselfe of wyll ne of dede be thou no homycyde / ne in thyselfe ne in thy neyghbour. Those the whiche be ire ben homycydes of themselfe sholde be put from the pꝛayers oꝛayſons and from sepulture ecclesiastycall/and sholde be bu ryed in grounde vnhalowed yf the ende of them appere without ony repentaunce ꝑ whiche may be so grete that as vnto god/ that suche homycyde shall be in the waye of saluacyon / but suche thynge is vnkno wen as vnto vs. Also a man is wꝛothe a gaynst hymselfe whan a man accomplys sheth not his wyll / oꝛ whan ꝑ he leseth oꝛ wynneth ony thinge by his folye/oꝛ whan a man leseth oꝛ geteth ony good/oꝛ whan a man falleth in to ony inconuenyente by deffaulte of takynghede to hymselfe. Foꝛ these thynges here and foꝛ many other a man is wꝛothe somtyme so outrageously that a man stryketh hymselfe/oꝛ his wyfe his chyldꝛen/and seruauntes / and that a man bꝛeketh pottes and pãnes in dounge many ylles. And oftymes a man falleth in to sykenes the whiche greue the body/the whiche taketh hede to gete of goodes also well spꝛytuell as coꝛpoꝛell/and the whi che dampneth the soules of them the whi che ben obstynate and perseuerynge vnto the dethe without penaunce. By this Ire ꝑ persone is all troubled. Uñ.dauid i psal. Turbatus est in ira oculus meꝰ anima mea ꝛ̃ vẽter meus. Et socrates dicit ꝙ ira cũdis cũ aliis iraſci dederit sibi iraſcit: ꝛ̃

After the cause wherfore ony is wrothe & the yll the whiche foloweth and he it appetyteth to auenge hym and to do yll/ ỹ syn of ire is more grete or more lytell the whiche is knowen as vnto god ỹ whiche shall do the iugement and the punycyon.

¶ Of ire ỹ whiche is agayne god. xxvi

ITem inferre caue cũ quo gracia tibi iuncta est. Chaton sayth vnto his chylde/kepe the from bryngynge in of stryfe or noyse/with god/thy frende/or thy neyghboure with whome grace is ioyned vnto the A man wratheth hym ayenst god for many thynges/pryncypally for the flagellacions/aduersytees/fortunes/sykenesses/& mortalytees/tolles/punycyons/famyne/warre & yll tyme.&c.that he sendeth. For these thynges here a man murmureth ayenste god in blasphemynge hym yllynge hym/dyspytynge/renyenge him & his saintes. And yf a man may venge hym/men do venge them the whiche is a haulte folye to haue wyll to resyste/or to go ayenst the wyll of god ỹ whiche sleeth or maketh lyuely/the whiche maketh to go in to paradyse or in to helle. Uñ. psal. Dñs mortificat et vuificat deducit ad inferos & reducit/dñs pauperem faciat et ditat humiliat et sublcuat. Also it is folye to be in wyll to resyste ayenst god the creatoure ỹ whiche is the iuge that punyssheth all malefactours. Unde deutero.xxxii. Reddaz vltionem hostibus meis et his qui oderũt me retribuam/inebriabo sagittas meas sanguine/et gladius meus deuorabit carnes &c. Thou sholdest not be wroth ayenst god/for he sendeth of aduersytees and flagellacions for fyue consyderacyons. The fyrste is vnto the synners to thende ỹ they confesse them/amende and purge theym from synne/and it is a token of loue. For god wylleth not that they ben dampned/ Unde appo.iii. Ego quos amo arguo et castigo Et alibi:ad hoc tendunt mala que vobis infero vt reconsiliam me vobis dicit dñs:ego cogito cogitationes pacis & nõ afflictionis. Example in sayne custace vnto whom god sente of tribulacyons for to conuerte hym & saue him.&c. The seconde is vnto synners obstynate in synne to the ende that they begynne theyr helle in this worlde as herodes the whiche was eaten with hande wormes & other wormes.&c. The thyrde is to the good & iuste. For god them sendeth of trybulacyons to thende ỹ they enpryde them not of the good dedes that they done/and for to kepe theyr vertues as god dyde vnto sayne poule. Unde ii.ad corin.xii. Ne magnitudo reuelationum extollat me/datus est michi stimul⁹ carnis mee angelus sathane. vt me colaphizet.&c. The fourth cõsyderacion wherfore god sendeth of tribulacyons vnto the good is vnto the greate acumulacyon of vertues and to thende that they ben ỹ more gloryous in paradyse. For the more the sayntes haue endured pacyently grete tormentes. And the more they haue ben vertuous & glorious as iob. Quamuis multas tribulationes habuit tamen sanctior effectus est. The.v. is to thende that ỹ name of god be louede and glorysyed/as of a man the whiche was borne blynde/and after was lyghtened & god was prayse d/ And of the lazar the whiche was arayse d after that he had be thre dayes in the erth buryed.&c.

¶ Of the vengeaunce that god defendeth. Ca. xxvi.

The sage sayeth that he the whiche wyll venge hym on his neyghbour he shall synde vengeaũce of god. And also as he kepeth his hate for to venge hym whã he hathe oppertunyte. In lyke wyse shall god do to auenge hym on hym for his synnes. Vñ. eccle. xxviii. Qui vindicari vult a dño inueniet vindictam/et peccata illi⁹ seruans seruabit. whan ony persone is offended/hurte/or exceded in ony maner he ne sholde venge hym of that hymselfe for many thynges. Fyrste for god hathe withholden and reserued to hym and vnto his vycayres to do Justyce/iugement & vengeaunce. vñ ad roma. xii. Michi vindictã et ego retribuam in tempore dicit dñs. Et deutero. xxxii. Mea est vltio et ego retribuam eis in tempore. The vengeaunce & I shall rewarde them in tyme. & eccle. xii. Altissimus odio habet peccatores et impijs reddet vindictam. Also whan ony is venged of hymselfe he taketh the offyce of god/as yf he were god & iuge. Also he hym maketh iuge and partye in his owne cause the whiche is agayne ryght and reason. Null⁹ debet eẽ iudex i sua ꝓpria causa: regula iuris. Also iustice ought to be done by counsayll. p. xi. et. xxiii. Salus erit vbi multa sunt consilia. Helth shall be where many counsaylles ben. Also it ought to be done by greate and meure delyberacyon/and all in peas withouten hast. The whiche thynge ne dothe he the whiche hym auengeth/incontynent/but where a persone hathe offended god he punysshyth him not ne his offycers/they abyden the tyme and the place to punysshe and to do Justyce. Legitur luce. xviii. Deus autem non faciet vindictam electorum suorũ clamantium ad se die ac nocte: sed pacienciam habebit in illis. Example how a man curyal ỹ whiche synned vpon ester euen at night was not punysshed of god/incontynent/he wende to be/but god abode to punysshe hym. viii. dayes after. quere lxxxx. b. Another example how the iewes ne weren incontynent punysshed that they hadde made our lorde Jhesu cryste to be crucefyed/but god taryed a grete whyle after & lete them saynt Jamys for to conuerte them and for to abyde that they myght doo penaunce. And whan god had sene theyr obstynacyon and that they hadde slayne the said saynt James he suffred that they were punysshed of Vaspasyen in this worlde. In lyke wyse as it is wryten in the. b. cõmaundement of the examplayre. whan ỹ innocentes were byheded by herodes and that they cryed vnto god for vengeaunce. Vindica sanguinẽ nostrum deus noster. He ne venged theym incontynente: ne herodes was not sodaynli punisshed/but god them answerde ỹ they sholde abyde. Expectate donec implcatur numerus fratrũ vestrorum. Also how be it that god sawe & knewe the synne of the sodomytes before that he them punysshed he sayd illud genesis. xviii. Descendam et videbo vtrum clamorem qui venit ad me opere compleuerint: an non est ita vt sciam. I shall descende and shall se yf they haue accomplysshed in operacyon the clamour the whiche is come vnto me/where yf it be not soo ỹ I may knowe it. And sente two aungels in semblaunce of men the whiche lodged nere vnto Loth. &c. In gyuynge example vnto the Juges that they ne sholden doo punycyon without grete delyberacyon & informacyon. And he the whiche vengeth hym of hymselfe hathe no counsayll/of delyberacyon/ne auctoryte so to do/wherfore he offendeth gretely. But yf he so do amende the yll the whiche vnto hym is done by/iustyce he offendeth not. For iustyce sholde be done and foũded in good and

ter hym/how be it ꝑ the yll offycers them
peruerten in many maneres. The greate
lordes the whiche ne wyllen obey vnto iul
tyce it departen with the swerde. And is
suffred of them/ꝑ whiche haue good right
Unde catho. ¶Pugna pro patria. Fyghte
for to defende the cõtree. Also whan ony
is offended & he him vengeth in his wrath
he ne vleth of the Justyce of god. Unde ia
cobi.i. Ira enim viri iusticiã dei: non ope
ratur. Et catho. Ira impedit animum ne
possit cernere verum. Ire letteth the cou
rage that it may not dyscerne true with ꝑ
falle/and Dauyd sayth. Myn eye is trou
bled with Ire. Unde psalmista. ¶Turba
tus est in ira a furore oculꝰ meus. A man
sholde note that the vengeaunce the whi
che is done by ire is inuiste and yll in four
maneres. The fyrste is whan ony punys
sheth/or wolde punysshe hym the whiche
hathe not deserued it. The seconde is whã
he hym bryngeth or wolde bryng to gret
ter payne than he hathe deserued. The.iii
is whan he infere/or wolde inferer almo
che of payne egally as he hathe deserued/
but not after the ordre of iustyce as whan
he wyll punysshe ony of hymselfe without
callyng iustyce & superyores/vnto whom
it appertyneth for to do it. The fourth is
whan ony bryngeth in or wolde bryng in
ony iuste/and after the ordre of iustice but
not by good & iuste entencyon/& for good
ende. The entencyon of hym ꝑ whiche pu
nissheth sholde other for the welth & salua
cyon of him the whiche hathe deserued pu
nycyon/to the ende that he correcte hym/
or by the conseruacyon of the iustice comu
ne/to thende that all other correcte them
by his example/or for to do honoure vnto
god in punysshynge ꝑ offence that a man
hathe done to breke his cõmaundemente.
He than the whiche vengeth hym/or appe
tyteth to venge hym by hate/rancour/or
to ꝑ ende that he be holden & called a good
iusticier/in sechinge the preyse of the wor
de/or to the ende that he haue moneye/or
for ony other cursed ende/he sholde vnder
stonde ꝑ he sỹneth mortally/& after saint
Thomas. Ire is mortall sỹne whan ony
bryngeth in or wyll do ony vengeaũce vn
to another after the maneres beforsayd/
or after some of them/for it is agayne iul
tyce and charyte. Also he the whiche ven
geth/hym dysobeyeth vnto god after the
scryptures the whiche sayth in many pla
ces and passages/that a man ne yelde the
yll for the yll. Unde paulus.i.thessal.quito
¶Uidete ne quis malũ pro malo alicui red
dat: sed semper quod bonum est sectamini
inuicem: et in omnes. Take hede that no
ne ne yelde vnto ony yll for yll/but that ye
folowe euermore togyders that the whi
che is good. Et legitur ad roma.xii. ¶Noli
te prudẽtes fieri aput vosmet ipsos nulli
malũ ꝓ malo reddẽtes. Be ye not prude
tes ayenst yourselfe ne yeldynge yll for yll
vnto ony. Sequitur. ¶Non vos defendẽ
tes carissimi: sed date locum ire. Ryght de
re frendes defende you not but gyue place
vnto ire. Item ad roma.xii. ¶Benedicte ꝑ
sequentibus vos: benedicite et nolite male
dicere. Blysse ye those the whiche persecu
teth you/blysse them and curse them not/
Example. We rede that our lord appered
hym vnto a woman in trybulacyon vnto
whome he sayd/kepe thre thynges & thou
shalte be saued/holde thy peas in maledic
cyons/be pacyent in trybulacions/& yelde
not the yll for the yll. Quere.lxxxix.b. Ano
ther example how the blysfed and holy sa
ynt Machayre was pacyente and suffred
whan he was wronged and beten cruelly
and impyteously for a woman the whiche
hadde accused him and put vpon him fals
ly and wrongfully that she hadde concey
ued a chylde of his sede and of none other

Quere.lxxxx.a. It is a greate perfeccyon as to bere pacyently aduersyte and to doo the good agayne the yll. And therfore god sayth/yf ony stryke the on the ryght cheke gyue vnto hym the other. And he the whiche stryueth with the in iugement and take awaye thy robe and gowne/leue it hym and the mauntell. Unde mat.v. Si quis te percusserit in dexteram maxillã tuã prebe ei et alteram:et ei qui vult tecum in iudicio cõtendere et tunicam tuam tollere dimitte ei et palium vt dictum est. Those ỹ whiche be not of suche perfeccyon maketh them to amende the yl done by iustyce. Also thou shalt not seche vengeaunce. And ỹ shalte not be remembred of the iniurye of thy cytezeyns. In lyke wyse as it is wryten. Leuitici.xix. Non queras altionem. nec memor eris iniurie ciuium tuorũ. Et legitur eccle.x. Omnis iniurie proximi ne memineris et nichil agas in operibus iniurie. Thou shalt not remembre the of the iniurie of thy neyghbour/and do nothyng in the operacions of iniurye. And Chaton sayth. Iniurias preterite noli maledicta referre. Compte not ne reken the cursed thyges of stryfes paste. Et prouerbiorum.xx. Ne dicas reddam malũ pro malo sed expecta dominũ et liberabit te. Also god wyll not that a man venge hymselfe. In lyke wyse as it appereth clerely in the gospell/ of saynt Marke whan the samarytayns wolde not receyue him/and saynt Jamis and saynt Johan sayd vnto hym. Wylte thou ỹ we saye ỹ the fyre dyscende frome heuen and that it consume them. Our lorde blamed and reprcued them of that thyge/vnto whom he sayd.luce.ix. Nescitis cuius spiritus estis:filius hominis non venit animas perdere sed saluare. Know ye not of whose esperyte ye be/the sone of a man is not come for to lese the soules/but to saue them Example how a boye or knaue was dampned for hate & wolde be venged. Quere.lxix.a.

Also Ire and vengeaunce displeaseth vnto god. For he the whiche vengeth hym by ire brenneth his temple. That is ỹ consceyence of the man the whiche is ỹ place and the house wherin god resteth. vnde psal. Incenderunt igni sanctuarium tuũ in terra:polluerunt tabernaculum nominis tui. That is to saye these wrathful people hathe brente by the fyre of ire thy holy place/where as they haue soyled the tabernacle of thy name in the erthe/and saynt poule sayth ad corinth.iii.ca. Nescitis quia templum dei estis et spiritus dei habitat in vobis. And there foloweth a thinge moche to drede. Si quis autem templum dei violauerit:disperdet illum deus. Certayn ly yf ony hathe fyled ỹ temple of god/god shall dystroye hym. Iterum in eodem.ca. Templũ dei sctũ est qd estis vos. The temple of god is holy/the whiche ye be. Whan an hostyller is angrye or wrothe the hostes ỹ he hathe lodged in his hous be not at theyr ease herbeged/god is not in ỹ man angry or wrothe. Unde super illud ad ephe.iiii. Nolite contristari spiritum dei sanctum vnde grego. Dum ira animũ pulsat spiritusancto habitationem turbat. Trouble thou not the holy spyryte of god/whan ire stryketh the courage of ỹ man it troubleth the habytacion of the holy ghost. And therfore god wyll not enhabyte/nor abyde by grace with a mamtrous/furyous/motyf hasty/but he wyll enhabyte and abyde in people humble and peasyble the whiche feareth his wordes. As it is wryten ysaye penul.ca. Super quem requiescet spũs meus nisi super humilem et quietum & tremens sermones meos. In the place where god enhabyteth is not but peas as dayd sayth. In pace factus est locus eius. And he loueth people peasible/and persecuteth

people furyous.&c. Example how those ỹ whiche wrathe them ayenst god & ayenst his saintes ben deed myschcuously as ege as/Tarquyn/Dacien/Valerycn.&c.lvii. c.f.h.

¶ A questyon whan it is that ire is gode or whan it is venyell synne or mortall. Capitulo xxvi.

Desine ab ira et derelinque furorem/noli emulari vt malignetis dicit psal. That is to saye cesse the of ire & leue furoure/ne haue thou none envye vpon another that thou become not a curste. Men fynde in scrypture that ire is somtyme good and lefful/and somtyme it is meane and venyel synne/and somtyme ryght yll and mortall synne. ¶ Ire is good whan it is agayne his owne synnes/or agayne those of his neyghbour without passyon of his troblement. For a man oughte to haue displeasaūce to haue offended god by synne or to se hym offended. And that dule or sorowe ỹ is taken for the sayd synnes ben called in scrypture contrycyon/& the duyll or the ire ỹ whiche is agayne the synnes of another is named zelus iustitie. God and his sayntes haue vsed of this ire agayne the synners wherof Moyses spake vnto the chyldren of Israell/illud deutero.xi. Cauete ne forte decipiat cor vestrū & recedatis a dño. Sequitur iratusq; dominus claudat celum.&c. Also god wrathed hȳ without passyon of trouble agaīn Dauyd for that ỹ he made to nombre hys people/as it is wryten.ii.regum.xxiiii.& for his synne he made mortalyte in his sayd people. Also he was wrothe agayne dauyd whan he cōmytted auoutrye/and for asmoche that god loued hym he wolde correcte hym. For a good fader the whiche louyth his chylde hym threteneth and punissheth whan he offendeth. Saynt poule sayeth ad hebre.xii. Fili mi noli negligere disciplinam dñi:neq; fatigeris dum ab eo argueris:quem enim diligit dñs castigat: flagellat autem omnem filium quem recipit sequitur. Quis filius quem non corripit pater quod si extra disciplinaz estis cuius participes facti estis:ergo oēs adulteri et nō filii dei. Also whan Moyses spake vnto pharaon and he wolde not here it he was wrothe exodi.xi. Exiuit a pharaone iratus nimis. Also Moyses cōmaūded vnto the chyldren of Israhell that they ne sholde kepe the manna tyll vnto the morynge. And they were dysobedientes. and Moyses was wrothe.exodi.xvi. Iratus ē moises contra eos. Also whan Moyses came to seche the cōmaundementes/he foūde the calfe and the daunce & he was wrothe as it is wryten exodi.xxxi. Iratus est valde. Also god wrathed hym agayne the iewes the whiche made theyr marchaundyses in the temple. And he chaced theym oute and theyr oxen and kyen/and made a whyppe &c.as it is wryten ma.xxi. And therfore maye a man be wrothe without synne agayne the trespassours. It is the werke of mercy as it is declared before./Quere ad numerum.xxii.c.a.xxv.b. Men make a question. That is to vnderstonde whether it be lefull for to speke ony foule thynge bycause of correccion. The answer is made after saynt Thomas ſcdā ſedē.q. lxxii. In lyke wyse as it is lefful to bete ony persone or to endōmage in worldly godes bycause of dyscyplyne. In lyke wyse may ony man speke worde cōuyseous vnto hȳ that he correcteth whan he hym sholde correcte. And in this manere our lorde called his dyscyples fooles/as it is wryten luce vltimo. O stulti et tardi corde ad credendū et apo.ad gal.ii. O insensati galathe

how be it in lyke wyse as saynt Austyn sayeth. Obiurgacyons and wordes conuencyenles be not to spoke yf ther be not necessyte. And not to thende that they serue vnto vs/but vnto our lorde. In spekynge suche wordes a man sholde haue ryght grete discrecyon & attempraunce/for he may spoke suche wyce that he sholde dyshonoure the persone. And that hymselfe sholde synne mortally as the scrypture saith the whiche shall abyde byeause of shortnes. ❧ Ire is venyall synne whan it is sodayne wout delyberacyon of reason. And whan ony sourdeth sodaynly in ire & that forthe with by reason he repenteth hym/resysteth and putteth out suche ire without wil to venge hym he ne synneth but venyally Unde cassiodorius dicit q venialis ira est que non courtitur ad effectum. Also ỹ scripture sayth that whan ony feleth hym hurte there sourdeth sodaynly a mouynge of courage impetuous ỹ whiche appetyteth vengeaunce. And this sayd appetyte of vengeaunce is ire for as moche as he suffreth. Unde super illud mathei.v. Oñis qui irascitur fratri suo.dicit glosa. Ira ẽ vehemens motus animi ad nocendum.:/ Ire is a mouing hugely of courage to noy or hurte/and this ire yt it be soo moche sodayne in ony maner that it cometh before ony delyberacyon of reason. And al mouyge of wyll / it is sayd the fyrst mouynge ỹ whiche is not in our puyssaunce to resyst And therfore it is no synne/but it may be the payne of synne. And whan reason apperceyueth ire and it appetiteth with vengeaunce and therin taketh ony pleasure/ Also he ne resysteth at the fyrst / how be it he ne gyueth ful consentynge ne delyberacyon for to venge hym/it is venyell synne Also whan ony wratheth hym sodaynly/ And that in lytell thynge he vengeth him How be it that he hym sholde venge wele in greate thynge yf he wolde/but he wyll not doo it. Than suche ire and cõmocyon may alonely be venyell synne by ỹ lytelnes of vengeaunce as to drawe a chylde by ỹ herys and semblable thynges. Also whan ony wratheth hymselfe of a naturall mocyon/and that he is impacyent/how be it ne in dede ne in worde ne in maner what so it be for this sayd ire he wolde not venge hym ne put his ire in effecte / this ire maye be venyell synne. Also some wrathe them sodaynly & anone repenteth theym & demaundeth pardon. And in some men it is longe or the fyre of ire be lyghtenyd in them and lately it is quenched / for seldome they repente them and demaunde pardon. Those here ben worse than those before spoken. Unde.au. Melior est enim q quauis ira sepe temptetur / tum festinat q sibi remittat ille cui fecisse iniuriam agnoscit q̃ qui tardius irascitur et ad veniam petendam tardius inclinatur. And of this selfe matere spoke the holy doctour saynt Jherome vpon the pystyll of saynt poule.ad titum/and saith. Nequ vero qui aliquando irascitur iracundus est/sed ille dicitur iracundus qui crebo hoc passione superatur. ¶ Ire is mortall synne whan a man delyzeth to do yll and for to cõmyt and do vengeaunce vnto his neyghboure by delyberacyon and consentynge of reason. And suche or semblable ire the whiche is synne in somtyme in the herte alonely without ony more/and somtyme it appereth also in a man withoutefoorth/ eyther by tokens or by wordes / and somtyme in werkes and operacyon. In lyke wyse as it is declared here before more alonge in this sayd booke. Quere.xxvi.b.c.d.e. ❧

¶ Of the remedyes agaynst the syn of ire. Ca. xxvi.

Denuntiamus autē vobis fratres vt subtrahatis vos ad oī fratre ambulante inordinate. ad thessal.iii.ca. Saynt poule sayth in his epystyl. Brederne we denounce vnto you that ye withdraw and take awaye from euery broder ỳ whiche lyueth & walketh dysordynately. Four remedyes ben foūde in scrypture as agaȳ the ire of his neyghbour. The fyrst is how a man sholde speke swete wordes vnto people the whiche ben wreful/troubled or wratheful/for to cole them and appease them from theyr ire/in lyke wyse as sayth ỳ sage. Also the experyence techeth it vs. Uñ. prouer.xv. Lingua mollis cōfringit duritiā cordis.et puer.xv. Responsio mollis frangit iram sermo durus suscitat furorem. That is to saye a softe answer breketh ire/a harde worde moueth furoure/answer pesybly in swetnes. Uñ.eccle.iiii Respōde pacifice i mansuetudine.& eccl. vi. Uerbū dulce multiplicat amicos. and maketh softe the enemyes. Also the sage man maketh him amyable in wordes. vñ eccle xx. Sapiens in verbis am abilē se facit. The seconde remedye agayne ire is ỳ a man sholde holde his peas agayne hym the whiche is wrothe/ỳ whiche menaceth or wrongeth. And hȳ behoueth not to yelde iniurye agayne iniurye for to defende hym. In lyke wyse as sayeth saynt Poule ad romanos.xii. Non vos defendētes carissimi:sed date locum ire. Example of a relygyous the whiche demaunded of a holy fader what he sholde doo for that/that he had no peas with the other. The good fader answered hym. In omnibus litacueris requiem habebis. Thou shalt haue rest and peas in all thynges and agayn al persones the whiche sayeth the yll yf thou holde thy peas. Whan a man holdeth hys peas agayne a man that is wrothe he appeaseth hym lytell and lytell. And the fyre of his ire he is quenched. Uerbi gratia. Also whan a man taketh the wodde from ỳ fyre the whiche is matere it quencheth lytell & lytell. Whan a man holdeth his peas agayne a man treful/and that in his fyre of ire a man putteth no matere for to encrease the fyre/he quencheth it. And yf there be in companye an irefull man detractoure by whom noyse is mcued/hym behoueth to departe and after peas shall be there. Unde prouerbiorum.xxvi Cuz defecerit lingua extinguetur ignis/sulurrectione subtracto conquiescūt iurgia. & eccl viii. Non litiges cū homine liguato & ne strues in ignē illius ligna. And Chaton sayeth vnto his chylde. Cōtra verbosos noli contēdere verbis. Lis minimis verbis interdū maxima crescit. Stryue thou not in wordes agayne these iangelers saynge yll. Greate ire/noyse/and stryfe they make somtyme by lytell wordes. Dauyd the prophete vsed of this remedye. For whan a synner spake agayne hym/he kepte his mouthe from yll spekinge. Uñ.psal. Posui ori meo custodiam/cum cōsisteret peccator aduersum me. ¶ Another example how a chamberer or mayden seruaunt in a house was pacyent whan her maystres cursed her and tormented her by strokes/and god appered vnto her. Lucre.lxxxix b. ¶ Another example of the pacyence of a good chylde the whiche prayed our lordes Jhesu cryste in many tormentes that he suffred/the whiche were done vnto hȳ by men of warre. Lucre:xvii.b. Also for to put scylence vnto a man lygyeyous and debatefull/ire is appeased & peas cometh in the company. Unde prouerbiorum.xxvi

Qui imponit stulto silentium/rigas mitigat. Also it is a grete goodnes as of peas. And it is moze wozthe than meate as to eate a mouthefull of bzede in peas than to haue wynes and meates in warre and dyuysyon. Unde pzouerbiozum. xvii. Melioz est bucela sicca cum gaudio: qꝫ domus plena diuiciis cum iurgio. ¶And therfoze men sholde seche the meanes to appease ỹ people trous. Example how that a knight abstayned hym foz to speke foz to flee cursed wozdes/and to the ende that he offended not ayenst god. The thyrde remedye agayne ire is to flee the company/famylyarite/amytee/ and felawshyp of all people Irous/noysefull/furyous/& wzathful ¶Fyrst a man sholde flee the furoure and ire of an Emperour/a kynge/oz of a myghty pzynce oz lozde/foz he is ryght terryble and furyous whan that he is wzothe/oz hathe ony body in indygnacyon. Unde pzouerbiozum. xx. Sicut tremitus leonis ita et ira regis: et sicut ros super herbam ita et hylaritas eius. ¶Also it behoueth to kepe hym to speke vnto him wozdes that ben noysfull and wzongfull. Foz they trouble somtyme those that ben sages. Unde. ecclesiastisis. vii. ¶Calumia conturbat sapientem: et perdet robur cozdis illius. Also it behoueth to kepe hym to take stryfe agaynst an Emperoure/a kynge/oz another grete lozde/foz the dethe therto belongeth and apperteyneth. Unde pzouerbiozum. xvi. Indignatio regis inimicus est moztis: et vir sapiens placabit eum. Et ecclesiastisis. iiii. Noli resistere contra factē potentis ne coueris contra ictum fluuii:/ ¶Resyste thou not agaynste the face of a puyssaunt kynge/oz lozde that he make ỹ not foz to be casten in to the water foz to be dzowned. Et ecclesiastisis. viii. Non litiges cum homine potente/ne/forte/insidas in manu illius. Also a man sholde flee ỹ companye and famylyerte of men and women trous/furyous/and noysefull: foz a man is not surely nere them noz about them. And theyr famylyarte is wozthe no thynge. Unde pzouerbiozum. xxii. Noli amicus esse homini iracundo: neqꝫ ambules cum viro furioso ne forte discas semitas eius: et sumas sclandalum anime tue. ¶Also it is moze wozthe to haue the hate of the ylle than there company. Foz a man there lerneth non ylle/and no good therof pceedeth. Unde ysidozus. Melius est enim malozū odium q̄ cōsoztiū. Et psal. Cum sancto sanctus eris & cum puerso puerteris. & Ecclesiastisis. xxii. ¶Cum stulto non multum loquaris: et cum insensato non abieris: serua te ab illo vt molestiam non habeas et non coinquineris in peccato illius deflete ab illo et inuenies requiem et non accidiaberis in stulticia illus. Et ecclesiastisis. vii. Discede ab iniquo et deficient mala abs te. ¶Go awaye oz departe thou from an yll persone. And ylls shall defayll in the. And saynt poule sayth. wyll thou not to commune with the operacios infructuculses of derkenesses/but reprene them. Unde ad ephesios quinto. Noli cōmunycare operibus infructuosis tenebra rum magis autem redarguite. Also in lyke wyse a man sholde flee and eschewe the company of a woman trous/furous/and debatefull. Foz she is ryghte malycyous & yll/iniuryous without keppynge of ony secrete what so euer a man can do vnto her. All confusyon/dystruccion/and irreuerence cometh and pzocedeth of her. Unde ecclesia. Non est caput nequi9 super caput colubri. et non est ira super iram mulieris. Sequitur mulieris ira irreuerentia et cōfusio magna. Et pzouerbiozum. xxi. Melius est habitare in terra deserta/ q̄ cum muliere rixoza et iracunda. ¶Example of a woman ỹ whiche was angry and wzothe

one tyme sharpely agayne her husbande/ the whiche woman ne coude kepe his secrete. And in her furour and ire sayd vnto hym. Thou wenest to haue thre chyldre of me/ & thou ne hast but one onely. Ducre. lxxi. a. ¶ The fourth remedye agayne the ire or hate of his neyghboure is to doo hym the good agayne the ylle/ as to gyue hym to eate and to drynke whan he hathe hongre or thurst or other thynge in his necessyte. And in so doynge thou shalt quenche the fyre of ire/ and thou shalt embrace in hym the coles of charyte/ and he shal be in thy loue/ more ouer god shall gyue the retrybucyon. Unde ad romanos. xii. & prouerbiorum. xxv. Si esurierit inimicus tuus ciba illum/ si sicierit da ei bibere/ hoc enim faciens carbones ignis congregabis super caput eius et dominus reddet tibi./ And god sayth in the gospel loue your enemyes/ doo ye good by operacyon vnto thē the whiche haue hated you. Blysse ye with mouthe those that curse you/ and pray for your persecutoures the whiche wrongeth you and dyspyseth you. And your reward shall be greate in heuen. Unde mathei. v. et luce. vi. Diligite inimicos vestros benefacite his qui oderūt vos benedicite maledicentibus vobis/ et orate pro persecutoribus et calumniantibus vos et erit merces vestra multa in celo. A man sholde note here ỳ the vertue of pacyence is agayne the synne of ire/ and therfore in all aduersytees/ iniuryes/ sekenesses/ and fortunes It is the very and souerayne remedy as to bere pacyently.

¶ Of hate the whiche god defendeth. Ca. xxvii.

IT is wryten leui. xix. Non oderis fratrem tuum in corde. God made to tel vnto the chyldren of Israhell by his seruaunt Moyses. Thou shalt not hate thy brother in thy herte. That is to vnderstonde by enuye in thynkynge yll vpon him/ or in desyrynge the losse of his goodes/ or herytages/ or the yll and dyshonoure of his body/ or the dampnacyon of his soule. It is wryten in the same chapytre leuitici. xix. Non facies calumniam proximo tuo: nec vi opprimes eum. Thou ne shalte do noo dyspyte vnto thy neyghbour/ and thou ne shalte chase hym by force. Syth that god the cōmaundeth that thou loue thy neyghboure as thyselfe it folowyth wele that he the defendeth that thou hate him not/ and that thou do vnto hym none yll/ nomore than thou woldest a man dyde vnto the/ loue thy neyghbour/ than thou hatest him not. It is wryten zach. viii. Unusquisq; malum contra amicum suum ne cogitetis in cordibus vestris: et iuramentū mendax ne diligatis omnia sunt que odi dicit dominus. Euery of you or none of you ye thynke none yl agayne your frende in your hertes/ and loue ye not the othe of a lyar/ god hateth these thynges. Euery man the whiche dysobeyeth vnto god synneth mortally. And euery man ỳ whiche hateth his neyghbour dysobeyeth vnto god/ than he sinneth mortally by the consequent he putteth hymself from paradyse and byndeth hym vnto dampnacyon.

¶ The synne of hate is to drede and to flee for many thynges wherof we shall tell fyue. ¶ The fyrste is that for to hate his neyghbour in desyrynge his yll a man dysobeyeth vnto god the whiche is so greate synne/ venim/ and sykenes vnto the soule that it chaseth from the hater charite and these other vertues & letteth all his godes

spyrytuall that it ne maye vnto hym profyte as by symylytude sayenge that sekenes corporell chaseth the helthe of the body. And letteth to drynke and to ete/ And other good that it ne maye vnto hym profyte. And also as sykenes is contrary vnto helthe and that thou ne mayst be hole/ and seke togyders. In lyke manere hate is contrarye vnto dylecyon. And enuye vnto charyte the whiche ne maye be togyders. For the logycyans sayeth that two thynges the whiche ben contraryes & oppolytes the one vnto the other ne maye be ne abyde togyders but that ỹ one chaseth the other. Unde duo oppolita nunq̃ polsunt simul esse in eodem subiecto. yt thou hate than thy neyghbour thou louest hym not. yf thou hast enuye or wrathe agaynst thy neyghboure or euen cryslen thou arte oute of charyte. And yf thou be out of the loue and of the charyte of thy neyghboure Thou arte oute of the loue and of the grace of god / thou ne louest neyther god nor thy neyghboure. Unde. i. iohannis. iiii. Si quis dixerit quoniam diligo deum et fratrem suum oderit mendax est. That is to vnderstonde yf ony wyll saye ỹ he loueth god & hateth his euen cryslen he is a false lyar. Iterum in eodem capitulo. Qui nõ diligit fratrem suum quem videt: deum quem non videt quomodo potest diligere He the Whiche loueth not his broder euen cristen that he seeth/ how may he loue god ỹ whiche he seeth not/ he ne may do it. for to gyue you in knowlege & to vnderstonde clerely / yf thou hate thy neyghboure & euen cryslen/ thou louest not our lorde ihesu cryst/ and thou arte clene oute of grace and charyte/ and thy vertues and thy godes spyrytualles ben departed frome the. Quia virtutes cum vicijs remanere vel parmanere non possunt. Then noo good spyrytuell resteth in the· And by the consequent thou ne mayst be in suche wyse saued/ but dampned with all the deuylles of helle. Also saynt Ambrose sayeth. Unicaritatem non habet amyttit omne bonum quod habet. He the whiche hathe no charyte leseth all his spyrytuell goodes. And he the whiche hateth his neyghboure hathe no charyte. For charyte is to loue god and his neyghbour/ and it behoueth that there be the one loue and the other / or charyte is loste. For vnto the dystruccyon of all ene diffynycyon or proposycyon it suffyseth that the one partye be false/ thus sayeth ỹ logycians. Ad destructionem totius diffinitiõis vel prepositionis sufficit vna pars esse falsa. And mayster Nycole de lyre sayeth that by an yll cyrcũstaunce all the dede is yll. Malum consistit in singulis defectibus: ita q̃ vna circumstantia malacit totum actum mala. And the holy and blessyd saynt poule sayeth. Illud. i. ad corinth. xiii. Si linguis hominum loquar et angelorum: caritatem autẽ non habuero factus sum velut es sonans aut cymbalum tinniens. This auctoryte is expounded in the ende of the chapytre of charyte Quere. iiii. c. Example how a woman auoutres was dampned for the kepynge of hate without beynge in wyll to pardon. lxxviii. d. Another example how that a woman aduoutres was dampned ỹ whyche trusted in the almesdedes that she had gyuen. Quere. lxxxvii. d. It is wryten ezechie. xxxiii. that the iustice of the iuste and his almesdedes and good operacyons ne shall delyuer hym in ony houre that he hathe synned. Also it is wryten in the said chapytre as here after ensueth. Iustus non poterit viuere in iustitia sua in quacũq̃ die peccauerit. The iuste ne maye lyue in his Justice in ony daye that he syn-neth mortally/ as to hate his neyghboure and euen cryslen be it man or woman. If

maner of goodes ſpyrytual and temporal groweth there as is peas / concorde / and perfyte loue / and they leſſe and dymynyſſhe where as is diſcorde / malyce / wrathe / yre and enuye. Unde ambroſius. Quare res concordia creſcunt: magne vero res diſcordia dilabuntur. ¶ Alſo euery royalme the whiche is deuyded ſhall be deſolate. Unde matthei. xii. Omne regnum in ſe ipſum diuiſum deſolabitur et domus ſupra domum cadet. ¶ The ſeconde cauſe wherfore hate is to dredde / is for that / that it is ſoo greate a glayue and ſwerde and offence that it ſleeth ſpyrytuelly of dethe of gylte the ſoules of haynours or hatefull people the whiche hateth theyr neyghbours and euen criſten by enuye or malyce deſyrynge theyr vnfortune and loſſe bothe in theyr bodyes and goodes vniuſtelye. i. vnde iohannis tertio Omnis qui odit fratrem ſuum homicida eſt: et ſcitis quoniam omnis homicida nō habet vitam eternam in ſe manentem. ✲ That is as moche for to ſaye. Euery man the whiche hateth his neyghboure in hys herte is a man kyller and knowe ye that euery homycyde hathe not eternall lyfe abydynge in hym. For by his hate he departeth froo god / his loue / and his grace / the whiche is the lyfe of his ſoule. In lyke wyſe as it is declared in the cōmaundement of homycyde and murdre. ¶ Alſo by hate and curſed malyce a man ſleeth his ſoule ſpyrytuelly / in lyke wyſe as a man maye ſe by ſymylitude that a ſtroke with a ſwerde ſleeth a man corporelly. For hate rancoure and enuye and all mortall ſynnes / is by ſymylytude as a ſwerde cuttynge of bothe lyues the whiche ſtryketh the ſoule for to dampne it. And yf that remedye be not had therin in this worlde by penaūce there is no helthe after the dethe. Unde ecclē. xxi. ¶ Quaſi rumphea bis acuta omnis iniquitas plage illius non eſt ſanitas ¶ Alſo the ſynnes be to flee as frome the face of a ſerpent. For they ſlee ſpyrytuelly the ſoules of men. Unde eccleſi. xxi. Quaſi a facie colubri fuge peccata ſi accefferis ad illa ſuſcipient te dentes illius dentes leonis interficientes animas hominum. Note wele that a man ſholde not vnderſtonde that the ſoules ben deed / ſlayne / ⁊ that they defaylleth aboue al by ſynne / for they ben mortelles / but a man ſholde vnderſtonde that they ben deed ſpyrytuelly / of dethe of gylte / and dyſcendeth in to the dethe eternel / the whiche is dethe without deyenge as it is ſayd before. For to auoyde the ſayd dethe it behoueth to loue oure lorde Jheſu cryſt and his neyghbours / ⁊ to flee hate. Saynt Auſtyn ſayeth. O ita mea dilectio eſt et mors odium. My lyfe is dileccyon / and my dethe is hate. Et legitur. de. peni. di. i. Omnis qui non diligit: manet in morte. Euery man the whiche loueth not dwelleth in dethe. Et poeta dicit. Si quis odit fratrem ſuum cenſetur ob hoc homicida. He is iuged for homycyde. ⁊c. ¶ Example how a boye was dampned for hate and that he wolde be venged Quere. lxxix. a. Another example how the deuyll ſlewe a man for the keppynge of hate and wolde not pardon hym. lxxix. c. ✲ ¶ The thyrde thynge wherfore ỹ ſynne of hate is for to be dredde is for that / that it blyndeth the ſoule of the haynoure / that is to put oute the inwarde eyes of his vnderſtondyng. Unde. i. x. ii. Qui diligit fratrem ſuum in lumine manet: qui autem odit fratrem ſuum in tenebris eſt et in tenebris ambulat: et neſcit quo eat quoniaz obcecauerunt oculos eius. That is to ſaye in oure maternall tonge of Engliſſhe to you the whiche vnderſtondeth not the laten. He the whiche loueth affectuouſly his euen criſten broder he dwelleth in lyghte

And he the whiche hateth hym is in derke nes and walketh in derkenes. And he ne knoweth where he gothe. For derkenes ha the put oute his eyes. His entendemente is made derke/his lyght is lenyne/that is charyte the whiche gyueth lyght and shyneth is put oute/charyte is adnychylate & loste. ¶Also in lyke wyse as the eyes of ỹ body of a persone wexeth dỹme and derke for to beholde sharpely the beaumes of the sonne. In lyke wyse the eyes of ỹ soule ben put oute and made derke for to se ỹ welth of theyr neyghbour. Unde gregoꝛ⁹ ¶Mens inuidi tam de alieno bono afflig̃itur q̃p de radio solis excecatur. By the grete lyght is vnderstonde here the haboundaũce of the good operacyons of thy neyghboure/by the whiche good operacyons the enuyous haynoure is blynded of duyl that he hathe to se them. Also thou hateful thy soule is in derkenes. In lykewyse as a man may se by symylytude that the body of a blynde man is in derkenesse whan his eyes ben put oute. Thou seyth not the vyle that is in the ne that that thou hast for thy synne. And therfore thou mayst saye. Illud psal. ¶Comprehenderunt me inimicitates me et non potui vt viderem. Understonde wele whan a blynde man hath lost his conducteure & leder he ne seeth whan he falleth in a dytche or in ony daunger/no more dothe the hatefull whan he hathe lost his conducteure and leder the whiche is god/his lanterne is put out/that is charyte as it is said. And therfore he seeth not ne vnderstondeth ỹ inconuenyents wher in he falleth and tombleth. Unde prouer. iiii. ¶Uia impiorũ tenebrosa nescunt vbi corruũt. Et psal. ¶Uia impiorum tenebre et lubricum. Et eccle.xxi. ¶Uia peccantiuꝫ complantata lapidibus/et infinem illorũ inferi et tenebre pene ¶Also these hateful and enuyous ne maye see the goodnes of theyr neyghboure. For theyr malyce & synblyndeth theyr eyes. Unde legitur in libro sapientie. ¶Excecauit illos malitia illoruꝫ ¶Also these hatefull ỹ whiche deyeth impenipente/they shall be sente into the lande of myserye & of derkenes. iob.x. ¶Terram miserie et tenebrarum &c. As it was of hym the whiche entred at the weddynges without beynge clothed of the vestement nupcyall or weddynge garmente/ỹ is of charyte. Unde mathei.xxii. ¶Amice quomodo huc intrasti non habens vestem nuptialem: ligatis manibus et pedibus eius proicite eum in tenebras exteriores./ Bynde ye hym handes and fete/not with cordes but with the dyuyne iustyce/& cast hym in to derkenesse/that is in to hell. &c. ¶Example. It is wryten in the.xi.chappytre of exode/that the kynge pharaon and his people hadde the.xi.plage of derkenes thycke by punycyon/& the chyldren of Israhell had lyght. &c. ¶The fourth thynge wherfore hate is to drede/it is for that/ỹ it putteth frome paradyse. ¶Quia deus non saluat impios vt dicitur iob.xxxvi.of this mater. Quere xlviii.b.c.d.e.f.g. ¶The fyfte is for that that it byndeth vnto punycyon and dampnacyon: ¶Quia iniusti punientur: et semen impiorum peribit. vt dicit psal. Examples of people hatefull. Quere.lxxix.a.b.c.

¶How hatefull people sholde pardon/ and pacytye togyders the iniuryes and offences done and spoken yf they wyll that god them pardon theyr synnes. Capitulo. xxvii.

It is wryten mathei. v. ca. Vade reconſiliari fratri tuo. Thou hatefull man go to reconſile the with thy broder. The mooſt ſouerayne remedye that the hatefull ſholde doo for to be in the loue and in the grace of god/and for to haue paradyſe whan he ſhall departe out of this worlde is that he ſholde put awaye his hate & to go to pacyfye hym with his neyghbour And to pardon and forgyue hym benygnely his treſpaſſe. For it is the ryghte waye for to make his peas with god/and for to haue ſaluacyon. Saynt Gregorye ſayeth that by the loue that we haue in god the loue of our neighbour is engendred. And by the loue that we haue vnto our neighbour the loue of our neyghboure is nouryſhed Unde gregorius in moralibus. Per amorem dei amor proximi gignitur/et per amorem proximi dei amor nutritur. It is the mooſt greate thynge and mooſt pleaſaunt vnto god to loue his neyghboure as hymſelfe/as all the ſacrefyces and oblacyons that we maye doo vnto hym. Unde marci. xii. Diligere deum ex toto corde & proximum tanq̃ ſeipſum/maius eſt omnibus olocauſtimatibus & ſacrifus. And therfore the holy euangelyſt ſayth that yf thou do oblacyon vnto god at the alter & that thou recorde or remembre ꝑ that thy broder or thy neyghboure hathe ony hate or thynge ayenſt the leue thy gyfte before the alter go fyrſte to pacyfye the with thy ſayd broder/ and afterwarde come offre thy gyfte. Unde mathei. v. Si offers munus tuus ad altare et ibi recordatis fueris quoniam frater tuus habet aliquid aduerſum te: relinque ibi munus ante altare/et vade prius reconſiliari fratri tuo. The gloſe and the expoſitours ſayeth vppon thys paas there. Si frater tuus habet aliquid aduerſum te. For that that thou halt him offended and wronged or hurte. That is ꝑ thou ſholdeſt leue thy gyfte for to go pacyfye ꝑ with hym. And yf he hathe offended the he ſholde come to the/thou ne ſholdeſt go vnto hym/but thou art to pardon hym In lyke as thou woldeſt that god pardonned ꝑ thy ſynnes. And whan thou ne wylte pardon hym he ſhall goo agayne the/& god ne ſhall pardone the thy ſynnes as ꝑ ſhalte here herafter. Saynt peter demaũdeth of oure lorde/ yf my broder ſynne in me ſeuen tymes wylte thou that I pardõ hym tyll vnto the ſeuenth. And oure lorde hym anſwered. I ſaye not alonely tyll vnto the ſeuenth tyme/but I ſaye vnto the yf he repente hym/and that he demaunde the pardon/that thou hym pardon tyl vnto foure hondred. lxxx. tymes. Unde mat xviii. Non dico tibi vſq; ſepties ſed vſq; ſeptuageſies ſepties. Et luce. xvii. Si ſepties in die peccauerit inte frater tuus et ſepties in die conuerſus fuerit ad te dicẽs penitet me dimitte illi. yf thy brother hathe ſynned in the by ſeuen tymes in a day and that he be conuerted vnto ꝑ ſeuen tymes in a daye ſayenge I repente me/pardon hym. Our lorde Jheſu cryſt is ſoo pyteous/mercyfull/and ſo full of charyte/ꝑ all thoſe the whiche hym hathe offended/yf they wyll repent them/amende/and demaunde grace and pardon in doynge penaunce that he pardonneth all benygnely and with good herte. Unde Ezechie. xviii. Si autẽ impius egerit penitentiam. &c Uita viuet & non morietur: ominum iniquitatum eius non recordabor. He gaue pardon and forgyuenes vnto Longis the whiche perced his ſyde with a ſpere/ and is ſauyd in the realme of paradyſe with al the bleſſed ſeyntes. He gaue pardon alſo vnto the good theef Dyſmas the whiche hanged on his ryght ſyde on good fryday. And yf he be ſo mercyfull to gyue pardon

He wylleth also that in lyke wyse we doo vnto them the whiche vs hathe offended/ And yf we so do we shall be his chyldren/ imitatours regnynge and parteyners in his realme/ and we shall pardon our synnes yf men vs requyreth. Unde mathei. vi Si dimiseritis hominibus peccata eorum dimittet et vobis pater vester celestis peccata vestra. That is to saye/ yf ye haue lette or forgiuen vnto men theyr synes/ your fader celestyall shall forgyue you your sinnes. Et legitur ecclesiast. xxviii. Relinque proximo tuo nocenti te: et tunc deprecanti tibi peccata soluentur. And yf thou wylte not pardon vnto thy neyghbour his offences that he hathe done vnto the and yf he the requyre/ god shall not pardon ỹ offences that thou vnto hym haste done. Unde mathei. vi. Si non dimiseritis hominib⁹ peccata eorum: nec pater vester dimittet vobis peccata vestra. Et augustinus dicit q̃ vnusquisq; talem indulgentiam acceptaturus est a dño qualem ipse dederit proximo. Euery man and woman shal haue in the indulgence of god as he hathe gyuen vnto his neyghboure. Also yf god pardon the many synnes in confessyon and that ỹ be so vnkynde that thou wylt not pardon vnto thy neyghbour/ god shall redemaunde and axe the that/ that he vnto the hathe pardonned for thyn vnkyndnes/ ỹ sholde be mercyfull vnto another as thou wolde that a man sholde be vnto the. ❧ ❧

¶ Example in the euangelyst. mathei. xviii. of hym the whiche owed vnto his lorde. x. M. talentz the whiche had not therw to paye it/ he asked mercy of the lorde and he quyted hym and gaue hym al his dette And incontynent that seruaunt made to put in captyuyte a seruaũt of his the whiche ought hym but an hondred pens/ and for ony prayer that he coude make/ he ne wolde haue mercy ne pardon hym his dette And whan the lorde herde it/ the whiche had pardonned hym the grete det he was eyght wrothe and angrye of the vnkyndenes and of the hardnes of ỹ sayd seruaũt that he ne pardonned the lytell dette/ and incontynent made hym for to come before hym and sayd vnto hym. Illud mathei xviii. Serue nequam omne debitum dimisi tibi: quoniam rogasti me/ nõne oportuit & tu misereri cõserui sicut & ego tui misertus sum. Cursed seruaunt I hadde forgyuen the all thy dette/ for thou hast prayed me/ was it not conuenyent vnto the ỹ thou haddest mercy on thy seruaunt in lykewyse as I haue had mercy of the. The sayd lorde made to take hym/ and to put hym in prysonn/ and hym demaunded al ỹ that he hadde hym pardonned. And in lyke wyse shall god do vnto them the whiche ne wyllen pardon vnto theyr neyghbours as sayeth the sayd euangelyst. Upon this mater there are many oppynyons. For some sayeth that as before is wryten/ that god shall redemaunde the synnes that he had pardonned for the vnkyndenes. The other sayeth that it behoueth not to vnderstonde that in the sayd worde there is no tale symylytude. For that that god hathe one tyme pardonned/ he ne shal redemãde it ne yet punysshe it more. Quia non punit deus bis in idipsum: et quia deus est pronior ad miserandum q̃ ad puniendum ita quia est imitabilis. And it sholde seme that he were muable yf he demaunded ỹ/ that he before hadde pardonned and forgyuen vnto the wretchyd synner in thys worlde/ as dyd the beforsayd lorde of whome is made mencyon in the sayd euangelyst. But there is symylytude in that that where the forsayd lorde reproued his seruaunt of vnkyndenes done vnto ỹ other man and punysshed and put hym in prysonn. In lykewyse shal god vnto those that

ben vnkynde the whiche ne wyll pardon
theyr euen cryſten as the ſayd ſeruaunte
dyde/and vnto them ſhall ſaye. Serue ne
quam. &c. And them ſhal ſende in to ỹ pry
ſon of helle/there for to remayne for euer
more in payne and dyſtreſſe/not for theyr
ſynnes that before he had pardonned/but
for theyr vnkyndnes to theyr euen criſten
Alſo ſome ſaye that the ſayd vnkyndnes
is ſo grete ſynne and greuous that it may
not be lyke in grauyte vnto ỹ ſynnes par
donned or forgyuen before. And therfore
the haynoures and hatefull people ſholde
pardon or they ſhall be punyſſhed eternal
ly without ony remyſſyon. Alſo he ỹ whi
che ne wyll pardon / prayeth vnto god ỹ
he ne pardonne hym his ſynnes whan he
ſayeth his pater noſter in layngе dimitte
nobis debita noſtra ſicut et nos dimitti
mus debitoribus noſtris. That is to ſaye
Pardon vs our ſynnes in like wyſe as we
them pardon vnto them the whiche hath
vs offended. ¶ When fynde that the empe
roure Theodoſyen helde vnto greate boũ
te whan a man hym requyred and prayed
fayth fully that he wolde pardon him and
forgyue hym. And the more that he was
wrothe and angrye/ỹ more ſooner he par
donned. In lyke wyſe ſholde we do by cha
ryte. &c. And in as moche as the ſayd goſ
pell of ſaynt mathieu ſayeth. illud mathei
v. Relinque ibi munus tuum ante alta
re. Leue thy gyfte before the alter/that is
to vnderſtonde ỹ god refuſe not thy gyfte
And ſo ne wylleth ỹ thou it bryngе agayn
for thou ſholdeſt gyue it/but he wylleth ỹ
thou defferre and that thou it offre in cha
ryte without the whiche it is not meritor
ous tyll that thou haſte taken awaye thy
hate. Quia ſanctus thomas dicit. Nul
lus homo poteſt mereri niſi mediãte gra
tia. No man ne maye do thynge merytor
yous but onely by ỹ meane of grace. And

The. ✲.

in as moche as he ſayeth vade/not alone
ly with fete/but with that in humble cou
rage for to bowe the doune and to humble
the to demaunde pardon and forgyuenes
And to pacyfye the with thy ſayd broder/
And afterwarde come for to offre thy ſa
yd gyfte/and it ſhall be vnto god agreable
and vnto the good and merytoryous/vty
le and prouffytable. The maner to recon
ſyle hym with oure lorde Jheſu cryſt and
with his neyghboure after that as ſayeth
mayſter Johan cryſoſtome vpon the ſaid
euangelyſt. Si offers munus tuum. &c.
Si cogitatu offendiſti cogitatu recon
ciliare/ſi verbis/verbis/ſi factis/factis. &c
¶ Yf thou haſt hated thy neyghbour alone
ly in thyn herte without ſpekynge ne do
ynge yll/take awaye thy hate/pardon hy
with thyn herte without vengeaunce and
reconſyle the with god and with thyſelfe/
without ſpekynge vnto hym/and yf thou
haue offended by wordes/alſo reconſyle ỹ
by wordes. And yf thou haue offended by
dede reconſyle the by dede / for ſo ſholdeſt
thou do. ✲

¶ Example. It is wryten in ſome pla
ces and reherced in the booke of the dyſcy
ple how a knyghte ſlewe the fader of ano
ther knight/the whiche wolde venge him
of the dethe of his fader/but he ne myght
fynde the ſayd homycyde vnarmed & vn
puruayed for to kyll hym. And one tyme
on the good frydaye that god was crucyfy
ed the ſayd knight yode barfote vnarmed
for to requyre pardon of the other knyght
the whiche knyghte alſo ſoone as he ſawe
hym he drewe out his ſwerde for to haue
taken vengeaunce on hym/and came to
warde hym. Than the other knyghte fell
proſtrate at his fete & ſayd vnto him. I be
ſeche you and requyre you for the loue of
hym the whiche on this day hathe ben cru
cyfyed for vs on the moũt of caluary ỹ ye

pardon me that ỳ I haue offended agayn you to haue slayne your fader. And ỳ knyghte toke hym vp and pardonned hym al for the loue of our sauyoure Jhesus. And in token of pardon and reconsylyacyon he hym embraced & kysled. And whan it came to the offrynge that the sayd knyghte yode to kysse the crosse as he was accustomed than Jhesus on the crosse embraced the sayd knyght with his armes and kyst hym before all ỳ people/and a voyce was herde of all that was there. Thou the whiche hast pardonned on this daye hym the whiche hathe slayne thy fader for the loue of me. And I pardon the this daye al thy synnes. And in that knyghte was accomplysshed that the whiche is wryten. Luce. vi. dimitte et dimittimini. Forgyue & mẽ shall forgyue you/pardon & men shall pardon you. And those that ben obstynate the whiche wyll not pardon as it is sayd shall haue no pardon what soo euer confessyon that they make. Unde ysodorus de sũmo bono. Frustra deum sibi ꝓpitiari querit qui cito in proximo placari negligit. He ỳ whiche dyspray seth to pacyfye wt his neyghboure/for nothynge secheth he to endebonayre god in hym. Example of a man ỳ the deuyll slewe for kepyng of hate and ne wolde pardon. lxxix. c. Another example of a woman dampned for the keppynge of her ire without beynge in wyll to pardon. lxxviii. d. Another example how the deuyl wende to lette saynt Thybault to concorde the barons of the companye the which were in duysyon. Another example. cxii. l

Saynt Austyn sayth ỹ inuidia est doloꝛ alicne felicitatis. Enuye the whiche god defendeth is to haue doloure/heuynes & bytternes to se that his neyghboure aboundeth in temporell goodes or spyrytuell. Also he reioyseth hym to se the yll/the dõmage/the ruyne/dampnacyon/ and perdycyon of his neyghboure is enuy that god defendeth. Unde prouerbi. xxiiii. Cum ceciderit inimicus tuus ne gaudeas/et in ruina eiꝰ ne exaltet coꝛ tuũ. Thou shalte not enioye the whan thyne enemye shall be fallen. And thyn herte shall not exalte in his ruyne. Et legitur prouer. xviii. Qui in ruina letatur alterius: non erit ỹ punitus. He the whiche enioyeth hym in ỹ ruyne of another shall not abyde vnponysshed. Enuye is a cursed tree/his rote is heuynes/his stroke is malyce/his braũches ben rancoure & hate/his floures ben palsynes/and lenenes/the fruyte is woꝛthenes thynge/it is but bytternes. wherfoꝛe ỹ tre is not good but to brenne in the fyre of hel Unde ma. vii. Omnis arboꝛ q̃ non facit fructum bonum excidetur/et in ignẽ mittetur. Euery tree/that is euery persone ỹ whiche ne dothe good fruyte/that is good operacyons shal be cutte/ỹ is taken from this woꝛlde and sente in to the fyre of helle Also by enuye for to noye his neyghboure the enuyous sayeth of hym many yll woꝛdes by detraccyon/susurracyon/and mockerye for to put hym from his good renõme/and to menysshe his good. This matter is declared in the. viii. cõmaundement Also by enuy many proces/noyses/hates iniuryes/warres/bataylles/and occysyõs ben done/ỹ whiche to haue dampnacyon and perdycyon. Also by enuye of the deuyl dethe dampnacyon and perdycyon ben comen in to this woꝛlde. And those the whiche ben enuyous folowe th the sayd deuyll

How enuye and all her braunches & dependences ben defended by this commaundement. Ca. xxviii

and ſhall go with hym in to hell in perdy-
cyon yf they deye impenytentes. Unde ſa
pientie.ii. Inuidia diaboli mors intrauit i
orbem terrarum/imitatur autem illum q̄
ſunt ex parte illius. Alſo by enuy Cayn ſle-
we his broder Abell/as it is wryten in the
exemplary. Quere.lxxvi. Alſo by enuy Jo
ſeph was ſolde of his owne bredren ỹ whi
che ſayd vnto theyr fader that they hadde
founde his gowne all blody & that he was
deed. And theyr ſayd fader ſayd illud gene
ſis.xxxvii. Fera peſſima deuorauit filiū
meum ioſeph. A curſed beeſt hathe deuou
red my ſone ioſeph/that is enuye.&c. Cha
ryte the whiche is agayne the ſynne of en-
uye is here commaunded/the whiche is ỹ
moder and the cauſe of all vertues in ly-
ke wyſe as it is declared before. Quere
iiii.a.

A. Of the vertue of pacyence the whi
che is agayne the ſynne of yre. Ca.xxviii.

It is wryten prouerbiorum.xii.
Non contriſtabit iuſtum quid-
quid acciderit ei. The ſage ſayth
that the iuſte wratheth hym not
by paſſyon of ire ne of troblemēt
for payne ne aduerſyte ỹ to hym cometh/
for he bereth all pacyently for the loue of
god. Pacience in aduerſyte is a vertue/by
the whiche the bounte of ỹ man is proued
in lyke wyſe as men ſhall here hereafter/
And it is to be noted that pacyence in try
bulacyon maketh the man pacyent to ha-
ue many goodes ſpyrytuelles. Fyrſt pa
cyence in trybulacyon enlumyneth the en
tendement of the man and it maketh for
to knowe hymſelfe. Unde yſaie.xxviii.
Tantummodo ſola vexatio dabit intel-
lectum auditui. Secondly pacyence in
tribulacyon maketh the man ſage and go
uerneth by grete prudence/and he ỹ whi-
che is impacyent lyfteth vp hymſelfe and
ſheweth his folye. Unde prouerbiorū.xiiii
Qui paciens eſt multa gubernatur pru-
dentia/qui autem impaciens eſt exaltat
iuſtitiam ſuam. Et legitur prouerbiorum
xix. Doctrina viri per pacientiam eius
noſcitur. The doctryne of the man is kno-
wen by his wyſdome. Example howe the
ſone of Abraham yſaac ſuſteyned pacyen
tely whan his fayd fader wolde a made ſa
cryfyce of hym. Quere in the exemplayre
li.a. Thyrdly pacyence in aduerſyte ke-
peth the vertues and ỹ ſpyrytuell goodes
of the ſoule as the coffre and the purſe ke-
peth the moneye and the treaſoure of the
man. Unde.lii.xxi. In pacientia veſtra
poſſidebitis animas veſtras. Example
how Dauid was moche pacyent agayne
the warres & tormentes that Saul dyde
vnto hym and wolde not ſlee hym/where
he myght wele haue done it many tymes
yf he hadde wolde as it is wryten.i.regum
xxiiii. Alſo whan he cutte one parte of his
mauntell and whan he founde hym a ſle-
pe. Ut habetur.i.regum.xxvi. And yf the
theuys breketh the coffre lyghtly they take
the treaſoure. Alſo yf a man be broken in
trybulacyon by impacyence lyghtly the de
uyll taketh and deceyueth the ſoule. Legi-
tur eccleſiaſtici.xxi. Qui fatui quaſi/vas
confractum et omnem ſapientiam non te-
nebit. Fourthly pacyence in trybulacy-
on and ſwete wordes in anſwer appeſeth
the ire of his enemyes. Unde prouerbiorū
xv. Qui iracundus prouocat rixas qui au-
tem paciens eſt mitigat ſuſcitatas. In eo
dem capitulo. Reſponſio mollis frangit
iram: ſermo dur⁹ ſuſcitat furorem. Et ec-
cleſiaſtici.vi. Verbum dulce multiplicat a
micos: et inimicos mitigat. Swete wor
des multiplieth frendes/and maketh ſoft

the enemyes. Example in Jhesu cryste ỹ whiche neuer profered yll worde agaynste them the whiche wronged hym / persecuted and put vnto dethe/but bare all pacyently. ¶Fyftely pacyence in trybulacyon maketh god to enhabyte with the pacient Unde pſal. Juxta eſt domin⁹ his qui tribulato ſunt corde. Jterum plalmi. Cum ipſo ſum in tribulatione. Example in the lyfe of faders how as these deuylles in the gyſe of beeſtes bette and tormented ſaint Anthony/god them chaſed and hym ayded in his trybulacyon. Than ſaynt Anthony ſayd vnto god/wher were thou my lorde Jheſus/wherfore ne haddeſt thou comen at the begynnynge. And god ſaid vnto hym. Anthony J was here/but J abode thy ſtryfe to ſe how thou woldeſt reſyſt And for as moche as thou haſte wel reſyſted in pacyence. J ſhal make to be renommed of the thorowe oute all the worlde. ❧ ¶Syxtely pacyence in trybulacyon maketh man victorious and knyghte before the kynge celeſtyall dygne of more greate rewarde and prayſe than he the whiche hathe vaynquyſſhed his enemyes/breketh ỹ batayll and wynneth the iourneye. Unde prouerbiorum.xvi. Melior eſt pacies viro forti ⁊ qui dominatur animo ſuo expugnatore vrbum. ¶Example how iob was pacyent whan he loſte his goodes and his chyldren and he wrathed hym not but bleſſyd god. Unde iob.i. Dominus dedit dominus abſtulit : ſicut domino placuit ita factum eſt ſit nomen domini benedictum ¶Another example how ỹ thre chyldren were pacyente in the furneys and therin bleſſed god / as it is wryten danielis.iii. And they ben dygne of prayſe and of rewarde eternell. Jt is wryten in the thyrde chapytre of the appocalypſe. He the which hathe vaynquyſſhed ſhal be clothed in whyte clothes/and J ſhall not put out his name of the booke of lyfe. And J ſhall confeſſe his name before my fader and before his aungelles. Alſo it is wryten. He ỹ whiche hathe vaynquyſſhed in this wretchyd valeye of myſerye J ſhall gyue vnto hym in my kyngdome of heuen that he ſhall be with me in my throne. And it is wryten in the ſeconde chapytre of the appocalypſe, Be faythfull and true tyll vnto ỹ dethe and J ſhall gyue the the crowne of lyfe/ He the whiche hathe vaynquyſſhed ſhall not be hurte of the ſeconde dethe. And it is wryten in the fyrſt chapytre of the epyſtles of ſaint Jamys. Bleſſed be that man the whiche ſuffreth temptacyon/for whan he hathe be approued he ſhall take ỹ crowne of lyfe that god hathe promyſed vnto thoſe the whiche loueth hym. And yf it be ſo that the perſone be vaynquyſſhed by trybulacyon he leſeth the rewarde and ỹ glorye of the good knyght pacyent. Unde prouerbiorum.xix. Qui impatiens eſt ſuſtinebit damnum. He the whiche is impacyent ſhal ſuſteyne dommage and hurte. ❧ ¶Seuenthly the man pacyente the whyche is amonge his enemyes wronged and tormented deſerueth to haue a crowne of glorye as the martyrs. And ỹ man or woman the whiche is impacyent in trybulacyon leſeth the crowne the whiche was reteyned for hym or her yf they hadde well foughten agaynſt the temptacyon of the deuyll. Unde.ii.ad thimoteum.ii. Qui certat in agone non coronabitur: niſi qui legitime certauerit. ¶Eyghtely the man the whiche bereth and taketh pacyently the ſekneſſes and trybulacyons her byneth in this wretched valeye of myſery for his owne ſynnes and trangreſſyons after confeſſyon it ſhall ſerue hym of penaunce and of medecynes for to purge him and make hym clene of his iniquytes and treſpalles The wyſe man ſayeth in the eccleſiaſtice.

Altissimus de terra creauit medicinam: et vir prudens non abhorrebit illi. Also the vertues ben better and parfayte in sekenes whan the man it bereth pacientiy. vnde.ii.ad corin.xii. ℣ Virtus in infirmitate perficitur. And those the whiche endureth the dethe wylfully for theyr owne synnes/ and defautes after confession. Whan they ben seke in theyr beddes or whan they ben hanged and made to deye as the good thefe the whiche was put to dethe whan that our lorde suffred his passyon. It is ryghte grete penaunce moche merytoryous whā it is borne pacyently. And therfore god layd of good ryght vnto the sayd thefe. thou shalte this daye be with me in paradyse./ Hodie mecū eris in paradiso. Unde apo. xiii. Beati mortui qui in domino morīūtur. Blessyd be those that ben dede ỹ whiche deyeth in our lorde/ theyr dethe is moche precyous before god. Unde psal. Pre tiosa est inconspectu domini mors sanctorum eius. And vnto the contrari the dethe of synners unpacyent is ryght yll. Eccles. xli. O mors q̄ amara est memoria tua homini inuidio. ¶ Synethy pacyence in trybulacyon maketh to goo in to paradyse./ Unde actuum. xiiii. Per multas tribulationes oportet nos intrare in regnum dei Also of those the whiche haue had of tribulacyons in this worlde it is wryten in the apocalypse that saynt Johan sawe one tyme soo grete a hepe of people that a man ne myght nombre them the whiche prayfed god. And he demaunded of one of the auncyentes what these people were that were there. Unde apo. vii. Hi qui amicti sunt stolis et albis qui sunt: et vnde venerunt. ℟. Hi sunt qui venerunt de tribulatione magna et lauauerunt stolas suas & dealbauerūt eas in sanguine agni idco sūt ante thronum dei: et seruiunt ei in templo eius: et qui sedet in throno eius habitat su

per illos. Without pacyence none ne cometh vnto perfeccyon/ none ne hathe vyctorye/ for who so leseth pacience he is vaynquyssyed/ & yf he haue pacyence he is glorious. The cuppe of golde suffreth many strokes and of fyre before that he come vnto the kynges table. And the chalyce before that it be lyfte vp and set on the auter for to synge masse. Many greate strokes suffreth the tonne before that the wyne be put therin. Moche is the robe of scarlet defoylled before that it be worne. And vnto this may a man fynde as many of examples as there are of cratles within London. In lyke maner before that thou goo before god thou oughtest to be well puryfyed and made clene from synne. And to be precyous as the golde/ harde as ỹ yron it behoueth to haue pacyence in trybulacyon/ that is the yate whereby the iuste personesentreth in to paradyse. Hec porta domini iusti intrabunt in eā. vt dicit psalmista.

¶ Also pacyence in trybulacyon maketh a man to haue syxe vtylytees after. vi profytes that the fyre hathe. ¶ Primo the fyre shyneth and gyueth lyght/ soo doth the trybulacyon as sayeth Ysaye. xxviii. ℣ Tantummodo sola vexatio dabit intellectum auditui. ¶ Secundo. The fyre brēneth the wodde and the thynges combustibles soo dothe tribulacyons the delectacyons of the body and of the worlde. ¶ Tertio. The fyre maketh softe the lede/ ỹ yron and the thynges harde. In lyke wyse trybulacyon and losse of goodes maketh soft hertes/ and maketh them to ceasse and to holde trygoure. ¶ Quarto. The fyre purgeth and maketh clene the ruste of ỹ yron and of metall. In lyke wyse trybulacyon purgeth the man from the ordure & fylth of synne/ and hym maketh to confesse and to requyre god. Mala q̄ nos hic premūt

ad deum nos ire compellunt. Quinto. the fyre prouueth the golde in the furneyse for to vnderstonde yt it be good/pure/& clene In lyke wyse god sendeth of trybulacyõs vnto man to the ende that he be prouued manyfestly yf he be good or yll for to haue trybulacyon in good or yll/how be it that god hym knoweth wele. Unde psal. Proba sti nos deus igne nos examinasti sicut examinatur argentum. Iterũ psal. Domine probasti cor meum & visitasti nocte igne me examinasti. Et legitur eccle. xxvii Vasa figuli ꝓbat fornax & homines multos temptatio tribulationis. Also for to knowe that that is within a persone him behoueth to spekе some iniurye that prycketh hym/and his courage shall appyere withoutforth. Unde hugo de sancto victore. Qualis vnusquisq; aput se lateat: illata iniuria probat. Sexto. The hete of the fyre goeth vpwarde. In lyke wyse tribulacyons maketh the persones to take hede vnto god to thende that they possede paradyse/vnto the whiche we maye go cum illo qui est benedictus in secula. Amen.

Here foloweth the syxte commaundement of god/the whiche treate of thefte and auarice. Capitulo. xxix.

Nothynge of other mennes ỹ shalte take
By thefte/extorcyon/ne gyle
A full strayte accompte must thou make
Lyue thou longe or lytell whyle

In the olde testament is wryten this commaundement deuteronum. v. ca. & leui. xix. Non furtum facies furtum. Thou shalte do no thefte in manere what soo it be/or yll shall come vnto the yf thou deye without correccyon and amendement/in lyke wyse as thou shalt fynde by many examples Quere. lxxx. a. b. This worde here theft to take it generally comprehendeth vnder it all auaryce/ỹ whiche is defended by this commaundement and all sacryleges/all pylleryes/symonyes/vsuryes/treasons/trecheryes/fraudes/begylynges/deceyons/and all other cautelles/braunches & dependauntes that a man may recompte by the whiche the esperyte dyabolyke may bryngе in mynde vnto the auaryeous of what estate that he be to take & to drawe vnto hym the goodes of another vniustly And here is cõmaunded the vertue of iustyce as well dystributyue as conmunytyue the whiche vs adresseth to yelde vnto euery man that that vnto hym appertayneth Unde math. xxii. c. Reddite que sunt cesaris cesari: & que sunt dei deo. And for as moche as coueytyse is the rote of all yll. In lyke wyse as sayeth saynt poule. i. ad thymothecum. vi. Radix omnium malorum est cupiditas. And how ỹ rote extendeth her sauour and humour in all the persones of the worlde. For frome the leste yll vnto ỹ mooste grete all esludyeth & taketh hede vnto auaryce & dothe trycherye/fraude and deceyeon the one vnto the other. In lyke wyse as sayeth the prophete Ieremy. vi. A minore ꝙque vsq; maiorẽ omnis auaritie studẽt & a ꝓpheta vsq; ad sacerdotẽ cũcti faciũt dolũ. Wherfore it foloweth ỹ this cõmaundement is oftymes broken & that thefte & auaryce bryngeth many to dampnacyon/as it is declared hereafter by chapytres. B. And fyrst.

Of theft that god defendeth. xxix.

Non furtum facies. Thou shalte do no theft/the whiche is cõmytted whan a man taketh ỹ goodes of another vnuustly/fraudelently/and secretely agaynst the wyll of the mayster vnto whome they belonge/and without ryght and reason. Many sortes of theues reygneth in the worlde in lykewyse as the experyence techeth it vs. There ben some the whiche ben couered the whiche steleth secretely the goodes of another vnuustly/the whiche breketh this commaundement/and ben hanged whan they ben knowen. The good mã Thobie feered this synne. For on a tyme hys wyfe brought a kydde in to his hous/Whan the good blynde man herde it crye he sayd. Beware ỹ it be not comen of theft for it behoueth vs not to ete/ne to touche ony thynge that is comen of theft/yelde it agayne vnto the owner. Iñ thobie.ii. Nõ licet nobis aut edere de furto aliqui dant contigere. ꝛc. Some there ben the whiche ben prynce and of those there bē two sortes For the one dooth the grete thefftes/as the balyfs/sheryfs/and receyuers/the whiche steleth the amendes and fynes and many other thynges frome theyr lordes. The other dooth the lytell thefftes as the chyldrē and seruauntes of an hous the whiche steleth the breed/the meet/the wyne/bere/or ale/and the capons/and hennes. ꝛc. The theues companyons ben they the whiche ben parteyners vnto the thefte in partynge it/or the whiche haue of gyftes/or ỹ whiche theym byeth/or the whiche coũceyleth that it be doone/or the whiche theym commaundeth to do it/or those the whiche defendeth the theues/or those the whiche thẽ lodgeth and receleth/or the whiche ben present whan they ben doone/it seeth/vnderstãdeth/and knoweth/and accuseth them not ne repreueth/nor them correcteth vnto theyr power. Qui tacet consentire videtur. et in decre. Agentes/patientes/consentientes/pari pena puniuntur. xxvii.q.iii. Omnes. As moche is he worthe that holdeth as he that fleyeth. Also those ỹ whiche haue not accomplisshed the testamentes ꝛ ỹ bequestes of those ỹ ben deed wholdynge the goodes ben theues/and shal haue punycyon yf they deye impenytentes without correccyon and restytucyon. ¶ Example how the deuylles bare awaye the soule of a man the whiche hadde withholden ỹ horse of a deed knyght/the whiche had gyuen it vnto the poore people. Quere in the exam plary. lxxx. C. ¶ A questyon. For to vnderstande yf a man commyt theft in takynge of a lytell thynge as of a grete thynge. The answere is/ye. For thefte is taken where a man taketh vnuustly the thynge of ony persone be it grete or lytell. And in thefte god taketh hede vnto the herte of the thefe and not vnto the thynge that he taketh. Unde primi regum. xvi. capitulo. Homo videt ea que parent dominus autem intuetur cor. Et in decre. Furtum est iniusta ablatio rei ꝯtĩ cuiusq; parua sit. xiij.q.vi.ca. vltimo Quia in furtu non quod ablatum: sed meus furẽtis attẽditur. xiij.q.vi. capitu. vltimo. And this is to be vnderstande whan ỹ thought is suche that he wolde take also with good wyll a grete thynge yf he myght/or as of ỹ lytell thynge taken the lorde entendeth to be greued. And sayn̄t Thomas secunda secunde questione. lxvi. yf ony take a lytell thynge theuysshely/and that he vnto whome apperteyneth the sayd thynge ne repute that a man do vnto him noysaunce/and also that he the whiche taketh presumeth ỹ that thynge the whiche he taketh is not agaynst the wyll of the lorde or owner vnto

whome it apperteyneth and belongeth/ & whan that it is in ſuche manere commyt ted he is excuſed of thefte. Otherwyſe it is mortall ſynne/ for it is agayne the dy-lecccyon of his neyghboure vnto whome a man dothe nuyſaunce. ¶Alſo ſaynt Tho-mas ſayeth that in ſuche lytell thynges yf ony haue courage to ſtele or to do nuyſaũ-ce vnto his neyghbour that he ſyneth mor tally. And therfore lytell thefte is to drede as grete/ for yf ony do vnto his wyttynge dõmage with his beeſtes in the medowes or labours of his neyghbours/ or yf he ta-ke the fruytes of trees/ as appylles/ peris benes/ peſen/ or hunters the whiche dothe dõmage in the cornes with theyr houndes &c. ſuche people ne ſholde be aſſoylled yf ỹ they ne wyll make reſtytucyon of the dom mages that they haue done. Unde dicitur in decre. Inferens damnum proximo nõ eſt abſoluaundus: niſi prius damno ſecun dum arbitrium ſui reſtituo. xiiii. q. vi. cõ-petimus. It is that that before is wryten Nothynge of other mennes thou ſhalt ta-ke by thefte ne by deceyte/ yf thou haſte ỹ muſte yelde it or thou ſhalte neuer ſe god in the face. The ſynne of thefte noyeth vn to the ſoule of the thefe in many maneres Fyrſte thefte putteth the ſoule vnto pouer te of goodes ſpyrytuelles/ for it chaſeth & maketh to put in forgetefulnes his vertu es & good operacyons lately goten. Que-re ad numerum. lxiiii. b. Secundo. Theft letteth to gete of vertues and goodes ſpy rytuelles in as many of maners as a mã wyll gete. Quere poſt. xlii. c. ¶Example how that a ſeruaũt ne myght receyue his creatour of the hande of ſaynt Thomas/ tyll that he had confeſſed that he had ſto-len of fygges from his mayſter. Quere in the examplayr foure ſcore & one. b. Tertio The thefte dyffameth the theues in thys worlde whan they ben knowen and han-ged. Quere poſt ad numerum. xliii. d. ¶Example of a thefe the whiche was at-reſted dyuynely with his thefte vpon the graue of a deed body. Quere in the exem-playre. lxxx. b. Quarto. The thefte blynde the ỹ ſoule of the thefe in ſuche manere ỹ he ſeeth not the good that he leſeth/ and ỹ lyne and bonde in the whiche he putteth hym. Quere ibi poſt ad numerum. xiiii. c. etiam. Quere. xxvii. d. Quinto. The ſyn of thefte is a place by the whiche the thefe is taken by iuſtyce and hanged on the ga lowes. Or it is a place by the whiche ỹ gre te hangman the deuyll hangeth the thefe on the gybet of helle/ & kepeth hym from e-ryſynge and mountynge in to paradyſe/ in lyke wyſe as it is declared here after:/ Quere ad numerum. xliii. f. ¶Example how a monke ſawe by permyſſyon dyuy-ne of ryche men hanged in the fyre of hell Quere in the examplayre. lxxxiii. d. Ano-ther example how that a thefe vſurer was tormented in helle/ oute of whome proce-ded a drye tree on the whiche was hanged thoſe of his lygnage the whiche hadde not wylled to reſyſte whan they lyued in this worlde. Quere. lxxxvi. a. ¶Another exã-ple how foure men of a lygnage were dã ned and hanged one after another for ỹ/ that they dyde poſſede falſely an herytage Quere. lxxxi. g. For that that a lytell byde taketh a lytell grayne of corne faſt by the grynne/ he is happed by ỹ necke and put vnto dethe and perdycyon. Alſo for a lytel of another mannes goodes that a thefe taketh he is gretely in dõmage/ for ỹ trac cyon/ and brekynge of the commaunde-ment of our lorde Jheſu cryſte/ is the corde the offence the halter/ wherby he is taken by the hangman the deuyll for to hange & ſtrangle hym as it is ſayd before. And for a lytell thynge the whiche endommageth another he endommageth hymſelfe gre-

tely. For he leseth his goodes his body & his soule &c. Sexto. Theefte sleeth the soule of the theefe spyrytually of dethe of gylt In lyke wyse as it is declared in the begynnynge of the lynne of homycyde. Quere. xviii.b. and in ỹ chappytre of hatred. Quere. xxvii. Septimo. By theefte the theuys be curled and excommuned euery sonday in the chirche vnyuersall / the whiche is a thynge moche to drede in lyke wyse as it is declared herafter. Quere. xlviii.b. Octauo. The theuys sholde drede the iugement partyculer and generall the whiche shall be done of them in the courte soueraine before our lorde Jhesu cryst. In the whiche iugement there shall be many accusatours. ¶Example of a chylde the whiche was accused of ỹ deuyl before god for that that he hadde stolen an halfpeny from his cosyne germayne and had punycyon. Quere in the exemplayre. lxxx.d. ⁂ ¶Also these theuys sholde / and also ben bounde to restytucyon yf they wyll be saued what confessyon soo euer they make. In lykewyse as it is wryten in droit. xuii q. vi.c. Si res. Non dimittitur peccatus nisi restituatur ablatum. De restitutio. ⁂ Quere ibi post. xxxiii.b.c.d.e.f. ¶Example of a chylde the whiche was tormented in the paynes of purgatorye for that that he had not restored ỹ moneye that he had borowed. Quere. lxxxviii.b. Other examples in eodem loco. Nono. These theues sholde drede to lese the Joyes of paradyse. Quere. xliii.i.xlvii.a. vnde.i.ad corin. vi. Neq; fures neq; auari regum dei possidebunt. Decimo. These theuys sholde drede punycyon and dampnacyon eternel Quia iniusti punientur. Quere post. xliii k. ¶Example of the punycyon of a theefe named achar. Quere. lxxx.a. ¶Another example of a carle the whiche was punysshed of the deuyll for that that he had vnclosed his neyghbours hedge of a lytell of the hedgynge. Quere. lxxxi.a. Thoo the whiche haue offended god by theefte do penaunce and restytucyon and take the condycyons of the pylgryme of paradyse the whiche ben wryten towarde the ende of ỹ boke and they shall be sauyd. ¶Example of a theefe zechcus the whiche repented hỹ and made restytucyon and he is saued. ⁂ ¶Another example of the pryncc of theuys that saynt Johan conuerted he was saued by penaunce. lxxiii.c.

¶Of sacrylege that god defendeth. capitulo. xxx.

After these maysters. Sacrilege is in suche wyse dyffyned. Sacrilegium est sacre rei violatio et eiusdē vsurpatio. Sacrylege is vyolacyon of holly thynge and vsurpacyon of the same thynge. Et dicitur sacrilegium quasi sacrum ledens vel violans vel depurpans. And it is said sacrylege also as hurtyng holy thỹge or byllynge or deturpynge. Sacrylege is cōmytted somtyme by reason of the persone somtyme by reason of the place and somtyme by reason of the thynge. It is cōmytte by reason of the persone whan that ony beteth a clerke or a persone relygyous. xvii.q. Quisquis. And it is a case reserued vnto the pope after the manere as the dede is cōmytte. By the reason of the place as whan the churcheyarde or the chirche be violed deturped brokē or brente or suche other semblables. Suche people ben excommunyed and curled of sentence de droit ipso facto. By the reason of the thynge as whan that it is consecrate deputed vnto holly vsage of the chyrche/

and that it be vsurped/rauysshed/taken/ or whan of that thynge a man abuseth or vseth vnlefully. This laste membre is dyuyded in thre partyes. For sacrylege is cõmytted whan a man steleth or rauysshyth the holy thynge within holy place/or whã a man taketh the thynge not holy in holy place/or the holy thynge in place not hallowed. In lyke wyse as it is wryten. xliii. q. iii. Quisquis. Sacrylege is a grete fyne moche comune. for many ne maketh charge for to take the goodes of the chirche/as rentes/reuenues/oblacyons/dymes/or other goodes the whiche hathe ben offred and gyuen vnto god and vnto his chirche or vnto ony saynt. ꝛc. A curate hathe noo power to absoyle of sacrylege/for it is a case reserued vnto the bisshop. ꝛc. For to speke of those the whiche handeleth ỹ money of the chirche/a man sholde vnderstonde that yf the receyuours or tresorers of the goodes of the chirche hathe ben vnfaythful in theyr charges and cõmyssyons/that is to vnderstonde yf they haue comptes ỹ whiche be not good verytables/& loyalles or yf they haue compted more hye thanne they sholde in iourneys put and dyspens. They ben theues and yet worse than sacrileges to defraude and to pylle the chirche yet shal they compte one tyme before god in iugement where they shall haue ỹ payment after theyr desert. Unde. psal. Tu reddes vnicuiq; iuxta opera sua. God is theyr partye and Juge with whome they haue to do. And therfore yf they haue offẽded in ony maner make in suche wyse there appoyntement by penaunce and satysfaccyon or they shall haue dampnacyon./ It is wryten marci. x. Ne fraudem feceris. A persone the whiche fraudeth ỹ chirche fraudeth fyrste of all his owne propre soule/and he shall fynde no prouffyte/but dõmage in the ende of the causes. Unde ꝓ uerbiorum. xii. Non inueniet fraudulentus lucrum. The begyler ne shall fynde gayne vnto his soule. Also the sage sayeth that in lyke wyse as he ỹ whiche strykyth with a spere or arowe for to slee another/ hym noyeth moche/so dothe also he ỹ whiche fraudulously noyeth vnto his frende. Unde prouerbiorum. xxvi. Sicut noxius est qui mittit lanceas et sagittas in morte/ita vir qui fraudulenter/nocet amico suo. Our frende that is god & his chirche and he the whiche fraudeth the chirch of god noyeth hym moche/& therfore god shall punysshe hym. Unde psal. Ultus domini super facientes mala/vt perdat de terra memoria eorum. The vyage of god loketh vpon them the whiche done yll to the ende that he lese from ỹ erthe theyr memorye. Also these vnuust shall be punysshed and the syde of the cursed shall perysshe. Unde psal. Iniusti punientur/et semen impiorum peribit. Also some people ben intydeles vnto the chirche the whiche byeth the brede from the moder of god/or the appelles from the chircheyarde/or other thynges the whiche haue be gyuen or the whiche appertayneth vnto god or vnto his saynts/& afterwarde ne wyl paye them without beynge cyted or adiourned or so longe dyfferyth to yelde it that ỹ chirche hathe necessyte. Suche people knoweth that it is greate offence and that they ben bounde to grete satysfaccion/for they goo agayne the wyll of god. mathei. xxii. Reddite que sũt cesaris cesari et que sũt dei deo. Some men maketh no conscyence/and sayth that they ben of those ỹ whiche hathe gyuen the sayd brede vnto the moder of god/or that the appelles of the churchyarde vnto them appertayneth. Unto that I answer them that they haue no thynge therin/and that incontynent that they haue made ony gyfte or ony oblacion

vntō godꝰ vnto the vyrgyn marye/or vnto the sayntes of paradyse/they haue noo more nothynge in the gyfte that they haue made the seygneurye and domynacyō that they hadde therin is gone vnto god/or vnto his sayntes/they ne maye do more nor dyspose afterwarde vnto theyr pleasure but that they haue offended. And soo it sholde not retorne vnto the vsage seculers after the rule of ryght the whiche sayeth. Quod semel dedicatū est deo amplius ad humanos vsus reduci non debet. ⁂ 13. ¶Also some tresorers ben mysdoers & dysloyall vnto the chirche the whiche taketh the goodes of it and gothe & aydeth vnto theyr occupacyons seculers as they sholde do of theyr owne. And also they ne demaunde lycence ecclesyastyce. A man sholde saye vnto suche people that they open theyr vnderstondynges and knowe ỹ they offende in many maners. Fyrst they defraude thentencyon of those the whiche haue gyuen or founded the goodes. Secūdo they retarye the spyrytuell good/for paraventure the chirche hathe had therof nede. Tertio yf they them steleth frome the chirche they shall be sacryleges. Quarto they go agayne the droit wryten & agayn the wyll of god. The thynge the whiche is gyuen or dedicate vnto god/or vnto hys sayntes ne sholde retorne vnto the secularytees vsayges/so a man sholde not abuse it/it sholde incontynent and without tayenge go in the vsage of the sayd chirche or of the seruaūtes of god in lyke wyse as it hathe be establysshed. And yf the people of the chirche betake vnto ferme muable theyr dysmes and reuenues vnto the seculers it is none abuse/it is suffred/to thende to put theym vnto prouffyte and for to make them the better in valure. Also to ỹ ende that the people of the chirche maye ỹ morebetter take hede vnto prayer/studye

The.⁂.

and contemplacyon. Thou tresorer answere me. Haste thou puyssaunce without leue to take the goodes of thy neyghbour & for to ayde the in thy necessyte: vel sic. hast thou puyssaunce to take them eyther vnto thyselfe or vnto another without ỹ wyl of them vnto whome they apperteyne/ỹ sholdest answere me that naye. And also I seygnyfye the that thou haste no power to take the goodes of ỹ chirche/thou haste but the handes as seruaunt to put vnto ỹ prouffyte of the chirche. And the seruaunt of a temporall lorde hathe no power to go take the moneye of his mayster and to ayde hȳ in his necessyte/or to lende it at his pleasure/no more hast thou the goodes of the chirche/and therfore in so doyng thou offendest god. ¶Also thou tresorer whan thy neyghboure hathe gyuen of his godes vnto the virgin marie or vnto saint peter thou ne sholdest take them or put them to ỹ buyldynge of saynt poule. For thou sholdest defraude ỹ entencyon of thy sayd neyghboure the whiche is to gyue or to foūde Also thou takest awaye from the vyrgyn marye that thynge that apperteyneth vnto her. Also thou ne accomplysshest iustyce the whiche is to yelde vnto euery man the good that apperteyneth vnto hym. Also saynt poule is content of the good that he hathe and that god hym hathe gyuen/the whiche wyll not ỹ thou take awaye from another his good for to bryngе it vnto hȳ & therfore in doyng suche thyng ỹ sholdest go agaynste god and of his iustyce/& sholdest be vnfaythfull vnto thy neyghboure & vnto the vyrgyn marye to defraude thē Men saye in commune langayge that ỹ thynge the whiche is gyuen vnto saynt peter ne sholde be gyuen vnto saynt poule. &c. ¶. ¶. Unto a man vnfaythfull a mā ne sholde betake ỹ godes of the chirche to kepe/to receyue/to dystrybute/ne offyce/

cause to iuge/to appoynt/to plede/to kepe & to demene. For in hym dare not a man truste. The psal. sayeth. Deleantur de libro viuentium et cum iustis non scribant &c. The people vnfaythful shal not be wryten in the boke amonges them that be gode/for they ne do the operacyons. The gode and faythfull seruauntes ben prayed of god and of the worlde/and them sholde a man loue as hymselfe. And the vnfaythfull ben dyffamed and put oute. Audi scripturas. legitur prouer. xxviii. Vir fidelis multum laudabitur. Et in eccle. Si est tibi seruus fidelis sit tibi quasi anima tua./ yf thou haue a faythfull seruaunt take hym vnto the as dere as thy soule. Also a faythfull frende is grete defence/he the whiche fyndeth hym hathe founde a treasour/no comparyson is there vnto a feythfull frende. Unde eccle. vi. Amicus fidelis fortis protectio: qui inuenit eum inuenit thesaurũ amico fideli nulla est comparatio. God shall rewarde wele his seruauntes ỹ whiche ben faythfull. Audi scripturas. legitur apoca. Esto fidelis vsq; ad mortem & dabo tibi coronam vite. Be thou faythful tyl vnto the dethe / and I shall gyue the/the crowne of lyfe. Also god sayd vnto Abraham the whiche was faythfull. Illud genesis. xv. Merces tua magna nimis. Thy rewarde is ryght grete with me Also god sayd vnto Moyses that he was ryght faythfull. Illud deutero. viii. Reddum omnium perfrueris abundantia. Also he said vnto his appostylles. Illud mathei. v. Gaudete et exaltate cũ merces vra copiosa ẽ in celis. Et luce. vi. Ecce enim merces vra: multa est in celo. Enioye ye & lyfte vp your hertes for your rewarde is haboundaunt in the heuens. God shal not saye so vnto the vnfaythful people/but he shall shyt ỹ yates of paradyse vnto them And shall say vnto them that he knoweth them not. Nescio vos vñ sitis descedite a me. By these thynges beforsayd ben vnderstonde that euery treasorer sholde wele examyne his conscyence yt he haue taken ony thynge/borne awaye/nor lende as it is sayd ne done thynge that is dysloyall in his sayd cõmyssyon/for it is a charge meche to drede as to handle the moneye of ỹ chirche vnto those ỹ whiche done they? deuoyr. For they ben bounde vnto restitucyon and vnto grete penaunce yf they wyll be saued/in lyke wyse as thou shalt fynde in the chapytre of restytucyon. Also those the whiche taketh vnmustely the good of ỹ chirche sholde drede maledyccyon and excommunycacyon. For euery persone that hathe the maledyccyon of god and of the chirche is gretely acurst. And those ỹ whiche taketh the goodes of the chirche vnmustely haue they? maledyccyon / than is he moche accursed. Also those the whiche haue the maledyccyon of god and of the chirche ben prayed from masses/prayers and orayfons of the chirche. And those the whiche taketh the goodes as theuys sacrylleges haue the maledyccyon of the chirche/ Than they ben put from the said prayers and benefayctes of the chirche. And by the consequente they ben acursed. Also these dysloyalles sholde drede to lese paradyse Whan that a seruaunt robbeth his mayster he putteth hym out of his hous & from his office & seruyce. In lyke wyse shal god vnto those ỹ taketh his godes as it is said Example in iudas ỹ whiche was put fro paradyse/& from ỹ nombre of the appostles & seruaũtes of god. Unde ps. Etiam dies pauci & episcopatũ eius accipiat alter His dayes were abredged & how another toke his dygnyte & his offyce/he was appostle & purseberer / he murmured of the precyous oyle ỹ Maudeleyne shedde vpõ our lorde/& sayd ỹ it hadde ben wele solde

for the hondred pens. And he sayd those wordes bycause he was a theefe/sacrylege and accursed. Also those ꝑ taketh the goodes of the chirche vniustely dyrede punycyon and dampnacyon. And yf they wyl not byleue it by symple worde or by these scriptures / yet put to fayth in the examples ꝑ foloweth. ¶ Fyrst. Example how Heliodorus was terrybly punysshed of punycyon dyryne in takynge the tresours of the chirche of Jherusalem as thou shalt fynde in the exemplayre. lxxxii. b Another example of theurs sacrylèges the whiche were punysshed bycause they had stolen the crosse & the goodes of the chirche. lxxxii. d ¶ Another example in iulyen the apostat ꝑ whiche persecuted the chirche & he was slayne myraculously. lviii. a. ¶ Another example how relygyous people sholde dryede ꝑ syn of theefte and sacrylege for gyuynge the goodes of the chirche to theyr parentes. lxxxii f. g. ¶ Another example how that an erle and many of his lygnage were dampned bycause he possessed an herytage vniustly the whiche had be taken awaye from the chirche. lxxxii. a. Another example howe ꝑ frere of doyen of Coleyn was dombe and arested dyuynely/for that ꝑ he denyed the money of the chirche the whiche hadde be lente hym/and he ne wolde yelde it agayne. lxxxii. c.

¶ The examplayre & thelecyon of those ꝑ wele or yll paye theyr dysmes. xxxi

THis wryten deuteronomii. xiiii. ca. Decimã partẽ seperabis de cuntis fructib⁹ tuis q̃ nascũtur i terra p amos singulos decimã frumenti tui et vini et olei & primogenita de apmẽtis et ouib⁹ tuis: vt discas timere dñz deũ tuũ i oi tẽpore. Thou shalt depart ꝑ tenth partye of all thy fruytes ꝑ ben borne in ꝑ erthe euery yere. The tenth of thy whete and of thy wyne/and of thyn oyle. The fyrste borne of thy beestes and of thy shepe to thende ꝑ thou lerne to drede thy lorde god in al tymes. The dysmes shold be payed vnto god and vnto his seruauntes of ryght. And therfore those the whiche haue stolen or the whiche haue nothynge payed of dysmes of goodes ꝑ god vnto them hathe made to growe vpon ꝑ erthe or the whiche hathe witholden ony partye or the whiche hathe payed and gyuen of the worste/or payed with yll wyll/or suffred to lese the sayd dysmes without puttynge them vnto prouffyte / & sauete/or dyffer to longe to paye them. This is here a grete synne moche to drede/for it is agayne the wyll of god the whiche cõmaundeth to paye the dysmes cerymonyally in lyke wyse as thou shalte here hereafter by scryptures. And fyrst thou shalte knowe ꝑ god is the creatoure the whiche maketh to growe & to come thy cornes/thy laboures thy fruytes/thy bestyall and all thy godes that the erthe bereth. And also thou sholdest knowe that god hathe witholden & reteyned for hymselfe the tenth partye of al those fruytes and goodes growynge in ꝑ sayd erthe. yf thou wylte not byleue it by symple worde/let hym go study the scryptures in the chapytres the whiche shal be hereafter alledged. And fyrst it is wryten deutero. xii. Decimas et primitias manuum vestrarum & vota atq; deuocia primogenita bouum et ouium reddere' precipit dominus. That is to saye. Oure lorde hathe commaunded to yelde the dysmes & fyrst fruytes/ꝑ labours of your handes & your vowes & gyftes/ꝑ fyrst borne of kyen & of shepe. And it is writen deuto. xviii Hi his q̃ offerũt victimas siue bouez siue oue immolauerint dabũt sacerdoti primicias frumẽti vini: et olei & lanarum partem ex

ouium tonsione:ipsum enim elegit dominus deus tuus de cunctis tribubus tuis vt stet et ministret nomini dei tui.&c. ¶Of those the whiche offreth sacrifyces or the whiche haue sacrifyced ore or shepe they shall gyue vnto the preestes the fyrst fruyte of whete/wyne/and of oyle/and ỹ parte of the wolles of the clippynge of sheryng of the shepe. Thy lorde god hathe chosen that preest of all thy lygnees to the ende ỹ he it holde of the and admynystre in ỹ name of our lorde. ¶Also our lorde sent vnto the chyldren of Israhell whan they shold de offre in deserte the wordes the whiche ben wryten leuitici.xxiii. ¶Cum ingressi fueritis terram quam ego dabo vobis et messueritis segetes feretis manipulos spicarum messis vestre ad sacerdotem.&c. Whan ye shall be entred in to the lande that I shall gyue you/ye shall bere youre handes full of ỹ crys of your corne vnto ỹ preest.&c. Et legitur leuitici.xxvii. Omnis decime terre siue de fructibus siue de pomis arborum dñi sunt:et illi sanctificãtur. All the dysmes of the erthe/be it of cornes/or fruytes/or of apples of the trees/ they ben of our lordes and they ben sanctyfyed vnto hym. Et legitur numerũ.xviii. Uniuersas frugũ primicias quas gignit humus domino deportantur. The vniuerselles fyrst fruytes and cornes the whiche the erthe engendreth be borne vnto god/ yf thou wylte vnderstonde what it is to saye primicias. Catholycon sayth that primicia primicie dicitur a primis pluraliter he primicie primiciarum. vulgo dicitur q primicie sunt proprie que primo de fructibus percipiuntur: vel que deo offeruntur. Primicie they ben the newe the fyrst fruytes and cornes that the erthe bereth. Also primicia est prima pars frugum dño offerenda. And it is wryten in the.vii.chappytre of the epystylles saynt poule vnto the hebrewes how the preestes the sones of leui takynge the cõmaundemente hadde to receyue the dysmes of the people after ỹ lawe. Example of this matere of a lorde the whiche withelde the tennethe of ỹ gooddes that he gaue vnto his seruaunt. Quare.lxxxiii.a. Augustinus dicit decime ex debito requiruntur et qui eas dare noluerit res alienas inuadit. That is to saye ỹ the dysmes ben demaunded of tyght. For they ben due/ and he the whiche ne hathe wylled to gyue them he withholdeth thynges straũge the whiche apperteyneth not vnto hym. And god sayeth in the gospell/ mathei.xxii. Reddite que sunt cesaris cesari et que sunt dei deo. Syth that it is so founde in the scryptures that god hath withholden for hymselfe the tenth partye of ỹ fruytes and cornes the whiche cometh from yere to yere vpon the erthe as it is sayd/ that he wylleth and cõmaundeth generally that in suche wyse it be done. Those that dysmeth yll vnderstonde they that they cõmytte synne and that it is vnkyndenes vnto them for to myskno we they benefactour. Also those that yll dysmeth that may wele they shall answer at iugement partyculere/ or generall the whiche shall be made of theym before god in the courte celestyall. For god shall be there iuge and partye. Also they shall haue so many of accusatours the whiche shall accuse them of theyr synnes that they shall fere/ knowe themselfe that they ben culpables Also those the whiche payeth vnto the.x. or vnto the.xii. or vnto the.xxx. sholde vnderstonde that it is no dysme. It is an yll custome the whiche hathe be begõne of couetous people/auarycyous and vnkynde the whiche dysknoweth the good that god vnto them hathe gyuen. Those the which foloweth suche custome sholde drede that couetyse and auaryce ne put oute theyr

warde eyes. Wherof it is wryten in ỹ boke of sapyence. Malitia eorum excecauit eos. Theyr malyce that is theyr synne hathe blynded them that they maye not see theyr yll. It is greate peryll and daunger for the soule to folowe the custome & wyll of people auarycyous. For they goo vnto dampnacyon yf that they deye impenitẽtes. ❧

B. The condycyons to paye wele the dysmes. Many condycyons sholde those haue ỹ whiche wyll paye wele the dysmes of the whiche we shal tell foure. The fyrst is that a man sholde paye entyerly/ agaīn those the whiche paye nothinge in rekenỹge fyue or syxe shcuys of corne & begyleth god of the halfe shefe/ or agayne those ỹ whiche paye nothynge of the newe fruytz eten in somer/as peres/plõmes/benes/& pesen.&c.. It is wryten eccle.xxxv. Bono animo redde gloriam deo et minuas primicias manuuz tuarũ. Yelde glorye vnto god by courage and mynysshe not ỹ fyrst fruyte of the labours of thy handes. The seconde is that a man sholde paye ioyously without heuynes ne without hauing grut the therin agayne those vnto whome it semeth that they lese that that they gyue to the dysme/as yf they sholde caste it downe the water they offendeth gretely. Audi scrypturas. eccle.xxxv. In omni dato hylarem fac vultum tuum et in exultatione sanctifica decimas tuas. Make thy vysage ioyous in euery gyfte/ & sanctyfye thy dysmes in exultacyon. Et legitur.ii.ad co. ix. Hilarem enim datorem diligit deus./ That is to saye ỹ god loueth the gyuer ioyous. & ysodorus sayeth. Qui cũ tristitia largit remunerationis nõ percipit fructũ. He the whiche gyueth & enlargeth wt heuines ne apperceyueth the fruyte of remuneracyon. Also a man ne sholde let lese the dysmes nor the thynge that apperteyneth to god. For it is wryten exo.xxii. Primitias frugũ tre tue dilectes i domũ dei tui. The fyrste cornes & fruytes of the erthe ỹ shalt bere them in to the house of thy lorde god. The thyrde condycyon that a man shulde haue for to paye wele his dysmes is that a man sholde paye of the best and not of ỹ worste/ or that the whiche falleth vnto the tenth agayne those the whiche gyuen the corne eten troden or full of drake/ or agaīn those the whiche taketh for themselfe the good apelles and gyueth the yll/ they offende gretely. Audi scripturas. Legit numeri.xviii. Oia que offertis ex decimis & in donaria separabitis optima: et electa erunt. All those thynges the whiche ye offre in dismes and in gyftes ye shal depart the beste and they shall be chosen & agreables vnto god. et legit leui.xxvii. Quicqd decimum venerit sanctificabitur dño nõ elegitur bonũ nec malũ nec altero commutabitur. Si quis mutauerit quod mutatum est et ꝓ quo mutatũ est sanctifica domino. Hec precepit dñs moysi. What thynge so euer it be that cometh the tenth shall be sanctyfyed vnto the lorde/ the good nor the yll be not chosen & it shal not be chaunged in to another. yf ony chaunge it ỹ thỹge the whiche is chaunged/ and wherfore it is chaunged/ sanctefye it vnto our lorde Our lorde hathe cõmaũded these thynges here vnto moyse. Et legit eccle.xxxv. Noli afferre munera praua non enim suscipi et illa deus. Offre thou not yll gyftes god ne shall take them. Et legitur luce.xi. Ve vobis pharisei qui decimatis mentam & rutã et oẽ olus ꝓteritis uiditiũ et caritatẽ dei. Woo be to you pharysyens the whiche dysme the lytell & yll herbes & trespalle ỹ charyte of god. The fourth condycyon is ỹ a man sholde paye without taryenge/ nor to drawe backe tyll that a man be somoned/ cyted or warned. It is offence to tary

to gyue vnto god ꝑ whiche appertayneth vnto hym/or lende vnto hymselfe his dysmes tyll vnto another yere wout spekyng vnto the curate. It is wrytten exodi.xxii. ¶Decimas tuas & ꝑmitias nõ tardabis of terre. Thou sholdest not tary to offre thy dysmes/& thy fyrst cornes & fruyte. ℂ. ℒ. We haue example in Cayn & Abell of those that wele or yll paye theyr dysmes. Frõ the begynnynge of the worlde god cõmaũded vnto oure forne faders ꝑ they sholde paye ꝑ tenth of theyr fruytes. And for as moche as they had not vnto whom to pay it god cõmaunded ꝑ they sholde brenne it & that they sholde make smoke ꝑ whiche sholde mounte in to heuen for to do vnto god honoure & sacrifyce by obedyence/& in reknowlegynge ꝑ the sayd goodes cometh of god. Cayn & Abel ꝑ were Adams sones made it. But Abels was good for he dysmed wele/and there his smoke mounted in to the heuen and pleased god. Cayn was wycked & dysmed ylle/wherfore his smoke yede downewarde towarde ꝑ erth & it pleased not to god. Also his lande fructefyed not wele in fruytes & labours and bare thystylles/drake/and darnell/& thornes. &c. And for asmoche as Abell was gode and obedyent & loued of god/& that his lande fructefyed wele and that al goodes came vnto hym/cayn had enuye vpon hym and slewe hym & was accursed. Unde ge. iii. ¶Respexit dñs ad abelle et ad munera eius: ad cayn autez et ad munera eius nõ respexit. Sequitur. ¶Nunc maledict⁹ eris super terram cũ operatus fueris eam nõ dabit fructus suos: vagus et ꝑfugus eris super terram. God loked vpon Abell and vpon his gyftes/for he made them wele/ And he loked not vpon Cayn/nor vpon his goodes/for he gaue of the worste/and god sayd vnto hym. Thou shalte be nowe accursed aboue the erthe whan thou shalt laboure it ne shall gyue her fruyte. Also ye be cursed in dysmes and tyrste cornes and fruytes. ℂ For ye haue frauded me of my parte that I haue witholden for myselfe Unde. michee. iii. ¶In dicimis & primitias vos maledicti estis. &c. Glosa. Quia fraudastis me parte mea. The gyttes of god for to paye wele the dysmes. ℂ Those that whiche paye wele the dysmes haue principally. iiii. gyftes of god. The fyrst habõdaunce of fruytes/labours and worldly goodes as sayeth the scryptures in many places. Unde malachie. iii. ¶Inferet omnẽ decimam in horreũ meum: et sit cibus in domo mea: & probate me super hoc dicit dñs si non aparuero vobis catharactas celi et effundero vobis benedictionẽ vsqz ad abũdantiam: et increpabo pro vobis devorantem. Glosa. ¶Uermen vel vitium aeris sequitur: et non corrumpet fructũ terre vestre nec erit sterilis vinea in agro dicit dominus. That is to saye bere al dysme into my garner & that that is to ete in my house/& prouue me of this thynge sayeth god yf I open not to you ꝑ thynges of heuen and yf I shedde not benedyccyon tyl vnto haboundaunce. And I shal blame for you the deuourynge worme and vice of ꝑ ayre And he shal not corrupte ꝑ fruyte of your lande. And the vyne shall not be barayne in the felde sayeth our lorde. Example of a lorde the whiche payed wele his dysmes & his vyne bare of fruyte two tymes in one yere quere in the exemplayre. lxxxiii. b. Et legitur leuitici. xxvi. ¶Dabo vobis pluuias temporibus suis: et terra gignet germen suum/et pomis arborum/repletum tur. et cetera. I shall gyue you of raynes in theyr tymes and whan they haue nede sayeth our lorde Jhesu cryste. And I shall make the erthe for to fructefye and engendre his buddes and his flourcs. And also ꝑ trees shall be replenysshed w̃ apples. &c

Et legitur deuterono.xi. Dabit pluuias terre veſtre temporiuam et ſerotinam vel colligatis frumentum et vinum et oleum fenum ex agris ad paſcenda iumenta / et vt ipſi comedatis et ſaturenimu. Moyſes ſayd vnto ỹ chyldren of Iſrahell. ꝛc. God ſhall gyue raynes conuenables in tyme vnto your lande / to thende ỹ ye gadre whete wyne ⁊ oyle / haye from the feldes to paſture with your marys / ⁊ to the ende that ye ete and be fedde. Et legitur prouerbiorum. iii. Honora dñm de tua ſubſtantia ⁊ de primiciis omniũ frugũ tuarũ da pauperi implebuntur horrea tua ſaturitate et vino torcularia redundabunt. That is to ſaye. Honoure god of thy ſubſtaunce ⁊ of the newes of all thy cornes and fruytes / gyue vnto the poore and thy graynes ſhal be fylled of haboundaunce / ⁊ the preſſers ſhall redounde of wyne.

C. Example in Iob ỹ whiche was true / obedyente / pacyent / and beloued of god / for he dyſmed right faythfully. Alſo after that he had be prouued god ſent vnto him haboundaunce of al goodes. It is wryten Iob.xlii. ỹ he poſſeded.xiiii. thouſande ſhepe. lyx thouſande camellys / two thouſan couple of oxen / ⁊ a thouſande of aſſes. ꝛc. Alſo Joachim ⁊ ſaynt Anne ỹ payed well theyr dyſmes ⁊ departed theyr goodes in thre partyes / haboũded in goodes as it is wryten in the legende of ſaynt Anne. and vnto the contrary. Thoſe ỹ paye yll theyr dyſmes ben punyſſhed by maledyccyon of famyne and pouerte / as it is ſayd of cayn Legitur deutero.xii. Cauete ne forte decipiatur cor veſtrũ ⁊ recedatis a dño. ꝛc. Sequẽ tratuſq; dñs claudat celũ et pluuie nõ deſcendãt: nec tra det germeñ ſuũ: pereatiſq; velociter de tra optima. ꝛc. Bewaare leſte parauenture your herte be dyſteyned / ⁊ that ye departe not from god ⁊ that he be not wrothe ⁊ cloſe the heuen / ⁊ that ỹ raynes dyſcende not / ⁊ that ỹ erthe gyue his ſede / and that ye peryſſhe not haſtely from the lande ryght good ⁊ beſte ⁊ for the defaute to dyſme wele ⁊ to obeye vnto god. The ſeconde good that thoſe haue the whiche wele paye theyr dyſmes / is helthe of body / wherof ſpeketh ſaynt Auſtyn ſaynge. Si decimã bene dederis non ſolũ abondãtiã fructuũ: ſed etiã ſanitatez corporis ꝙcqueris. yf thou haue wele payed thy dyſme thou ſhalte not alonely haue haboundaũce of fruytes / but with that helth of body. Alſo whan thou haſte done an almeſdede / helth the more ſooner ſhall come to the. Unde yſaie. lviii. Cũ feceris elimoſinã ſanitas tua citius orietur. And vnto the contrary thoſe ỹ yll dyſmeth god vnto them ſendeth ſekeneſſe / as of ỹ goute / of the heed / of ỹ ſtomacke / of the axes. ꝛc. The thyrde gyfte that thoſe haue that paye wele theyr dyſmes / is that god vnto them pardonneth theyr ſynnes after true confeſſyon. Legitur prouer.x. Uniuerſa delicta operuit caritas. Charyte coureth all ſynnes. Et legit.i.petri.iiii. Ante oia inutuã in vobiſmeipſis caritatẽ continuã habentes ꝙa caritas cooperit multitudinẽ peccatorũ. The.iiii. gyfte is to poſſede the realme of paradyſe ⁊ the grete godes and ioyes that there ben. Of theſe two laſt gyftes ſpeketh ſaynt Auſtyn ⁊ ſayeth. Qui primũ deſiderat habere aut peccatorũ indulgentiã ꝓmereri decimaz et de nouem ptibus clã dare ſtudeat pauperibus: ꝙ vero non dat punitur i oppoſitis. He the whiche deſyreth to haue rewarde or to deſerue to haue pardon of his ſynnes paye hys dyſme and ſtudye to gyue vnto the poore of the nynthe partyes of thy goodes that with hym abydeth. And thoſe ỹ gyue not as it is ſayd / god punyſſheth them by the oppoſyte. That thoſe whiche wyl not pay well theyr dyſmes haue not haboundaũce

of goods/helthe of body/ ne remyssyon of
theyr synnes. And also they ne shall posse-
de paradyse yf they deye impenytentes af-
ter ỹ remedye that vnto it apperteyneth.
Many examples of those the whiche paye
wele theyr dysmes shall be founde in the
exemplayre Quere. lxxxiii. a.

A. Of vsurye the whiche god defen-
dethe. Ca. xxxii.

IT is wryten in the. xxv. chapitre
of the boke of leuytes. Pecuniã
tuã nõ dabis ad vsurã/ & fruguz
suphabũdantiã nõ exiges ego do
minꝰ vester. Our lorde made tel
to the chyldren of Israhel by his seruaunt
Moyses. Thou shalt not gyue thy money
vnto vsurye/ & thou shalt not axe superha
boũdaũce of cornes. &c. For to vnderston-
de wele the mater of vsurye/ a man shold
knowe that vsurye is somtyme manyfest
& somtyme hydde/ wrapped/ dyuers con-
tractz ỹ is defended by this cõmaũdemẽt
For god wyll not that a man sell the tyme
ỹ he hathe gyuen in cõmunalte. That is
to saye ỹ whan a man lendeth ony thynge
god defendeth that he take ought ouer for
dylacyon of tyme. For in suche manere a
man selleth ỹ tyme/ wherfore he is an vsu
rer. For without labourynge they wyll ha
ue prouffyte/ whiche is agayne the wyll of
god as he sayed by his prophete Dauyd.
Labores manuũ tuarũ qa mãducabis.
Thou shalte laboure with thy handes/ for
thou shalt ete. Syth it is true that god de
fendeth vsurye ỹ scrypture speketh in ma
ny places. Fyrste it is wryten deute. xxiii.
Non feneraberis fratri tuo ad vsurã pe-
cuniã ne fruges nec quãlibet aliã rẽ/ Thou
shalte not lende vnto thy broder money to
vsurye/ ne of cornes/ ne of ony other thyn
ge. And it foloweth in the sayd chappytre./
Fratri aũt tuo absqz vsura id quod mdi-
get cõmodabis vt benedicat tibi dñs deus
tuus in oi tempore. &c. Thou shalte lende
vnto thy broder wout vsurye that thynge
wherof he hathe nede/ to thende ỹ thy lor-
de god blysse the in all tymes. God wyll ỹ
men lende eche other by charyte/ & not for
hope of ony gayne or retrybucyon. Usury
manyfest is whan a man lendeth corne/
wyne/ golde or syluer prỹcypally for to ha
ue ony prouffyte expresse by the partyes or
alonely in hope. Canon dicit. q vsura est
vbi amplꝰ requirit quã dat quicqd illius
sit: sed si non recipit & spẽ habeat recipien
di vsura est. The dyrott canon sayeth. Usu
rye is whan a man demaũdeth more thã
a man ne gyueth what thynge soo euer it
be/ & yf he receyue no more. And ỹ he hath
hope to receyue it is vsury. For god regar
deth the thought ỹ is reputed for the dede
Whan ony hathe lente corne/ wyne/ or sy-
dre/ the lender hathe no more seygneurye
of ỹ thynge lende. The said lender gyueth
the lone or prest after the cõmaundement
of god. Mutuũ date. And yf the sayd len-
der receyue gyft he therof hathe the gayn
not of hymselfe but of the dettour/ ỹ sayd
lender ne selleth nothynge vnto ỹ dettour
the whiche is his/ but yf he sholde take gyf
te he sholde sell the tyme the whiche appar
teyneth vnto god. And whan ony selleth
the thynge the whiche apperteyneth not
vnto hym/ he ne sholde haue the gayne. In
lyke wyse he ne sholde sell the tyme/ for ỹ
sholde be vsurye. The vsurer wyl haue ga
yn in slepynge & wakynge without ony la
boure ỹ whiche is agayne ỹ worde of god
wryten. Gene. iii. ca. In sudore vultus tui
vesceris pane tuo. In the swete & labour
of thy vysage thou shalte gete thy brede./
Whan ony lendeth his hors/ or ore for to

do ony labourage lefull he may take pryce for it is his thynge ỹ whiche ne gothe vnto the seygnourye of the lender as of moneye lende. Ubi est mutuū ibi ē dñm. vbi mutuum dicitur de meo tuum. ✠

B. The kyndes of vsurye hydde that god defendeth. ca. xxxii.

IT is wryten luce. vi. Mutuū date nichil inde sperantes. God cōmaundeth that a man gyue the prest without hauynge hope to haue ony thynge ouer the thynge lende. Usurye hydde ỹ whiche otherwhyles is sayd wrapped in seuen kyndes. The fyrst is done in receyuynge gage/or in makynge berandes. The seconde in sellynge and in byenge. The thyrde is made in lendynge. The fourthe for to be meane to lende. The. v. by allocyacyon. The. vi is vnder maner of pain The. vii. for to take seruyce without pryce/or for to make to lende vnto another & in takyng gratuyte. As vnto the fyrst kynde the whiche is done in receyuynge gayge/or in makyng erandes a man sholde vnderstonde that it is dyuysed in. v. maners. The fyrst is whan by the lone a man receyueth ony gayge for assurance ỹ whiche of it selfe bereth ony fruyte or prouffyte/as who sholde take a gardin in morte gayge. A man ne sholde take the fruytes or prouffytes of the sayd gage but in rebatynge vpon ỹ pryncypall sōme lende/or it sholde be vsurye/& it behoueth to make restytucōn. Moyses sayth in deute. Non accipies loco pignoris inferiorez et superiorē molā. Thou shalt not take in stede of gayge neyther ỹ vpper grindyng stone nor the vnder. A man demaundeth what it is of cōmunytes of ony cytees the whiche betaketh money vnto vsury. The answer. All those cytezynes ben vsurers of whose auctoryte & coūsayll ỹ sayd prest is made. Unde raymondus dicit. Cēs illi ciues quoz auctoryate & consilio fit: vsurarii sūt. And in ỹ maner yf a communyte sholde receyue ony gage/as cyte castell or towne/& that they ne compte the fruytes ouer the pryncypall pryce. All those here ben vsurers. ar. vii. q. i. Sicut vir. & xxiiii q. iii. Si habes. Understonde this matere & of one persone/& of many. For all those the whiche taketh the fruytes & leued of the sayd castell or towne without rebatynge vpon the pryncypall pryce ben vsurers as it is sayd. The seconde maner is whan the lender receyueth gayge that he vseth/or maketh serue without ony thynge dyscomptynge of the pryncypall/as lynnen clothe vestementes. Unde amos prophe-ta. ii. ca. Super vestimentis pignoratis accubuerūt. &c. They ben couched vpon ỹ vestimentes engayged. The thyrde is as the lender taketh bestyall in gayge/& maketh them more to dyspende and ete than they ne sholde in suche case. The fourth is whan the vsurer maketh erandes & messages/& at euery erande or message he hathe a rewarde & lyueth by it. The. v. is as the vsurer remeth & that he ne wyll gyue dylacyon tyll that a man vnto hym hathe gyuen ony thinge. Of suche people a man maye saye. Illud psalmiste. Deuozāt plebem meā sicut escā panis. They deuoure my people as the mete of brede. ✠

C. The seconde kynde of vsurye hydde the whiche is made in sellynge or byenge is dyuysed in foure maners. The fyrste is whan ony selleth his marchaundyse vnto credence for moche more than it is woz the for almoche as he gyueth terme of payment/he ỹ dothe so is an vsurer. vt pz extra de vsu. c. Consuluit. The seconde is

whan a man byethe the thynges that yet groweth/as ỹ corne in gralle/ỹ appelles or vynes in floure moche lesse than they be worthe. For as moche as a man auaũceth the payment/or ỹ a man them take in payenge hymselfe by suche condycyon ỹ they shal haue suche case whan it may happen theyr catell sake/in this maner a man selleth the tyme ỹ is not to be solde/& therin is vsurye.extra de vsu:cõsuluit. But who so sholde by them of so meane a price that a man sholde be vncertayne whether they sholde be more worthe or lesse. For to put a waye the peryl of the vsurye it is better to do and to saye in this wyse. I wyll not in no maner what so it be sell my corne/nor myne appylles nowe:but I purpose to sel them on suche a daye/& yf thou wylte gyue me the pryce that they ben worthe at ỹ sayd daye or more/or lesse thou shalt haue them/and I shall kepe them for the. And yf thou auaũce money nowe ỹ pryse shall be as they shall be worthe at the sayd day as whan the apples are to be gadred and the corne after Auguste. ¶The thyrde is whan a man byeth ony ware to be delyuered at suche a terme moche lesse than they ben worthe at the sayd terme for asmoche as a man auaunceth the moneye/here is vsurye. ¶The.iiii.is whan ony ryche mã is requyred to lende or to engage vnto the poore people the whiche ben in necessyte/ỹ wyll not sell in perpetuyte theyr rentes or herytages yf they may fynde a lender/or an engayger. And the sayd ryche man in suche wyse knoweth it/but he hathe the herte in the practyse/& wylleth that his fynaunce vnto hym be prouffyte & encreasỹge/but for to fle ỹ name to be an open vsurer he loueth better to make the contracte vnder the forme of sale & byenge as of the preste/or of other pryse to thende that his sayd fynaunce vnto hym do prouffyte/yf in this maner he by of the sayd indygens rente or herytage to requyte agayne that these other call vnto grace. That is to vnderstonde by suche condycyon that as many tymes and as often that within certayn terme/as of.vii.or.x.yeres/or vnto hym or vnto his heyres he shall yelde the sõme gyuen with the arrerages/the sayd herytages or rentes shall come agayne vnto ỹ sayd sellers/or vnto theyr heyres/here is vsurye hydde the whiche is as sylver lende contrary vnto charite/& here behoueth restitucion of al ỹ that a man taketh ouer the fyrste sõme gyuen. Suche people the whiche wyll encrease theyr rycheses/and fle contractes of wynnynge and of lone/in hydynge theyr vsurye by forme of sellỹge & byenge/defraudeth the entencion of the lawe of charyte & of iustyce vnto theyr power/& deceyueth theyr soule by ỹ synne of suche vsurye hydde. The whiche synne they wolden vnto them to be left all wout reproche or without obligacyon to make restytucyon the whiche thyng may not be done. But who so sholde bye the sayd herytages the iuste pryce that they ben worthe in good entencyon without hauynge the entencyon corrupte as it is sayd of the ryche the whiche taketh hede vnto the practyse he may do it without vsurye/how be it that there is tyme to requyre it. Quicq̃d agant hoies:intentio indicat oẽs. The vsure is wrapped in the thought ỹ god seeth & knoweth. The whiche shall make indycacyon. Ad egĩ primi regũ.xvi. Hõ enim videt ea que parãt:dñs autẽ intuetur cor. Also it is to be noted that whan in ony cõtracte hathe defaulte of iustyce & of goode equyte in suche wise that one of ỹ partyes is endõmaged/he that dothe the dõmage is bounde in dede of conscyence to quyte ỹ contracte or to supplye the defaute of iustyce but specyally whan ỹ partye it requy

reth & is of neccessyte. ❧ ❧ ❧
D. ¶ The thyrde kynde of vsurye hydde the whiche is done in lendynge is dyuysed in many maneres ¶ The fyrst is whan ỹ vsurer lendeth vpon intencyon to haue ony gyfte/gratuyte/or seruyce ouer ỹ thynge lende/how be it that in lendynge it were not spoken. And yf he thought not to haue some prouffyte/ he ne wolde lende nothynge. Here is vsurye as vnto god for ỹ entencyon corrupte ỹ our sauyoure defendeth. luce. vi. ¶ Mutuũ date nichil inde sperantes. Et deutero. xv. ¶ Si vnus de fratribus tuis ad paupertatẽ venerit nõ obdurabis cor tuũ nec cõtrahes manũ: sed aperies eã pauperi & dabis mutuũ quo cũ indiget ꝓsperis. Whan that ony lendeth moneye vnder hope to receyue ony thyng & that it be soo that he ne wolde lende nothynge yf he ne thought not to haue prouffyte/that that he receyueth afterwarde is vsurye/how be it that he axe it not. And is holden to make restytucyon. ¶ The seconde is whan the vsurer lendeth olde corne sydre/or wyne whan it is at a vyle pryce/to the ende that it be yelded vnto hym in the tyme that it shall be more dere/better or renewed & not for ỹ necessyte of him ỹ borroweth/but vpon entencyon to gayne it is vsurye. ext. de. v. u. ca. ¶ Nauigati. E. E. ¶ For to knowe many cas in generalyte it is to be noted ỹ whan a man gyueth money or other thyng vnto ony indygent in. v. maners. ¶ The fyrste is lyberally & without ony gayne of hope temporell/here is charyte. ¶ The seconde is to thende that the marchaunte of the sayd moneye vnder condycyon of losse and of gayne as wele of the pryncypall sõme as of gayne/ & that may be lefull. ¶ The thyrde in suche condycyon ỹ the sõme lende shall be euermore certayne and sure as vnto ỹ lender/but the gayne shall be vnder doubt of

The. ✻.

losse/or of gayne/& here is vsurye. ¶ The scrypture gyueth a rule generall & sayth ỹ thynge ỹ a man taketh ouer ỹ pryncypal is vsurye. vt pz. xiiii. q. iii. Plerique. ¶ The fourth by suche condycyon that the lender auenture the sõme lende in perylles/ and fortunes vpon hym/but the borower shall be bounden in ony sõme vnto the lender/ here is vsurye/& yf he loste an. C. M. crounes for to haue in certayne a lytell blanc. extra de vsuris. ca. nauigãti. ¶ The. v. in puttynge gayne and catell incertayne/as to lende an hondred crownes for to receyue at the ende of the yere an hondreth and ten/here is vsurye manyfest. yf ony man hathe lende lyberally & without hope to haue restrybucyon temporell/ & the borower wolde vnto hym gyue ony thynge lyberally he may take it without peryll of vsurye For in suche case he is no more restrayne te as not to dare take gyfte after the preste as before. yf a man had promysed to yeld the sõme lende at a certayne daye/& by ỹ defaute of the whiche promesse the lender is endõmaged/for he sholde paye his rente or his taxe. &c. he maye ouer the sayd sõme lende take iustely his losse wout vsurye. Also some vsurers there ben the whiche for ỹ prest taketh euermore some thynge or putteth more ouer & aboue the thynge lende. And for as moche as ỹ borower ne maye surmysshe at euery terme ỹ sayd lender maketh hym to compte two or. iii. tymes/& taketh decretz awaye some thynge as euery tyme ỹ he compteth/& make the often of vsurye the pryncypall dette./ By the whiche they ben reputed vyllains and cruell vsurers. ❧ ❧ ❧ ✻/
F ¶ The. iiii. kinde of vsurye hyd is whan ony receyueth ony gyfte for to be ỹ meane to make ought be lende vnto the indigent G ¶ The. v. is made in assocyacyon of beltyall ỹ whiche may be good or yl dyuersly

The whiche they make in many of maner
res/but it behoueth to take for a rule gene
rall the whiche is sothe that as often that
by the condycyons of the contracte ỹ one
of the partyes abydeth subiecte vnto the
losse and aduentures/& the other is sure
nothynge to lese/it is vsurye/as a man
may saye that he the whiche betaketh hys
beestes/ỹ is by suche condicyon ỹ they shal
be immortelz. That is yf they dye the ter-
mer shall put as many of other/or shal pa
ye the sõme ỹ they ben worthe whan they
were vnto hym betaken/yf they encrease
the betaker wyll parte/& yf they decrease
he wyll nothynge lese/the whiche is vsu-
rye. ¶Also whan one of the partyes of ỹ
ferme is notably assured/& the other cuy-
dently greued/the contracte is dampna-
ble/but lytell excesse in losse or in gayne is
not in all agayne iustyce ne peryll of dam
nacyon. ¶A questyon for to vnderstonde
yt it be vsurye yf a man receyue an. C. she
pe to kepe for one yere/& for the fruytes &
kepynge of the same he sholde haue twen
ty wyelinges or more after that ỹ the gruer
& he couenaũted togyders by suche condy-
cyon ỹ in the ende of the terme ỹ gardyen
hym sholde restore as many of shepe and
so many good with the wolles. To alloyll
this questyon after the counsayll of good ex
perymẽt a man sholde consyder yf it be
tyme of moryne yt the shepe ben seke/or
yf the pasture ben sickely & that it appere
greate peryll and losse vpon the gardyen
& not vpon the gruer/here is vsurye/but
yf the sayd pasture & the shepe were hole
without tyme of moryne ne of peryll and
that a man gruc pryse reasonable & that
the sayd gardyen maye wele yelde that ỹ
sayd gruer demaundeth/therin sholde be
no vsurye. A more sure thynge it sholde be
to marchaunde alonely for ỹ fruytes pay
nes & kepynge of the sayd shepe. And that
the perylles of prouffytes were vpon the
gruer and not vpon the gardyen. ❧
H. ¶The syxte spyce or kynde of vsurye
hydde is whan a man lendeth vnto a ter-
me spoken to yelde the thynge lende vpon
payne to paye as moche of auauntage he
re may be vsurye after some cyrcumstaun
ces/but somtyme he may wele do it iusti-
ly for to punysshe the negligence of some
as is beforsayd.
I. ¶The.vii.kynde of vsurye hydde is
whan the vsurer wyll nothynge take ouer
the pryce gyuen/but for the sayd prest put
in besynes.ii.or.iii.days of the borower in
his felde/or whan he ne wyll lende by hys
hande/but maketh to lende his seruaũtes
or another his frende and kepeth the gra-
tuyte. For to be shorte in this mater ỹ ma
lyce of worldly people auaricious is right
grete/for they fynde so many of cautelles
in betakynge theyr vsury vnder ỹ shadow
of pyte & in makynge passementes of ob-
lygacions of bargayns of contractes that
a man ne maye clerye nor determyne the
hydynge of theyr vsurye/but euery man
sholde vnderstonde that god cõmaũdeth
that a man do charyte vnto his neighbour
& that a man lende hym. And more ouer
he defendeth that for the preste a man ne
sell the tyme as it is beforsayd. Those the
whiche it selleth or the whiche haue solde
it remedye vnto theyr conscyences yf they
wyl wele deye surely/& to be assured to go
in to paradyse. For whan they shall be in
iugemente before god theyr cautelles nor
malyce there shall make nothynge. And
theyr vsuryes wrapped and hydde vnder
the shadowe of pyte shall be vnfolded and
manyfest. Quia nichil occultum est quod
non reueletur. And our lorde Ihesu cryst
shall iuge them and condampne thẽ after
the trouthe of the thynge/in beholdynge
what thoughtes these vsureres hadde &

¶Also god seeth and knoweth yf ony mā hathe solde the tyme in hydynge his vsurye / & yf he hathe taken bounte & prouffyte ouer the thynge lende without takynge therin payne ne laboure for the dylacyon of the tyme termyned. And for as moche that suche iugemēt is doubtous and that dampnacyon is to be dredde it is beter to make restytucyon & penaunce for to haue assuraunce of saluacyon. ¶Tene certū et dimitte incertū. Holde the thynge certayn & leue that the whiche is not certayne Dauyd maketh a questyon in the psalter saunge. Dñs qs habitabit i tabernaculo tuo aut quis requiescet i mōte sctō tuo. Secōd Qui iurat ꝓximo suo et nō decipit: qui pecuniā suā nō dedit ad vsurā et munera sup innocentē non accepit. That is to saye Lorde who shall enhabite or dwell in thy tabernacle / or who shall reste in thy holly mountayne. The answer. That shal be he the whiche swereth vnto his neyghboure / and deceyueth hym not. He the whiche hathe not gyuen his goodes vnto vsurye / & the whiche hathe not taken gyftes of ꝑ innocentes he shal mount in to paradyse. &c Examples of vsurye. And fyrst of an vsurer ꝑ wolde not make restytucyon for the amonycyon and warnynge of his preste / the whiche sayd that he wolde proue yf he myght be saued without restytucyon. and so mysscheuously he deyed. lxxvii. e. Another example how an vsurer ꝑ whiche wolde not restore cryed at his dethe ꝑ he brent and broyled. lxxvi. h.

¶Of vsury manyfest & notable. xxxii.

IT is wryten math. xvi. Quid ꝓdest hoī si mūdū vniuersū lucret aīe vero sue detrimētū patiatur What dothe it prouffyte vnto a there vsurer to assemble & wynne all the worlde / & that at his dethe his soule be sent vnto the tormentes of hell. Usurye open and notorycus is moche detestable / the whiche a man sholde fle for many thynges: of the whiche I shall tell foure. / ¶The fyrst is for that ꝑ these vsurers be cursed by sētence of ryght / ipso facto. The seconde is for ꝑ that they ben pryued from the holy cōmunyon / for vnto the vsurers a man sholde denye the sacrament of the aulter as wele in the dethe as in the lyfe / yf they haue not true repentaunce and yf they wyl not make restytucyon. Example of an vsurer the whiche wolde not restore Quere. lxxvii. a. ¶The thyrde is for that that theyr oblygacyon is not agreable vnto god / & it ought not to be receyued. The iiii. is for that ꝑ they sholde be pryued frō sepulture ecclesiastyke. Ut habetur extra de vsuris. c. quia i oibus. ¶Example of an vsurer the whiche wolde not restore that was borne by an asse vnto the gybet or galowes & there was buryed. Quere. lxxvii a. Many other examples of vsurers ben wryten in ꝑ exemplayre of the cōmaundementes. Quere. lxxvi. a. b. c. d. An open vsurer & knowen the whiche sholde come at the necessyte of dethe ne sholde be assoyled / yf he dyde not ꝑ were in hym to reste playnly tyll vnto the last peny all ꝑ vsuryes wherin he maye be repryued and redeuable. And there vnto he sholde dyspose mouables and herytages / ne also it sholde not suffyse to ordeyne that after his dethe they were restored. But it behoueth that forthwith the partye endōmaged be contented / or in his absence the ordynayre / or the chapelayne representynge the partye endommaged / otherwyse the testamente that he maketh is of no valoure / ne the absolucyon that he receyueth. And yf he deye so he sholde be pryuate frō ꝑ holy groūde / for he ꝑ sholde bury hym sholde be cursed.

extra de sepulturis cos libro. vii. Also the heryticrs the whiche hym shall succede in mouables & herytages shall be in lyke wyse bounde to restore the dommages vpon payne of dampnacyon. ¶Example how iiii. men of one lygnage were hãged in hel the one after another / bycause that they dyde possede fally an herytage without beynge in wyll to restore it. lxxxi. g. ¶Another example how that another Erle and many of his lygnage were dampned and put in to helle in tormente vpon a ladder / bycause they dyde possede an herytage vniustely without beynge in wyll to restore it. lxxxii. a. ¶Another example how that an abbot sente agayne the moneye gyuen and bequethed from his monasteri / bicause that it was comen of vsurye / and yll be goten. lxxxviii. f.

A. ¶Of symony that god defendeth.

After the maysters symonye is in suche wyse dyffynyed. Simonia ẽ studiosa volũtas emẽdi vel veldendi spũale vel annexũ spũali. A man cõmitteth symonye for to selle / or to by a spyrytuall thynge or a thynge ỳ is annexed vnto the spyrytualyte by paccyon or gyfte / of promesse / seruyce / prayers / supplicacyons vndue / or by ony other thynge tẽporell. God and nature gaynsayeth ỳ a thynge spyrytuell maye be compared / or bought by thyge corporell & temporell of what pryse & dygnyte ỳ it be / as it shall be declared here after. This synne is named somonye / for almoche as in the tyme of ỳ appostles the fals & dysloyall symon magus offred a grete sõme of moneye vnto ỳ appostles wenynge by ỳ to gete the grace ỳ he sawe in them / & vnderstode ỳ yf he myght haue that geace ỳ he wolde selle it vnto other & sholde recouer moche of tynaũces. But in fygure of all those ỳ selleth or byeth thynges spyrytuelles he & his moneye was cursed by the mouthe of saynt peter / & bycause that he was the fyrste in the newe testament ỳ wolde by thynge spyrytuell / thys especye or kynde of thette is named symonye in all holy chirche bycause of ỳ cursed symon fygured of all the dampned symonyacques. For to sell or to bye a thyng spyrytuall a man sholde vnderstonde euery paccyon or contracte ỳ whiche is not made symply & purely for the loue of god / but is made pryncyppally by gyftes / prayers / seruyces / & for ony other thynge temporell. Also for to sell or to bye thynges spyrytuell it is here to vnderstonde the grace of the holy ghost / & the vertues ỳ ben in the soule the spyryte of prophecye / office of predycacyon / or to do the offyce dyuyne in the chirche and to admynystre the holy sacramentes. By thynges annexed vnto the spyrytualyte is to be vnderstonde sepultures / dysmes / chalices / corporaces: tooelles / aubes / and other vessclles / or vestementes halowed the whiche may be solde or chaũged vnto other chirches not the more dere for as moche as it is halowed other wyse it sholde be symonye. Also cures / prebendes / chanonryes / chapelles / right of patronayge in it selfe symply consydered ryght to receyue dysmes / oblacyons bycause of benefyce of the chirche / auctorite or office to serue a cure or other prebende of ỳ chirche / al these thynges haue annexacyon vnto holy ordres & they ne may be bought ne solde after the forme beforsayd but ỳ there be symonye whiche is a cryme cappytall after the droitz & compared vnto hereslye. vt habetur. i. can. q. i. Qui studet. Et thomas. iii. iiii. By the whiche cryme all holy ordey

naunce of ỹ chirche is peruerted and shall be from yll vnto wors approchynge ỹ grete and excessyue trybulacyon of the chirch Thou shalte fynde many examples of symonye in the. vi. cõmaundement of the exemplayre. lxxxv. a. b. c. Quere. per tabulã.

B. ¶ Of ỹ maners of symonye that god defendeth. Ca. xxxiii.

IT is wryten actuũ. viii. ca. Pecunia tua tecũ sit in perditionez Saynt peter said vnto Symon magus. Thy moneye be with ỹ in perdycyon. These wordes here may be taken & also vnderstonde vpon all symonyacques as it is before sayd. but a man sholde vnderstonde that the synne of symonye is chaunged in to many maners after the dyuersyte of the people the whiche entermell them vnduely in thynges in spyrytuell thynges / as hereafter some in partyculer shall be declared.

C. ¶ Fyrst a man the whiche receyueth ỹ holy ordres or the whiche entreth in ony benefyce of the chirche in gyuynge or in promettynge by hymselfe or by other / golde or syluer or ony other thynge is suspende by right wryten Extra de symonia. tanta & i. cã. i. q. Reperiũtur. And yf in suche estate he myshehaue hym vnto ỹ mysteres dyuynes he is irreguliere & may not be assoylled yf he ne relyne the benefyce / or yf he haue not dyspensacyon of the pope. It is wryten iohannis. x. Quit non intrat p hostiũ i ouile ouiũ sed alcendit alunde: ille fure ẽ & latro: q autẽ intrat p hostiũ. i. xpm: pastor ẽ ouiũ. That is to vnderstonde / he whiche entreth not by ỹ doze / ỹ is by Jhesu cryst in to ỹ folde of shepe / ỹ is in ỹ chirche ecclesiastical for to gouerne the people but entreth by another place than by ỹ dore ỹ is Jhesu cryst he is a thefe secrete or a watcher of the waye.

D. ¶ Secondly a clerke that maketh pacyon wt a man of the chirche or other for to haue his tytle in promysynge ỹ he shall neuer demaunde nothynge for almoche as vnto hym suffyceth ỹ it maye passe / he is pryued from the ordres ỹ he receyueth in suche maner ỹ none there maye dyspence hym but the pope after ỹ droite. Extra de simonia per tuas.

E. ¶ Thyrdly two persones benefyced ỹ whiche couuenãteth togyder vnder suche forme (permute we benefyces) but for as moche as your benefyce is better than myne I shall gyue you suche a some of mony This is here symonye. Howbeit ỹ the one may make pensyon vnto ỹ other wout symonye. And yf they make ỹ sayd permutacyon symply wout ony thynge demaundynge the one of the other / but they make gyftes or promesses vnto ỹ patron for to graunt his good wyl therunto it is also symonye. And yf they saye to eche other in this wyse for almoche as we may not permytte togyder without ỹ consent of ỹ byshop labour we bothe to gete his consente Suche pacyon ne sholde be symonyacall yf it were made symply wout gyfte / and that ỹ sayd consentement were not goten by maner of symonye. ¶ Also to renounce vnto ony benefyce by suche condycyon / & pacyon made that it shall be gyuen vnto suche a persone it is symonye / whan the renouncyacyon is not made vnto a persone that is worthy to haue it / & simply and purely for the loue of god. Legitur ioh. x. Ego sum ostium ouium per me si quis introierit saluabitur et pascua inuenier. / Dure lorde Jhesus sayeth. I am the doze of the shepe cote yf ony there entre by me he shall be saued and he shall fynde pasture there within. Symonye is commytted and done somtyme as wele of the persone

that gyueth the benefyce as of hym ꝑ whi
che receyueth it/somtyme of the one alone-
ly/somtyme ne by the one ne by the other/
as yf for example some gyueth vnto the fa
mylyers of the bysshop ony thynge for to
mocue hym to gyue ony benefyces. He the
whiche knoweth nothynge of that gyft ne
semblably the bysshop by the meane albeit
of the whiche gyft sholde be made donnay
son of the benefyce. Suche donayson shol
de be made symonyall / but alonely he the
whiche hath made the donayson vnto the
famylyers of the bysshop shal be in mortal
synne/and symonyer as vnto that. And he
that is benefyced by suche maner vnkno-
wen sholde be bounde whan it sholde come
vnto his knowlege to renoũce vnto ꝑ sayd
benefyce and to the other goodes pꝛesẽtes
of the same/but he is not bounde to restore
the goodes dyspended durynge the tyme
of the poore conscyence. For to knowe cle-
rely whan a man commytteth symonye in
permyttinge of benefyces/or whan ony re
nounceth vnto his benefyce/ or whan ony
gyueth a benefyce/or whan ony receyueth
it. It behoueth to se and to consyder the con
dycyons/the maners/and the causes/and
yf there ne be gyftes/ne pꝛomesses/ne pꝛa
yers of lordes or of frendes. &c. Moreouer
it behoueth pꝛyncypally to regarde the fy-
nall ende to the whiche a man hath entens
cyon for to come. For yf the condycyons &
the fyne be made purely for the loue of god
he is wele entred in the benefyce by the do
re. And yf a man entre otherwyse in bene
fyce than by god/symonye is to be dredde
For he is not entred by the dore.

F. Also for to knowe that it is grete syn
to sell a benefyce a man maye it clerely se
in the example of hieroboam kynge / the
whiche solde the bysshopꝛyches & dygny-
tes. And therfore god was wrothe agayn
hym in so moche that he was degraded &
vnclothed hym and his lygne/as it is wry
ten in tertio regum.xiii. Quicunq; vo
bat implebat manuz hieroboam et fuerã
sacerdos excelsorum. &c. Quere.lxxxvi.c.

G. Also men rede in secundo machabeo
rum.iiii.how the kynge Anthyochus solde
vnto Jason the dygnyte to be soueraync
pꝛeest (that is bysshop) and yll came vnto
hym. The pꝛophete Ysaye sayeth in his.v.
chappytre. Qui iustificatis impium p
muneribus et iustitiam iusti auferetis ab
eo. Curssed be you the whiche iustyfye yll
by gyftes / and take awaye the iustyce of
the iuste. Those the whiche entreth in to
benefyces vnduely by the force and puys
saunce of pꝛynces or greate lordes / or by
menaces/murmures/or by theyr pꝛayers
and supplycacyon/and not by the dore the
whiche is Jhesu cryst ben theues. For for
the drede puyssaunce or fauoure of ꝑ sayd
lordes the good ryght is corrupte/ꝑ good
ben expelled/and the vnworthy benefyced
and yll cometh vnto them. We haue an ex
ample in pꝛimo machabeorũ.viii.how one
sed Alchymus was constitute soueraync
bysshop of the kynge demetrius. The whi
che dyde many of ylles. Also the sayd Al
chimus deyed cursedly/as it is wryten.i.
machabeorũ.ix.ca. This example is wry
ten after. Quere.lxxxvi.h. Also some en
treth in to benefyce vnduely by flatteryes
glosynges and decepcyons. And for asmu
che as they entre not by ꝑ dore/that is by
Jhesu cryste they ben theuys. Also thy
se bysshoppes and pꝛelates the whiche pa
yeth theyr seruauntes of theyr salayres &
seruyces by gyuynge vnto them some be
nefyce or pꝛebẽde/chapel or dygnyte wher
it is so that the cause be for the payment/
and not for the loue of god it is symonye.
But it is wryten in droit canon / ꝑ whan
a bysshop consydereth the pꝛudence of his
clerke/the dygnyte of his seruyce/the sure

myte/holynes/and bounte of hym/and ꝑ he be of grete meryte. For the goodnes ꝑ he seeth & knoweth in hym he sholde bene fyce hym in that chirche and it is no symonye/but it is wele done. For in the courtes of prelates a man sholde prouue the clerkes. Also to ordeyne charyte a man sholde gyue fyrste vnto his kamylyeres as vnto straungers yf they ben egally good. ❧ ¶ The people laye the whiche gyueth or prometteth or maketh prayers & supplicacyons indue for to benefyce theyr kynnesmen/seruauntes or other theyr frendes/ben symonyackes and sholde be accursed/after that that saint Thomas sayeth and raymonde. Si quis auaritia ductus amore seruitio vel precibus episcopalem vel sacerdotalem acceperit dignitatem: et i vita nō relinquerit eumq; in asperam penitentiam mors nō inuenerit inceternū peribit.i.q.i.ca. Si quis. yf ony hathe taken ꝑ dygnyte episcopale or sacerdotale lede by auaryce/by loue/seruyce or prayers/and he ne hathe lefte it in his lyfe/and at ꝑ dethe ne hathe founde it in sharpe penaunce he shal paye in pardurablete. In gyuyng a benefyce vnto one ꝑ whiche is of his blode/albeit there be no symonye for that/ꝑ there is no sale/yet is there synne the whiche is cōmyt in thre maners/or for asmoche that he loueth tenderly his flesshe/or for that that he coueyteth to gyue a thyng vndue vnto his kynnesman/or for asmoche as he vylependeth the thynge spyrytuell in gyuynge it vnto one indigne. And it semeth that he sholde haue therin symony yf he hadde the regarde how his cosyn hathe the prouffyte temporal for the spyrytuall/in as moche as cosyn/for he sholde receyue a thyng the whiche ne sholde be due vnto hym. It is not the lesse symonye for to haue the regarde that his kynnesman bathe the prouffite temporall but as yf hȳ selfe had it. Whan a man gyueth a benefyce a man sholde behoolde whether the persone vnto whome ꝑ gyfte is made be worthy it. And that it be gyuen symplye and purely for the loue of god. We rede math. x. How our lorde sayd. Gratias date/the whiche is expounded in two maners. Or whan a man there putteth no cause of sale/or whan a man hathe no regarde in gyuynge but alonly god/or only grace. And therfore he ꝑ whiche gyueth vnto his kynnesman ne gyueth in suche wyse/albeit ꝑ god hathe sayd/gratis date. Also who soo wyll gyue vnto his kynnesman withoute symonye/it behoueth that the persone be worthy it. And that the gyfte be made for the loue of god purely/as it is sayd. Ut intret per ostium: id est christum in ouile ouium. Our lorde Jhesu cryste gaue the dygnyte and gouernement of the chirche vnto saynt peter and not vnto saynt Johan nor vnto his other parentes/in gyuynge vs example that in lyke wyse shold we do ¶ Also whan the appostles chose Mathyas and Joseph the iuste/to the ende ꝑ one of them two were apostle in ꝑ place of iudas. Sors cecidit super mathiaz. For Joseth was of the parente of Jhesus. Legitur in secundo libro regum. q infidelis est episcopus qui nepotulo suo cōfert prelationem cum sciat enim inabilem et sciat totum pondus prelii versum super prelatū. That is to saye. The bisshoppe is vnfaithfull the whiche bryngeth vnto prelacyon/or dygnyte his lytell neuewe whan it is so that he knoweth that he is feble to fyghte and that he knoweth that all the countre and the ruyne of the batayll tourneth on the prelates. Example that a man ne shold de constytute ony by prayers charnelles./ Quere.lxxx b.f. ¶ Also god gyueth vs example clerely that we ne sholde lyfte vp our parentes in dygnyte spyrytuel yf they

be not worthy it. Legitur mathei. xx. that whan the wyfe of zebede aunt of Jhesus hym prayed that her two chyldren / sayntJames & sayntJohan cosyns of our lorde that he sholde make them sytte the one on his ryght hande and the other on his lefte hande. The answer was. Nescitis quid petatis. They were vnworthy to be set nere by hym. And therfore god said vnto her ye wote not what ye demaunde. Marye ye may wele endure passyon as I. But to sette you on my ryght hande it is not vnto me to gyue it you: sed quibus paratũ est a patre meo. That is vnto them the whiche ben dygne.

J. Fourthly those the whiche make paccyon to gyue certayne sõme for to be receyued in a monastery suche wyse rented þ it is suffycyent to susteyne & to puruaye as wele those that there ben nowe as those þ they shal receyue they ben symonyacques And in lyke wyse those þ whiche maketh the sayd receycyon / or therto gyue coũsayl consentement / and there nys custome vnto the contrary the whiche maye excuse þ synne.

K. Fyfthly the people of the chirche shold de admynystre the sacramentes / and the sepultures without makynge paccyon ne exaccyon of money / otherwyse there is symonye. But after þ they haue done theyr deuoyre the laye people them sholde contente after the customes auncyentes or otherwyse a man may make them to come before the bysshop after the droitz. Extra de symonia ad apostolicam. The sacramentes of the chirche ne sholde be solde / for that sholde be symonye. Oure lorde it shewed clerely vnto his apostles whan he said vnto them Illud math. x. Infirmos curate mortuos suscitate: leprosos: mundate: demones: eiicite: gratis accepistis: gratis date. The gospell sayth. Hele ye the seke / arayse ye the deed / hele ye the lepres chase awaye the deuylles / ye haue taken for nothynge gyue you it for nothynge. Also it is wryten. Administre ye takynge nothynge for it the Eucharistie that is the sacrament of the aulter vnto þ people confesse ye takynge nothynge / baptyse ye takynge nothynge / gyue you vnto all folke for nothynge after the apostle. Vñ augustinus dicit. Gratis eucharistiam ministrate: gratis: confitemini: gratis baptisate secundum apostolum: cunctis gratis date.

L. Whan ony preest selleth or marchaũdeth the masses or that he synge masse for moneye and that the cause fynall of þ dyrlectacyon be to thende that he haue þ sayd moneye / it is symonye / and synneth mortally. Unde augustinus. Qui precise vnã missaz vel plures pro pecunis celebrat dãnationem sibi eternam preperat. He that syngeth a masse / or many for moneye he prepareth vnto hymself eternell dampnacyon. And it is here to be noted that þ thynges temporelles ne sholde neuer be þ ende of thynges spyrytuelles / but there ben causes wele mouynge. Vñ hec est falsa. The preest is holden to gyue the thynges spyrytuelles to thende that he haue the thynges temporelles. Sed hec est vera. The layman is holden to gyue the thinges temporelles for the thynges spyrytuelles / not to byenge them / for they sholde not be solde as it is sayd in lyke wyse as a man selleth the flesshe vpon þ stalle. The grace of god the whiche is in the sacrament is inappreciable and it falleth not vnder ony pryce / For man hathe not thynge wherof he may bye / but for asmoche as the seruauntes of god ne may laboure in thynges spyrytuelles without hauynge theyr lyuynge & sustentacyon / god wyll that a man yeue to them gyue some thyng for to lyue vpon

they haue done theyr deuoyre. Unde pau. i.corinth.ix. Qui altario deseruiũt cum altario participãt ita et dñs ordinauit his qui euangelium anunciant de euangelio viuere. They the whiche on the alter dysserue shall be parteyners of the aulter/ in suche wyse that god hathe ordeyned vnto theym the whiche shewe the gospell/ to lyue of the gospell/ not that they shall selle it/ for that sholde be symonye as it is sayd ¶. Syrtely marke wele that no man laye ne sholde presume to do the offyce of prestes ỹ whiche ben in holy ordres/ where yf they do yll shall come vnto theym as dyde vnto the kynge ozyas. For after that he had coueyted and presumed to doo the offyce and that he had taken the ensẽcer & encensed and menaced the prestes for ỹ that they gaynsayed hym leperye hym toke in the vysage within the house of god/ &c. as it is wryten. ii. paralipo. xxvi. Quere. lxxv. g. ✠ ✠ ✠

and the scyence and the doctryne in ỹ elo-
quence and wozde of wysdome. An aduo
cate ought be verytably ꝛ to susteyne ve-
ryte. Also he ought to kepe and defende ỹ
iuste cause that it perysshe not. And after
warde he maye take gyfte foz the trauayl
of his body as it is sayd without to exce-
de the boundes of reason as many done ỹ
whiche demaunde and take salayres and
gyftes outrageously / moze than they ne
sholde/and that they ne haue deserued to
haue. And therfoze they sholde dzede dam
nacyon / foz they ne ben iuste and accom-
plysshe not iustyce in thẽselue to be in wyll
to haue that thynge ỹ they haue not wõne
and the whiche ne appertayneth vnto thẽ
¶ Also they sholde dzede yf they haue ha-
ted and broken Justice/iugement/ỹ good
cause and ỹ good ryght to receyue yertes.
Foz they synne moztally and renne in ma
ladycyon. Unde ysaie.v. ¶ e qui iustifi-
catis impium pzo munezibus:et iustitiaz
iusti auferetis ab eo. ¶ Also they sholde dze
de yf they haue no wyll to lede/to coũsayll
to kepe the causes of the poozes / as they
done those of the ryche/foz that ỹ they ha-
ue no goodes to gyue vnto theym. It is
wzyten eccle. In iudicando esto pupillis/
misericoz vt pater et eris tu velut altissi
mi filius obediens et misereburr tui. In
iugement be thou mercyfull vnto the oz-
phelyns in lyke wyse as a fader and thou
shalt be obedyent. And also as the sone of
the ryght hye god/and he shall haue mer-
cy on the. ¶ Also yf these aduocates haue
made the ylle causes good by theyz cautel-
les/malyces and subtyltees/and maketh
to lese the good ryght they synne and ben
vnuste and coztrupters of iustyce. And yf
they haue nourysshed / defended and sus-
teyned of certayne scyence to be good. It
is grete synne withoute doubte foz to sus-
teyne dysloyalte/yll and inustyce. And in
soo doynge the aduocate yeldeth hymself
culpable/and bzyngeth hymself in with
malefactoure. By the whiche he is dygne
of punycyon and synneth moztally. Unde
paulus ad roma.i ¶ on solum qui facie
peccata:sed qui consentiũt facientibus d
gni sunt mozte. Not alonely those the do
che do the synnes/but those the whiche al
so consenteth vnto the doers / ben worthy
of dethe. Those synneth moztally/how be
it that a man ne sholde vnderstonde that
ỹ sayd aduocates cõmytteth symonye. a
Example how the deuyl bare awaye in bo
dy and in soule a curssed coueytous theef
aduocate. Quere.lxxxi.c. Another exam
ble of an aduocate insacyable the whiche
ledde a cause vnto a man ỹ whiche ne dy
de brynge vnto hym moneye vnto his ap
petyte and he wzonged hym and toke the
proces and brake of the lectres/and trode
vpon it by dyspite in sayngе. Uyllayn the
re is thy procesle the whiche ne broughtest
me but this. The good man in weppyng
excused hym by pouerte. But to be short
anone after the aduocate deyed myschie
uously. Also the mayster of a scole ne shol
de sell the scyence but the labour that he tra
keth of his body. And in lyke wyse of other
semblables. ¶ uia omnis operarius dignꝰ
est mercede sua:vt dictum est. Also ỹ pzea
chers ne sholde selle the scyence that they
speke in pzechynge foz the cause tynall to
haue the gayne temporall / oz in lyke wy
se foz to haue fauoure humayne oz foz va
ynglozye/and not foz charyte and reconci
lyacyon of the pooze synners/commytten
symonye. But foz as moche as they haue
hadde payne corporall foz to studye/to pzea
che and to walke they may take that the
men and women vnto them gyue foz the
sustentacyon of theyz lyuynge. ¶ uia de
ordinaut his qui euangelium annunciare
de euangelio viuere. Ut dicitur.i.corinth.

Et augu.dictt. Non debimus euãgelizare vt viuam⁹: sed viuere vt euãgelizem⁹. We sholde not preche the gospell to thende that we lyuen / but to lyue to thende ỹ we preche. Also we sholde preche to thende that the rewarde of predicacyon be not the mete the whiche is appetyted & desyred but the thynge necessarye the whiche foloweth / that is sustentacion vnto ỹ temporalytes the whiche is requysyte vnto a precher. Item augu. Euangelizare debemus vt non sit merces p̃dicationis cibus q̃ appetit: sed necessariũ quod seq̃tur id est substantatio in temporalibus que necessaria est predicatori. Also those clerkes that letteth to preche / to shewe / to reprehende / & to correcte the vyces for ony fauours / or for false loue / or for drede / or for ony other thynge mutyle / and also holde theyr peas to se and to here ỹ yll. The prophete ysaye them calleth dogges not wyllynge to barke / that is to preche. Unde ysaie. lvi. Canes muti non valentes latrare. Sequitur Oēs in viã suã declinauerũt vnusquisq; ad auaritiã suã a sũmo vsq; ad nouissimũ &c̃. A dogge the whiche bayeth not for to susteyne his mayster is not good vnto hym no more is a precher vnto god the whiche is dombe to susteyne veryte. And therfore he is called dogge. Et legit̃ ibere. iii. Sapientes sunt vt faciant mala / bene autem facere nescierunt. They ben wyse to do yll but not to do good. Example in the gospel of hym the whiche hydde ỹ talent he was called an yll seruaunt and a slouthfull / & was cõmaunded that men sholde take away from hym the talente. Unde math. xxv. Auferte ab ille talentũ. And for asmoche as the haboundaunce of the derknes of synne hathe ouerclouded the veryte of the cõmaundementes of god in ỹ more parte of the crysten people lyuynge at this daye. Noo man ne sholde suffyse to wryte in partyculer the cautellous deceypcyon of this condampned synne of symonye. But these thynges spoken here shortly sufficith vnto people of good conscyence to make them enquyre more playnly after the occasyons & dyuers maneres the whiche vnto theym maye in this thynge come vpon or happen. &c̃. More ouer people symonyacques sholde drede maledyccyon & excommunycacyon. Also they sholde drede irregularyte the whiche shall not be declared bycause of shortenes. Also they sholde drede to be founde in ỹ iugement before god Also they sholde drede to lese the ioyes of paradyse. Also they sholde drede punycyō and dampnacyon. Example of a man dampned ỹ whiche had many benefyces. &c̃. Quere. lxxxv. e. Another example how fewe of curates ben saued. Quere. lvi. g. Also they sholde drede to be sente for to abyde in the fyre of helle perpetually. Those the whiche hathe offended by symonye / renne they vnto penaunce & they shall haue grace and mercye. &c̃. Also doo they of almesdedes for that is a good remedye.

A. Of restytucyon that god cõmaundeth. Ca. xxxiii.

It is wryten in the. xxii. chapitre of the gospelles of saynt matheu Reddite q̃ sũt cesaris cesari: et que sũt dei deo. Yelde those thynges the whiche ben of cesar / the whiche ye haue taken vnlustely / yelde thē vnto cesar / ỹ is to vnderstonde to the lorde temporall / vnto whome they appertey & the thynges ỹ appertayne to god / yelde them vnto hym. To make restytucyon it is necessary for to come vnto paradyse. & for to knowe clerely ỹ mater of restitucõn

we ſhall ordeyne it in fyue queſtyons. Pri
ma wherfore a man ought to make reſty
tucyon. ¶ Secunda what he is ỹ oughte
to make reſtytucyon. ¶ Tertia vnto who
me a man ſholde make reſtitucyon. Quar
ta what thynge a man ſholde reſtore. Qui
ta / whan a man ſholde make reſtytucyon
as vnto the fyrſte queſtyon the whiche is.

B. ¶ Wherfore a man ſholde make reſti
tucyon. Ca. xxxiii.

MAn reaſonable knowe thou ỹ
it is requyſyte to make reſty
tucyon. For aſmoche as it is
ſo that to take from another
agayne reaſon and iuſtyce it
is mortall ſynne. In lyke wyſe to haue a
ſtedfaſte wyll to withholde frome another
whan a man it maye and ought to reſto
re it is mortall ſynne / ne a man may not
be aſſoylled by ony auctoryte durynge ſu
che ordynaunce of wyl. ¶ It is wryten in
droit. xiii. q. vi. c. Si res. Nõ dimittit pe
ctatũ niſi reſtituat ablatũ. The lyn is not
forgyuen yf ỹ thynge taken awaye be not
reſtored. And ſaynt Thomas ſayeth ſcdã
ſcde. q. lxii. ar. viii. Who ſo euer letteth an
other vniuſtly in the vſage of the thynge
ỹ whiche vnto hym apperteyneth / he treſ
paſſeth the cõmaundement of charyte / & is holden to reſtitucion. Quilibet tenetur
ad reſtitutionẽ cuilibet rei ſubtracte. Euc
ry man is holden vnto reſtitucyon. Et ĩ de
cre. Infere⁹ dãnũ ꝓprio nõ ẽ abſoluãd⁹
niſi dãno pri⁹ ſcdm̃ arbitriũ leſi reſtituto.
He ỹ brẽgeth in dõmage to his neighbour
ne ſholde not be aſſoylled yf ỹ dõmage we
re not reſtored to hym̃. Que. xiii. q. vi. c. Cõ
perim⁹. And ſaynt thomas ſcdã ſcdẽ. ii. q.
dicit. q fal⁹ teſtis peccat mortaliter & tene
tur ad reſtitutionẽ dãni qõ ali⁹ incurrit. I
fals wytnes ſinneth mortally / & is holden
vnto reſtitution. In lyke wyſe as ỹ mayſt
ſe in many examples wryten in ỹ. vi. com
maũdement of the exemplayre q. lxxxvii. a
b. c. d.

C. ¶ The ſeconde queſtion demaunded.

WHat is he ỹ ought to reſtore. The
anſwer. It is he that in cauſe by
one or many of maners ỹ whiche
foloweth wher ony is put from his thyng
That is to knowe eyther by commaunde
ment expres / or by counſayll gyuen / or by
faute vycyous for to gyue it / or by conſen
tement / or by adulacion. For to defende or
to ſuſteyne / ỹ endõmages / or by hydynge
or reteynynge in his keppynge the thyng of
another / or ỹ whiche gyueth eſſors / ayde /
or refuge vnto ỹ wrong doers / or wyl not
ſaye the trouthe in iugemente / or in other
place wherby reſtytucyon might be made
or the whiche ne gyueth vnto the endõma
ges / ayde / coũſayll or defence ỹ apperte
neth to his offyce. All theſe maner of peo
ple ben called generally / faucurables par
teners / or conſẽters. And whan ſuche ma
ner of fauoure or of contẽnement is ſuche
ỹ it is the cauſe of the dõmage ſoo happe
ned / euery of ỹ aforſayd is holden vnto re
ſtytucyon / notwſtandynge ỹ he hathe re
ceyued but certayne party or all holly ony
thynge. But whan they ben many in cau
ſe of dõmage yf one reſtore all holly as he
is boũde he dyſchargeth al ỹ other anenſt
the partye endõmaged / but euery of ỹ par
teners vnto him is boũden ꝓ rata ỹ is to
vnderſtonde in the ſõme the whiche vnto
hym apperteyneth / where otherwyſe he
ſhall not be dyſcharged.

D. ¶ The thyrde queſtyon demaunded.

What thynge sholde a man restore. The answer. The propre thinge yl withholden or his valour vnto ỳ gre of the partye. And w̄ that ỳ fruytes of the same/yf it be a thynge the whiche of it sel fe dereth fruyte. But costes myses & dys pence made for to estyme the said fruytes sholde be fyrste rebated and compted vn to the sayd restituant. Also a man sholde make satysfaccyon playnly vnto ỳ partye endōmaged of the dōmages & lettyngis/ bycause of his thynge ylle withholden. For ryght reason it requyreth.

C. The.iiii. question demaūded. xxxiii.

Unto whome a man sholde ma ke restytucyon. The answer. Unto hym the whiche is endō maged yf he be present/or vn to his ꝓpre heyre yf he be dead or yf he were so ferre of that the dyspence sholde be more grete for to go towarde hȳ or in many places thanne the restytucyon sholde amount/or ỳ a man hathe not the knowlege of them vnto whome restytucy on sholde be made. Than a man sholde gy ue vnto the poore for the spyrytuell wele of hym or of those vnto whom may apper teyne the sayd restytucyon. For as sayeth saynt thomas. These poore ben very hey res in suche case. Uñ tho. i. iiii. sēten. Q ñ incert⁹ est dñs rex ablatarū tūc pauperes sūt illarū heredes. Some hathe wylled to say ỳ suche restytucyon sholde be made by the dyspolycyon of ỳ bisshoppes dioceisais but reuerence kepte it is not loūde by wor des expres in ony droit wryten. And ther fore in lyke wyse as sayeth the scot whan dryuyne lawe or lawe of the chirche ne bin deth vs to do ony thynge determynetly/a man sholde folowe naturell reason ỳ whi che is in this matere presente vs telleth ỳ

The.

by his good & dyscrete confessour or other man of reason or by hymselfe a man ma ke the sayd restytucyon anenst the poores The scrypture sayeth that the droit posy tyf in place there where it dyffreth not as in droit natural. Ibi eni ius posituū locū hz vbi nichil differt q̄tuz ad ius naturale vnū sic vel aliter fiat. Thomas sedā scē.q lx. articulo primo ad primū.

F The. v. questyon demaunded. xxxiiii.

When a man sholde make restytu cyon vnto onye. The answere./ It sholde be made incontynent & without ony taryenge as vnto the wyll. For in lyke wyse as he the whiche is in sin mortall sholde repent hym incontynent/ and to purpose to make confessyon whan place and tyme. In lyke wyse he ỳ whiche taketh frome another sholde haue a wyll prest that as soone as he may goodly he it shall restore entyerlye. A man may dyffer by some tyme the execucyon for to restore that is to vnderstonde ỳ he vnto whome he ought to make restytucyon wyll wele/ or sholde wyll by ryght & iuste reason that restitucyon were dyfferred for a more gre te good. As for example. yf a man of ar mes hathe dystressed a marchaunt of the some of a thousande crownes/or gyueth comaundement/ayde/fauour/counsayll/ or comforte ỳ to do after the forme before declared. The whiche tynaūce he ne may restore yf he ne sell hors & harneys. Wher by he shall be vnprouffytable vnto the ser uyce of the kynge for the wele of the real me in suche case or semblables. The mar chaunt sholde more sooner be in wyll that ỳ sayd man of armes dyfferre for a tyme restytucyon to be made vnto hym than ỳ he sholde yelde the man vnprouffytable so

For as men say and it is very true by the defaute of a nayle a man leseth a sho/by a sho an hors/by a hors a man/by a man a batayll/by a batayll a realme. And for as moche as the marchaunt wyl not content hym but that restytucyon be vnto hym redely made/yet it shall not folowe that the other were not absoylled/and in the estate of grace by the dyspleasaunce of his synne & good purpose to restore in tyme & place G. ¶By these thynges before spoken of restytucyon a man may wele knowe that lordes and offycers the whiche knowe to haue seruauntes & subgectes the whiche pylleth the small people/whome men dare not to make them restore for drede of ỹ sayd lordes & offycers/yet they ben bounde to restore. Saynt Austyn sayth. Whan Justyce is excluded and taken awaye grete lordes ben excellyue pyllers. Remota iustitia q̃d sũt magna regna nisi magna latrocinia. vñ dicit augustinus in quarto libro de ciuitate dei. Those the whiche haue founde ony goodes apperteynynge vnto another also̓ sholde curyously enquyre vnto whome they may apperteyn/and yf they ne may fynde hym/they may retayn suche thinge for a tyme and longe ynough with suche conscience that alwayes whan that they knowe vnto whome it appertey neth they it shal restore. Those the whiche by thynges ỹ haue ben stolen/rauysshed/ or elles taken awaye where vnto ỹ seller hathe no ryght synneth mortally/yf they haue not entencyon to bye them for to restore them vnto whome they apperteyne/ And notwithstondinge that they haue suffycyently gyuen the valoure also they ben bounde to restore them vnto them to whome suche thynges apperteyneth. Those ỹ whiche by hontynge or haukynge endommage the cornes ỹ vynes & other labourages/or that theyr dogges straũgle a shepe geese or other bestyall be holden vnto restytucyon yf the grefe be not soo lyght that it sholde seme very semblable how the labourers it bereth gracyously. He the whyche malycyously hurteth another in his body whereby he leseth his iourneyes or is mutyle of ony of his membres he is holden to paye the barbers/and also to saue harmeles of iniurye & of the iourneys. And he ỹ whiche sholde put to dethe ony man whyche hathe to nourysshe or to susteyn fader or moder/& chyldren ouer the penaunce sacramentall sholde be bounde to puruay al these beforsayd yf it vnto hym be possyble And for asmoche as suche restytucyon is ryght harde to estyme it sholde be expedyent for the saluacyon of the soule of suche homycyde to bere pacyently & wyllyngly in iustyce the payne of tallyon that sholde be to endure dethe/or to go to dyspose his lyfe for hym that he hathe slayne/& for the lawe of Jhesu cryste. The scot reproueth them the whiche absoylleth somtyme more lyghtly an homycyde than they ne sholde hym ỹ whiche malycyously hathe slayn his neyghbours dogge. He the whyche malycyously letteth ony to come vnto benefyce/or offyce/or other good he is holden to restore not egally as moche grete good as is the good in suche wyse letted/but after the estymacyon of some of good conseyence or by hymselfe. ¶Foure cas folowyth without gruynge difficulte. ¶The fyrste is of them ỹ reysen in theyr herytages of newe douuehouses/or warennes/vnto ỹ grete preudise of his neyghbours. ¶The seconde cale is of theym the whiche wynneth grete fynaunces in playes defended as of cardes/dyse/& other playes of fortune. ¶The thyrde is of ỹ woman maryed the whiche conceyueth lygnee of another than of her husbande. ¶The fourth is of them the whiche by the vyce of detracyon

taketh awaye the good renomme of theyr brother crystyen. Legitur prouerbiorum. xxiii. Cum detractantibus non cõmiscearis: quoniam repente consurget perditio eorum vbi glosa dicit hoc vitio fere totum humanum genus damnatur. These before sayd maye in theyr conscyences by goode counsayll other than by ỹ shortnes of this present treatyse the whiche ne may here ỹ explycacyon than sholde be necessary in ỹ dyffyculte of suche case and of other ỹ whiche may come vpon. Of the whiche is not here made mencyon. Examples of restitucyon. And fyrste of a man named Fredrycus tormented in purgatorie for that that he hadde not restored tho thinges yll begoten. lxxxviii. a. Another example of a chylde in purgatorye by defaute to restore money borowed. lxxxviii. b. ¶ Other examples of restytucyon in the. vi. commaundement of the exemplayre. Quere par tabulam. lxxxviii. c. d. e.

A. Here foloweth the. vii. commaundement of god the whiche treateth of lecherye that a man cõmytteth in operacyon.

Kepe the from lecherye & thoughtes yll
Wyluse not thy body with wike ne mayde
In this good mynde be thou euer styll
Be she neuer so nycely arayde

In the auncient testament is wryten this cõmaundemente. exodi. xx. ca. And in the newe. math: v. et luce: xviii. Non mechaberis. Thou ne shalte do aduoutrye/or rybaudrye where yf thou do yll shall come vnto the yf thou deye woute correccyon & The.

amendement. In lyke wyse as thou shalt fynde here after by many examples. Quere. lxxxvii. a. b. All lecherye that a man cõmytteth in operacyon is defended by this cõmaundement. That is to vnderstonde fornycacyon / aduoutrye/ defloracyon/ incest/ sodomye. And al these other braũches and maners the whiche shameles people commytten. Wherof speketh ysydore the whiche sayeth. Nulla libidine poluaris sine maculeris. Thou shalte not be polluted or soylled by ony lecherye. Et paulus dicit ad roma. xiii. Non incubibilibus & impudicis non in contentione et emulatione: sed induamini dominũ nostrum ihesum christum et carnis curam ne feceritis in desideriis. Not in beddes & shamefull thynges/ not in stryfe & in enuye/ but clothe ye oure lorde Jhesu cryst and make ye not the desyres of the flesshe.

B. ¶ Of fornycacyon that god defendeth (ca. xxxv.

Saynt poule saith in ỹ. vi. chapitre of his fyrste pystyl vnto the corithiens. Fugite fornicatiõnẽ. Fle fornycacyon / for god it defendeth. Fornycacyon generally taken comprehendeth all these lecheryes that a man cõmytteth in operacyon/ & that the whiche is taken here in partyculer is whan those ỹ cõmyt lecherye ne be in maryage/ of affynyte/ of gossiprede/ or vnder other lyne & enhabyteth vnlefully/ It is grete mortall synne to knowe ỹ concubynes & the sclaũdre ỹ therof procedeth It is a more greate synne to go vnto wedowes/ & they lese theyr honoure/ and the syn is right grete & infame to goo to those that ben cõmune / for they ben foule vyle & stynkynge whiche receyue all people / & some are maryed whiche is aduoutrye. &c

The stewys or brodelhouse of the sayd cõmunes ben taken from the lawes cyuyles in some cõmunytes for to eschewe & auoyde a more grete yll. But it is not to be vnderstonde that god ne punysheth the syn by eternell dampnacyon. Vñ psal. Perdidisti omnes qui fornicator abs te. Thou haste loste from the al those the whiche do fornycacyon. And a man sholde wele knowe that the man the whiche hathe company carnell of a woman is of affinite of all the consanguynes that is of all the parentes of the woman in that degree of affynite the whiche apperteyneth vnto the sayd woman in consanguynyte For the systers of the sayd woman ben his systers / & the germayns his germayns / and so of other degrees. And alyke thynge is it of the woman in regarde of the parentes of ỹ man with whome she hathe cõmytted lecherye And yf that afterwarde the one or ỹ other abandone theym with ony of the sayd parentes and affynes vnder the. v. degre he sholde cõmytte inceste the whiche is a case reserued vnto the byllhop. Legitur. i. co rin. vi. Qui adheret meretrici vnũ corpus efficitur. Sequitur erũt duo in carne vna He the whiche drawethe vnto a strompet is made one body / two shall be in one flesshe.

C. This fornycacyon is to fle for many thynges. The fyrste is for that that those ỹ cõmytte it go agayn the cõmaũdement of god / wherof speketh ỹ scryptures. Vñ. pau. i. co. vi. Fugite fornicationẽ. Sciũtur. Qui autẽ fornicat i corpꝰ suũ peccat. Fle fornication. He ỹ cõmytteth fornycacyon / synneth in his body. And agayne he sayth in the. v. chaputre of ỹ ephesyens. Fornycacyon ne none immundycyte or auaryce be named in you / in lykewyse as it appertey neth vnto sayntes. Et le. i. co. vii. Propt fornicationẽ cuitãdẽ vnusqz vxorẽ suã habeat & vnãqz suumvirũ. That is to saye euery man hathe his wyfe for to fle fornycacyon / & euery woman hathe her husbande. Also fornycacyon displeaseth vnto god for those ỹ whiche it cõmytteth fyleth his temple / ỹ is the conscyens of persones the whiche is the place ỹ he hathe chose for hỹ to rest in. Vñ. i. ad co. iii. Templũ dei estis & spũs dñi habitat i vobis. That is to saye ye be ỹ temple of god / & the spyryte of our lorde habyteth in you. & sequit. Si ꝗs aũt templũ dei violauerit disperdet illũ deus. Empti estis pcio magno: glorificate portate deũ i corpore suo. Yf ony hathe fyled ỹ temple of god / god shall destroye hym / ye be bought by a greate pryce / glorifye ye & bere ye god in your bodyes.

D. Secondly fornycacyon is to flee for that ỹ it displeaseth vnto ỹ aũgelles of paradyse wherof we rede. Example in ỹ lyke of the faders of an aũgell ỹ as he walked with a man by the wyll of god whan they met a lecherous man wele clothed / ỹ sayd aũgell stopped his nose / & he stopped it not afterwarde whan they met a grete carayne so stynkynge ỹ a man ne myghte approche vnto it. And yelded ỹ cause and sayd ỹ for ỹ lecherye of ỹ sayd yonge man he had stopped his nose. For lechery is more stynkynge before god than all other infectyons. Also lecherye displeaseth moche vnto the aungel the whiche hathe the commyssyon of god to kepe vs & to counsayll as in his presence the horrour & abhominacyon of synne is done in forsakynge his counsayll & admonycyon. Legitur in psal. Angelis suis deus mandauit de te vt custodiant te in oĩbus viis tuis. God hathe sente his aungelles vnto the that they kepe the in all thy wayes. And therfore whã the iugement shall come of the sayd lecherous man the sayd aungell shall wytnes agayne hym ỹ he wolde not obey vnto hỹ

C. ¶ Thyrdly fornycacyon is to flee for ỳ that it pleaseth vnto the deuyll. For lecherye is so stronge a lyne by the whiche ỳ deuyll holdeth these harlottes that with grete payn may they escape/wherof it is wryten osee.v. ℣ Non dabunt cogitationes suas: vt reuertantur ad dñm deũ suũ: quia spiritus fornicationũ in medio eorum est. ¶ These lecherous people ne sholde gyue theyr thoughtes that they retornen vnto theyr lorde god/for the spyrytes of fornicacyon ben in the myddle of them. ¶ Also a man bestyall apperceyueth not the thynges the whiche ben of god. ℣ñ legĩt.i.co.ii.q aialis hõ non ꝓcipit ea que sunt spiritus dei. ¶ Example of hym ỳ excused him to goo to the souper whan he was boden. ℣ñ luce.xiiii. ℣ rogẽ duci et ideo nõ possũ venire. The lechery thẽ holdeth so stronglt & byndeth ỳ they ne maye thynke on god ne leue ỳ synne/as afterwarde more playnly shall be declared. Quere.xliii.f. Also lechery pleaseth vnto the deuyl/for by it he wynneth two persones at a tyme ỳ whiche thynge he dothe not of other synnes:it is a stroke the whiche is worthe two as ỳ hazardours he wynneth the man and the woman by the sayd synne. ::

F. ¶ Fourthly fornycacyon is to flee for ỳ that it noyeth in many of maneres vnto those that it cõmytteth. ¶ Fyrste they lese the Joyes of paradyse as sayeth the scriptures.℣ñ.pau.i.co.vi. ℣ Nolite errare: ñq neq; fornicarii neq; ydolis seruiẽtes:neq; adulteri:neq; moles:neq; masculorũ ꝛcubitores.&c.regnũ dei possidebũt. Erre ye not for the fornycatours/ne the seruaũtes vnto ydoles/ne these aduoultres/ne those the whiche cõmytteth the synne of sodomye with males.&c.ne shall possede the realme of god. And he sayeth.v.ca.ad gal. That the operacyons of ỳ flesshe ben manyfest the whiche ben fornycacyon/vnclenes/vnchastyte/& lecherye/& it folowethe those ỳ do so shall not haue paradyse and he sayeth ad ephe.v. ℣ Scitote itelligentes qñ ois fornicator:aut ĩmundꝰ:aut auarꝰ quod ẽ ydolorꝝ seruitꝰ nõ habet hereditatẽ in regno christi. That is to say vnderstonde you that euery fornycatoure/or vnclene/or auarycyous the whiche is seruytude of ydoles hathe not of herytage in ỳ realme of Jhesu cryste. Also these fornycatoures leseth god and the company of aũgelles/and all the sayntes of heuen/and of all the thynges celestyall/& spyrytuall/they lese theyr good renõme theyr vertues & good operacyons/yf they deye impenytentes they lese the ioye/the hele & the helthe of the soule. Also by lecherye they feble theyr bodyes/engendre sekenes/corrupte the theyr blode/shorteth theyr lyfe/they lese theyr rychesses & theyr temporell godes they chase awaye sappyence/scyence/& the gyftes of the holy ghost/they associate wꝫ deuylles with all malediccyon/& with the dampned of perdicyon/they put theyr soules in grete myserye & dystresse/they bynde theyr soules to dethe of dampnacyon eternell/& to be in the fyre & in the paynes of helle without ony remyssyon/yt they in suche wyse deye without contrycyon confessyon & satysfaccyon. ℣ñ ysodorus. Ad penas tartari hominem libido perducit. Lecherye bryngeth a man vnto the paynes of helle. ¶ Example. Jt is wryten in the seconde boke of kynges that Abner knewe the concubynes of his fader Hysboseth & within a lytell tyme after bothe twayne were slayne. ¶ Also the prodygal man of whome it is wryten luce.xv. Who soo dyspendeth and vseth his substaunce in lyuinge lecherously yeueth example that lecherye dymynysheth the rychesse and the godes of the meschaunt fornycatoure/for it is gyuen vnto harlottes and nouryture/

And he lyueth delycyously whyle he hathe wherof. Also the forsnycatour maketh gyftes vnto promoters/offycyalles/deanes/ & payeth a grete amendes & loseth to gayne for the occasyons of his lechery. &c. ✲

A. ¶ Of aduoutrye that god defendeth. Capitulo. ✲ xxxvi. ✲

NOn adulterabis. Thou shalt not cõmyt of rybauldyse. Aduoutrye is cõmytted whan ỹ one of the partyes / or bothe twayne ben in ỹ lyne of maryage/& they cõmytte lecherye with another than with theyr partye/and it is said aduoutre quasi ad alteri⁹ thorũ tẽdere. vñ marci. x. & math. xix. Quicũq; dimiserit vxorẽ suã: & aliã duxerit adulteriũ cõmittit sup eã. Et si vxor dimiserit virũ suũ: & alii nupserit mechat. It is to knowe that men fynde by wrytynge ỹ seuen mortall synnes maye folowe in brekynge his maryage. ¶ The fyrst synne is fracyon of ỹ commaundement of god in two places./ That is coueyte not the wyfe of thy neighboure. exodi. xx. Non concupisces vxorez proximi tui. And do thou not the synne in operacyon mathei. v. Non machaberis. ¶ The seconde synne is parurye/for those ỹ breketh theyr maryage transgresseth ỹ fayth ỹ they haue receyued in baptysme & promysed vnto theyr party solemply in the face of the chirche before theyr preest & frendes/the whiche is a grete synne as to breke ỹ crysten fayth. For it is wryten ad hebreos. xi. Quod sine fide impossibile ẽ placere deo. It is impossyble to please god wout faith. & ỹ faith of a person is nothyng worthe wout doynge ỹ operacyons as it is wryten iacobi. ii. Sicut enī corp⁹ sine spũ mortuũ ẽ: ita & fides sine operib⁹ mortua est i semetipsa. In lyke wyse as ỹ body is deed whan it hathe no spyryte. In lyke wyse the fayth is deed without operacyons. Those ỹ breketh ỹ fayth gyuen in maryage ne bylcue wele in god/by fayth operant wherfore they shall be condampned in to helle yf they deye vnpenytentes ¶ The thyrde is lyenge & infydelyte/for those ỹ breketh theyr maryage shewe they to be lyers & infydeles to breke the loyalte of the body and of the goodes that they haue promysed to kepe the one with ỹ other the whiche is a greate synne moche to be blamed. For it is wryten. iiii. ethicorũ qui mẽdatiũ prauũ ẽ et fugiẽdũ & sequi. Verax ẽ laudand⁹/mẽdax vero vituperand⁹ Euery lye or lesynge is yll & to be fledde & it folowethe ỹ ỹ true man is to be prayse & the lyer to be shamed. Et legit p. xxviii. Vir fidelis multũ laudabit. The man ỹ kepeth loyalte on his party shall be moche lauded and prayse before god & the worlde/& shall haue retrybucyon in lyke wyse as it is wryten math. xxvi. Euge serue bone et fidelis ꝙa sup pauca fuisti fidelis supra multa te ꝙstituã itra i gaudium dñi tui. O good & faythfull seruaunt emoye ỹ for thou haste ben faythfull of a lytell thynge. I shall ordeyne the aboue a grete thynge/entre in to the ioye of thy lorde And vn to the contrary the persone a lyer & infydele shall be dyffamed before god & the worlde as we rede de villice. luce. xvi. Qui dissipasset famatus est apud dñm suũ quasi dissipasset bona ipsius. And there folowethe damnacyon vnto those whiche deye impenitentes. ¶ The. iiii. synne is thefte the whiche is whan ony man dothe vnto his neyghboure theuysshely/fraude/nuysaunce/treson/& decepcyon secretely & hydyngely against his wyll and it is done in suche wyse also whan ony is gylty on his partye

hydyngly and taketh possessyon & sayssyne of the body and of ỹ flesshe the whiche vnto hym is vnyed by the sacrament of maryage & the whiche vnto hym is gruen & graunted of god and of the churche/wherof it is wryten.geñ.ii.& math.xix. ℣Propt hoc relinquet homo patrē et matrē & adherebit vxori sue & erunt duo in carne vna. That is to vnderstonde a man shall leue fader and moder for maryage/& to drawe hym to his wyfe/and they shall be two in one flesshe/also they be not two/but one flesshe. The thyng ỹ god hathe conioincte man shall not departe it. Unde.marci.x. Itaq; iã non sunt duo:sed vna caro quos deus conunxit homo non separet. Et legitur primo.corinth.vii. ℣Mulier non habet potestatē sui corporis sed vir:similiter vir nõ habet potestatē sui corporis sed mulier The woman hathe no power of her body/but the man. In lykewyse the man hathe no puyssaūce of his body/but the woman for ỹ the one or the other be prycked/or tempted of the flesshe they shulde obeye ỹ one vnto ỹ other for to flē synne.&c. Sith that the people maryed ne ben but one self flesshe as it is said and that the one is not mayster of his body/but it is the puyssaunce of the other. It behoueth to saye ỹ auoutrye is a grete synne whan the harlot stelith from hym fraudelently the thyng the whiche vnto hym apperteyneth agayne ỹ commaundement of god. Unde leui.xix. ℣Non facies furtum. Thou ne shalt do of theft ne of fraude vnto thy neyghbour. vñ mar.x. ℣Ne fraudē feceris primo tuo. Also it is grete synne vnto ỹ harlot to do vnto his neyghbour that thynge ỹ he ne wolde vnto hymselfe to be done. Uñ ysodorus Quod nõ vis pati nõ facias. Saynt poule sayth: ỹ fures & latrones:regnū dei non possidebūt. That is to saye ỹ couuert theuys & watches of wayes shall not possede the realme of god yf they deye impenytentes.&c. ¶ The.v.synne is sacrylege ỹ whiche is cõmytte whan that a man hurteth soylleth or violateth the holy thynges/or whan a man theym steleth. In lyke wyse dothe the harlot the whiche hurteth/soylleth or violateth maryage the whiche is a holy thynge whan he cõmytteth ỹ stenche & fylth of lecherye in good and lawfull maryage. Who so putteth vnder ỹ fete of hogges the sacrament of the aulter/the corporaces or ony holy thynge to thende ỹ they were soylled & hurte moche he shulde sīne Legū math.vii. ℣Nolite sanctū dare canibus:neq; mittatis margaritas ante porcos:ne forte conculcent eas pedibus suis. Ne gyue you not holy thynges vnto dogges/& put ye not margaretes before the fete of the hogges ỹ they ne soylle theym with theyr fete. In lyke wyse is it to hurte and to soyle the holy sacrament of maryage in the stynche of lecherye the whiche is more foule than donge ne dyrte. Uñ legit eccle.xix.q; ois mulier q̃ est fornicatoria q̃si stercus in via ab oīb; pretereūtibus conculcabitur. Euery woman the whiche is a fornycatrice shall be soylled in lyke wyse as a torde in the waye. Maryage is an estate of greate auctoryte the whiche shulde be treated and mayteyned holyly/for god it establysshed in paradyse terrestre in the estate of innocence before that man had euer synned. And therfore a man it shulde holyly kepe for the reason of god ỹ whiche it establysshed & of the place where it was establysshed. And after it is an estate of grete dygnyte. For god wolde be borne of a woman maryed/that was of ỹ blyssed vyrgyn Marye.&c. ¶ The.vi.synne the whiche also may folowe is incest ỹ whiche is a man to knowe his kynnel woman/or a woman her kynnel man carnally as done these dogges. For yf ỹ harlot engendre

a doughter on the wyfe of his neyghbour it is possyble that one of his sones marye with ỳ doughter the whiche is hys owne syster ygnorantly/for he knoweth nothynge/or parauenture hathe her company as with a harlot wenynge that she were nothynge to hym/so sholde it be incestẽ ỳ whiche is the synne of a dogge or hounde. The vii. synne is dysherytynge of theyr owne heyres whan ingnee foloweth. For whan the harlot engendreth a chylde on the wyf of his neyghbour/the sayd chylde shal possede the herytage wherin he hathe nothynge/& the true heyres shall be dysherited & put out. The poore man fraulded the whiche weneth to gete for his chyldren is spended & wasted. For aduoutrers shall possede his goodes & herytages ỳ whiche is so grete a cause hardeit is to fynde therin remedye & it to counsayll wele that ỳ moost sage clerkes therin ben excessyuely letted. For all maladyccyon/dyffame/dampnacion/& perdicion foloweth as wele vnto harlottes/rybauldes men & women the whiche haue cõmytted the synne as vnto the chyldren aduoultres the whiche be sealed of the sayd goodes and herytages wherin they haue nothỹge/so nothynge wyll they do for that/ỳ theyr moder was in lyen of maryage whan they were begoten & born It is wryten eccle.xxiii. Mulier ois relinquẽs virũ suũ & statuẽs hereditatẽ ex alieno matrimonio i lege altissimi icredibilis fuit virũ suũ derelinquit i adulterio formicata est et ex alio viro filios statuit sibi. Nõ tradet filiꝰ eiꝰ radices/et rami eiꝰ non dabunt fructũ derelinquet i maledictũ memoriã eius & dedecꝰ illiꝰ nõ delebit. That is to say. Euery woman leuynge her husbande & establysshynge ỳ herytage of a straũge maryage hathe be incredyble in ỳ lawe of god/she hathe left her husbande/she hathe cõmyt fornycacyon in aduoultre/and she hathe taken a sone of another husbande. her sones ne shal take rote & the bowes ne shall gyue of fruyte. They shal leue the memorye of her in malediccyon & the dyshonour of her shal not be effaced. Et ie. p. vi. Qui aũt adulter ẽ pdet aiaz suã turpitudine & ignominiã 2gregat sibi & opprobrium illiꝰ nõ delebit. That is to say/hey is a rybaulde shal lese his soule/his good fame & his reproche shall not be done awaye yf he deye unpenytente. Also he ỳ cõmytteth aduoutre hathe maledyccyon in lyke wyse as it is wryten deute.xxvii. Maledictꝰ q dormit cũ vroze proximi sui: & dicit omis populꝰ amẽ. Note wele ỳ the synne of aduoutre noyeth in.ix. maners vnto those ỳ it cõmytteth. Quc.p.ad nu.b.c.d.e.f.g.h.i.k.

B. Examples we rede tertii regum.xi. how salamon was a moche harlot & leued women straũge ỳ whiche vnto hym were defended of god. And therfore his realme was deuyded after his dethe in two partyes/& his sone had moche trouble for hỹ.

C. Also men fynde in wrytynge in the auncyent testamente of an aduouterer a moche harlot named iudas/not he ỳ whiche solde our lorde Jhesus/the whiche as he yode to cõmyt the sayd aduoutre in the presence of his wyfe/ỳ erthe opend vnder hym and he felle in to depnes all clothed.

C Another example of a woman maried the whiche vsed her lyfe in lecheryes & glotonyes/& therfore was she dampned. xvi. a. C Another example of a burgeis aduoutrer/and of another woman maryed/the whiche were dampned for theyr lecheryes lxxxi.b. Many other examples of aduoutrye shall be foũde in the exemplayre and by the table the whiche is all alonge. The punycyon of those the whiche dydde breke theyr maryage and wedlocke in the auncyent and olde testamente was that they were stoned & put vnto deth incontynent

the whiche sholde be a thynge ryght cruell yf it sholde be vsed as nowe a dayes. For many sholde be punysshed ꝑ whiche ben a lyue. Legit. leui. xx. & deutero. xxii. Si me chatus ꝙs fuerit cū vxore alteri⁹ et adulte rū ꝓpetrauerit cū cōiuge ꝓmi⁹ iui moztemoztent & mechus & adultera. Those and they ꝑ haue broken theyr maryages by lecherye sholde haue contrycyon & make cōfession sacramentally & do penaūce & they shall haue grace & mercye. ¶ Example of a woman aduoultres ꝑ was saued by makynge cōfessyō sacramental. Que. lxxxxii. b

¶ Another example how dauid ꝑ prophete ꝑ cōmytted auoutrye with the wyfe of vrie was sauid by repentaūce. He reknowleged his defaute & sayd peccaui. In lyke wyse as it is wrzyten in the. xii. cha. of the boke of kynges. &c.

¶ Of thynges meritozyous & of offences lecherous that a man cōmytteth with his owne wyfe. Ca. xxxvi.

Saynt poule sayeth in his epystles. Satagite vt ꝑ bona opera certā faciatis vocationē vestrā. Procure ye that ye make your vocacyon certayne by gode operacyons. Maryage is certayne vocacyon whan it is kepte holyly/clenly/and honestly. And it is dampnacyon whan peple the whiche ben knytte & vnyed in matrage ne kepeth the honeste & the chastyte the whiche apperteyneth vnto ꝑ sayd holy sacrament. The dede of maryage may be merytozyous in. iii. maners. Fyrst whā the pzyncyppall cause of ꝑ is foz to conceyue lygnee. Secondly whan it is foz to yelde ꝑ dewoyze of ꝑ sacrament the one with the other. Thyrdly whan it is by good dyscrecyon to eschewe synne in hymselfe oz in other. In this laste manere yf they therin haue no meryte yet may he do it without synne. Some tyme the dede of maryage is alonely venyel synne as whan ouer the thre maners beforsayd a man secheth the pleasaunce of his sensualyte/how be it in suche consceyence that the man ne wyll excede ꝑ termes of honeste of maryage. Somtyme there is mortall synne & many maners. A metrifiour sayeth. Quiqz modis peccat i vxorē maritus: abutens. Tēpore: mente: loco/cōditione/modo. The husbande abusynge hym with his wyfe synneth in fyue maners. That is to vnderstonde by tyme/by mynde/by place/by condycyō bi the maner. Bi this worde here tempore is to vnderstonde ꝑ in the tyme ꝑ his wyf is seke/feble/and weyke/a man sholde abstreyne from the operacyon of maryage/& the woman sholde excuse her/foz it sholde be grete synne in lyke wyse as it is wrzyten leui. xx. ¶ Also it is to abstreyne him in the tyme of fastynges foz to take awaye the pleasures of the body/& foz to gete ayenst god moze grace & vertues. ¶ Also in ꝑ tyme of the feestes solempnelles foz to sanctyfye & honoure the sayd feestes the better ¶ Also in tyme that the woman is layed in chyldbedde oz redy to chylde. This worde mente denoteth ꝑ whan the thought & concupyscence is carnall & lecherous/that it is out of the boundes of maryage/ꝑ is ꝑ the man sholde accede also wyllyngly & promptly vnto a harlot yf he holde her as he dothe his wyfe/the synne is grete foz ꝑ thought is ylle in all maneres where it is out of mariage. This worde loco denotethe whan a man knoweth his party in place holy/as in the churche/oz churcheyarde/it is synne foz the holynes of the place. Also condītione/foz to knowe it by condycyō of vnhoneste as openly before the people: oz by condycyon vnlefull. It is agrete offence. Also this worde/modo/denoteth ꝑ

a man ne sholde knowe his party in other maner than nature it techeth: for it is gre te synne. vñ. au. ¶ Sus q̃ est ꝓter natura execrabiliter fit in meritrice: sed execrabilius fit i vxore. xxx. q. v. adulteri. The vsage ỹ is agayne nature is done execrabiye in ỹ harlot/ but it is done more execrably in his owne wife.

E. ¶ Examples men rede in thobye. vi. of the wyte vnto lytel thobye ỹ was meruaylous fayre & maryed vnto. vii. husbandes successyuely. The whiche the deuyll strangled all seuen the fyrst nyght that they were layde togyder / for that ỹ the sayd husbandes acceded with her/ not vnder ỹ entencyon of the honeste of maryage/ but for to accomplysshe the voluptuousyte of their bodyes as they vse somwhyle to doo with a harlot. The lytell Thobye dyde not so by the counsayll of the aungell raphaell/ and therfore the deuyll slewe hym not. vñ tho. vi. ¶ Illa mulier tradita ē septē viris & mortui sūt: sed et hoc odium ꝗa dem on occidit illos. &c. F. ¶ Another example sayntGregorye sheweth in the fyrste boke of ỹ dyalogue ỹ a woman in Catane of newe maryed was conuayed with other women to goo vnto the dedycacyon of the chirche of sayntSebastian/ & the nyght ỹ she sholde go in the morynge she was pricked with the flesshe that she ne myght holde her frō her husbande. And in the morynge she hadde more greate shame of men than of god & yode thider. And anone as she was entred in to ỹ oratorye where the relyques of saynt Sebastyan were/ the deuyll toke her & began to tourmente her before all ỹ there were. Than the preest of the chirche toke the couerture from ỹ alter & couerde her/ & anone ỹ deuyll assayled ỹ preest/ & than the frendes of ỹ woman sayd vnto ỹ enchauntours ỹ they sholde enchaunt the deuyll by theyr enchaūtementes/ but anone as they enchaunted by the iugement of god a legion of enemyes. vi. M. vi. C. lxvi deuylles entred in to ỹ woman & tormented her aspryely. And an holy man named Fortunate heled her by his prayers. &

G. ¶ Another example saint gregorye telleth in his dialogue how a woman lefully was knowen of her owne husbande at saterdaye at nyght/ & whan she accompanyed with the other at the processyon of the sondaye the deuyll entred in to her & tormented her strongly before all the people. By this example it is to note that in holy tymes a man sholde absteyne hym somtyme from thyges lefull. ¶ Also a man sholde vnderstonde ỹ maryage is one of ỹ. vii holy sacramentes/ & for as moche as it is holy he sholde drawe hym honestly & holyly/ & accede on his partye in good entencyon. Those & they ỹ the whiche done the contrary sholde drede to leese paradyse and ỹ reward ỹ the good shall haue the whiche haue kepte the sayntete of the sayd sacrament. ¶ Also they sholde drede punycyon & dampnacyon/ for all mortell synne byndeth vnto dampnacyon.

H. ¶ Example of a man maryed moche deuoute/ by the voluptuousyte of his flesh yode vnto his wyfe in other manere than nature ne techeth hym/ & therfore he was dampned in the ende of his dayes. As it was after shewed by vysyon vnto his sone religyous by his prayers and by the holy lyte that he was of.

I. ¶ Another example that men fynde in wrytyng of a man maried ỹ vsed his wyf dyshonestly as ỹ sodomytes/ & moche displeased vnto his wyfe. & one tyme agayn her wyl cõmyt in her the synne of sodomy and incontynent after that he arose from his bedde to goo in to the chambres in the whiche his bowelles fell from hym & descended by the foundement with grete to-

ment/than he began to crye/the people came & of the doloure ỹ he felte he tolde hys sayd synne/& that godhym venged & punyshed/& myscheuously he deyed. ¶Another example of a man ỹ knewe his wyfe on ester euen. Que.lxxxxiii.a. ¶Another example how ỹ chyldren of a man and of a woman ne myght haue baptysme for ỹ synne that they commytted in maryage/ Que.lxxxxiii.b. Those ỹ haue offended in theyr maryages make they true confessiõ & they shal haue mercye. Que.viii.c.

A. Of defloracion ỹ god defendeth. xxxvi

¶On mechaberis. kepe ỹ from doynge lecherye in ony wyse what soo it be/he ỹ dothe the werke of nature out of maryage deceyueth hymselfe. ¶A man cõmytteth defloracyon whan one of the partyes or bothe twayne ben vyrgins & they cõmyt lecherye out of mariage. In the auncyent testament she the whiche suffred ỹ she were deflored was brent. vñ le. xxi. Quella si deprehensa fuerit in stupro et violauerit nomẽ patris sui:flãmis exurẽt. For ỹ that sychem deflored dine ỹ doughter of iacob/he & his fader with them of his house were slayne as it is wryten ge. xxxiiii. He ỹ defloreth a vyrgyne vnto her dothe dõmage inaprecyable/so ỹ ther nys golde ne syluer ne ony thinge temporel of what valoure so euer it be ỹ may be compared vnto the valoure of one soule contynent as a vyrgyn mayden. Of whome it is wryten eccl.xxvi. ¶Nis põderatio scte animẽ libet rei tpoalis cuiuscũq; sit põderis & valoris:nõ ẽ digna aie cõtinẽti. Saynt Ierome sayth ỹ vnto these vyrgyns is promysed fruite a.C.tymes/& whan they be one tyme corrupte or brused they shal neuer recouer the sayd fruyte ne theyr vyrgynyte/ no more than a man may repayre a lampe broken in peces/how be it it is to be vnderstonde but that they maye be saued in doynge of penaunce/but they shall neuer be of the nombre of vyrgyns in paradyse: they shal be of the nombre of those ỹ haue done penaõce. Unto wedowes ỹ haue wele kepte chastyte is promysed fruyte thre score tymes. This sayeth saynt Jherome And vnto women maryed fruyte thyrtye tymes & euery one shall haue after theyr deserte. Also the harlot the whiche corrupteth a vyrgyn is cause of all the paylardises & ylles ỹ the sayd vyrgyn doth euer after/as he the whiche maketh a breche in ỹ corne wele closed is cause ỹ the said bestes entren in to the sayd corne & there done of dõmage/& for to satysfye of the said ylle ỹ said harlot sholde close the breche vnto his power/ỹ is to withdrawe ỹ sayd woman from synne. And after ỹ droit3 he her sholde marye with his goodes/or to take her in mariage yf she be not maried:or he sholde entre in to a monastery for to do penaũce perpetuell. ¶Examples how ylle is comen vnto many the whiche haue dyspoyled vyrgyns of theyr maydenhede. Fyrste how a knyghte was dampned for that/ỹ he hadde deflored a vyrgyn. Quere.lxxxxi b. ¶Another example how a vyrgin was rauysshed in the daunce and fyled & after henge herselfe. Que.lxviii.f. Many other examples ben wryten in the exemplayre/ Quere.lxxxxi.a.b.c.

B. ¶Of inceste ỹ god defendeth. xxxvii.

¶On mechaberis. Fle al synne of lecherye & loue clene lyfe and pure/ A man cõmytteth inceste whan ỹ parties the whiche accomplysshen lecherye ben of

lygnage/or of affynyte or vnder from the fyfte degre/ or whan there is betwene thẽ gossiprede by the meane of the sacrament of baptysme or of confyrmacyon. After ỹ auncyent lawe those the whiche cõmytted this synne were put vnto deth. vñ leui.xx. Qui dormierit cũ nouerca sua cuz muru sua vterqz moriatur / quia scelus operati sunt sanguis corũ sit super eos. He ỹ whiche hathe slepte with his stepmoder/ or w̃ his syster in lawe/the one/the other shall deye/for they haue done synne/theyr blode be vpon them. Also he the whiche hathe taken his syster the doughter of his fader or the doughter of his moder ben they slayne before ỹ people vñ in dicto.ca. Qui acceperit sororẽ suam filiam patris sui vel filiam matris sue.ẽ. Occidatur in cõspectu populi sui. For this synne Ammon the sone of dauyd was slayne by the cõmaundement of his broder Absalon/for he had deflored theyr syster Thamar as it is wrytẽ ii.regum.xiii. Also all maledicyon dyscendeth vpon them the whiche cõmytte thys synne as it is wryten deutero.xxviii. Maledictus qui dormit cũ vxore patris sui et cũ sorore sua filia patris sui vel matris sue et dicit omnis populus amen. That man is accursed the whiche slepeth with the wyfe of his fader/& with his syster ỹ doughter of his moder. And all the people shall saye amen so be it. Also punycyon and dampnacyon foloweth vnto them ỹ whiche knowe theyr gossyppes men or womẽ or godsones/or god doughters as we rede in the dyalogue of saint Gregory that for the lecherye of a curyal the whiche corrupte a fayre doughter that he had holden on the fonte of baptysme he deyed sodaynly in the chirche before the people. Que.post ad numeruz.lxxxx.b. Another example of a woman dampned and terribly tourmented the whiche had cõmytte lecherye with one of her kynnesmen. Quere.lxxx a. yf thou haue offended in this vyce go vnto penaunce. Quere.viii.b.

B. Of sacrylege as vnto lecherye ỹ god defendeth. Ca. xxbu.

Saynt Bernarde sayeth. Quam gere qui gaudens meretricem qualiter audes. Palmis pollutis: regẽ palpare salutis. Thou man of the chirche the whiche enioyest ỹ to touche an harlot/how darest thou touche the kynge of helthe with thy handes soylled. Thou arte sacryleged the whiche soyllyst the holy sacramente of ors dres that thou haste receyued. Sacrylege is cõmytte in many maners/but ỹ which toucheth the synne of lecherye/ is whan a man hurteth/soylleth/or vyolateth ỹ holy thynges/ as those the whiche ben in holy ordres halowed vnto god/preest religeus man or woman/& they cõmytteth ỹ synne of the flesshe. Suche people synneth greuously they ben to punysshe. Example how a preest fornycatour deyed sodaynly in sỹ as he wolde haue sõge masse.lxxxvi d. Another example of the punycyon & dampnacyon of a nõne the whiche cõmytted lecherye.lxxxiii.f.

Of thynges the whiche greueth ỹ synne of ỹ flesshe. in people of the chirche.xxbu

Saynt Jherome saith. In maiori gradu: maior sit dubio pena Of almoche more as lecherye is cõmytte in grete degre of a persone/ vnto hym there

apperteyneth the more grete payne & pu-
nycyon. Many thynges aggreueth ỹ ſyne
of the fleſſhe in theym of the chirche. The
fyrſte thynge is that they breke the vowe
of chaſtyte that they promyſed vnto god
in receyuynge the holy ordres. Whan ony
them receyueth he renoūceth vnto maria
ge & vnto all copulacyon of woman. And
yf euer after he go therto he is a breker of
his auowe the whiche is a grete caſe. The
pſalmyſt ſayeth. ¶ Vouete et reddite dño
deo veſtro. Vowe ye & yelde ye vnto oure
lorde god. It is greate ſynne vnto lay peo
ple to cōmytte lecherye oute of maryage/
for they go agaynſt the lawe & cōmaunde
ment of god/but the ſynne is more grete
vnto the people of the chirche ỹ whiche bre
keth theyr vowe & the cōmaundement of
god. ¶ The ſeconde thynge the whiche ag
greueth the ſynne vnto ỹ people of ỹ chir-
che is whan dyrectly and wyttynge they
go agayne the wyll of god & agayne ỹ ſcy
ence and ỹ good that they knowe. Theyr
ſynne is greter than that of ſymple people
the whiche ne knowe ne yet vnderſtonde
the ſcryptures and ſynneth by ygnorauce
Saynt gregorye ſayeth. Melꝰ eſt via ve
ritatis non cognoſcere: ꝙm eam cognitā nō
ſeruare. It is better thynge not to knowe
the waye of trouthe / than not to kepe it
after that it is knowen. And ſaynt peter
ſayeth. Melꝰ erat illis nō cognoſcere viā
iuſtitie ꝙm poſt agnitionē retrorſū cōuerti/
It were better vnto thoſe ſynners not to
knowe ỹ waye of Juſtyce than to conuer
te them vnto ỹ contrarye after the know
lege. And iaco. iii. Scienti bonū facere & nō
facienti peccatū eſt illi. Synne it is to hym
knowynge to doo wele and not doynge it
¶ The thyrde thynge ỹ whiche agreueth
the ſynne in people of the chirche is for ỹ/
that they ben the example of all derkenes
deryſyon/ſclaundre/and ſynne. And they
ſholde be the lyght/the lanterne/and ỹ ex
ample of all chaſtyte/bounte & holynes &
vertues after ỹ the whiche is writen mat.
v. ¶ Vos eſtis lux mūdi. Sequitur. Sic lu-
ceat lux veſtra coram hominib⁹ vt videant
opera veſtra bona et glorificent patrē ve-
ſtrum q̄ eſt in celis. You be the lyght of the
worlde/your lyght ſhyneth in ſuche wyſe/
before men that they ſe your good opera-
cyons and ỹ they glorifye your fader the
whiche is in heuen. And ſaynt augu. ſaith
Quicqd videt laici vobis diſplicere dicūt
procul dubio ſibi nō licere. Quicqd vos in
opere vident ad implere: credūt eſſe licitū
et culpa carere. What thynge ỹ this laye
people ſe dyſpleaſe vnto you/they ſe with
out doubte that it is not leſull vnto them
and ony thynge that they ſe you to accom
pliſſhe in operacyon they byleue to be le-
ſull & without gylte. Whan the candyll or
the lyght of a houſe is put out it is occaſy-
on that all thoſe of the ſayd houſe ben in
derkeneſſe. Alſo whan the curates/chape-
layns/clerkes/& people of the chirche ben
harlottes the wha[illegible]e ſholde be the lyghte
of chaſtyte/of purenes/of clennes as it is
ſayd / it is the occaſyon that lytell people
ben yll and harlottes. And by this ỹ ſynne
is ỹ more greuous vnto people of ỹ chir-
che the whiche ben the example of ſclaun-
dre and of ſynne / wherof folowth mala-
dyccion. Unde mathei. viii. ¶ Ve mundo a
ſcandalis. Sequitur. Ve homini per quē
ſcandalum venit. Maledyccyon vnto the
worlde for theſe ſclaundres. Maledyccion
vnto hym by whome ſclaundre cometh./
Whan a preeſt is lecherous by hym there
procedeth grete ſclaundre the whiche is a
thynge that pleaſeth vnto the deuyll and
dyſpleaſeth moche vnto our lorde. Exam-
ple how the deuyll charged a woman for
to cōmytte lecherye with preeſtes for the
greate yll the whiche therof dothe procede

Quere.lxvi.f. ¶Also the wounde or hurt is worse more vyllayne & apparant whan it is within the eye than in another membre/so is the synne of lecherye in people of the churche than in the laye people. Jhero. dicit. q clericꝰ aut honestior cẽ ceteris aut alus fabula. The clerke eyther he is more honeste than these other/or he is the tale vnto other/ꝑ is the example worse than ꝑ other. ¶The fourth thynge the whiche agreueth the synne is for ꝑ that the people of the churche ben mynysters of god and of his housholde deputed vnto his seruyce & lyue of his godes & haue the grete wages: benefyces & reuenues. Whan the housholde seruaunt of the kynge or grete lorde gouerneth dyshonestly and dysobeyeth vnto his mayster he is more to blame & to punysshe than is another straunger/for that that he lyueth vnder hym & hathe grete salayre/in like wyse is it of the people of the chirche. Uñ psal. Uerba dñi. Si inimicus meꝰ maledixisset mihi:sustinuissẽ vtiqꝫ.and for almoche as the worde of god is dyspysed of his owne housholde seruauntes he is the more yll content.&c. Also whan fornycacyon is done in the chirche the syn is more greate than yf it were done in other place. For the chirche is blyste & deputed vnto ꝑ seruyce of god. Also lecherye is more grete synne in people of the chirche the whiche ben blyste in receyuynge the holy ordres & deputed vnto seruyce of god than in symple people. Au. Plus peccat clericꝰ mulierẽ ꝛcupiscẽdo q̃ carnalit laycꝰ ipsaꝫ attigẽdo. The clerke synneth more in coueytynge the woman than ꝑ laye man in touchynge her carnally. Also ꝑ barkynge of dogges is nuysyble vnto ꝑ ore.ꝑ waylynge of hogges pleaseth more to god thã these lecherous clerkes. Au. Plus placet deo latratꝰ canũ/mugitꝰ bouũ/gemitus porcorũ q̃ vox clericorũ luxuriantiũ. Also these ryche people haue in hate & abhomynacion theyr seruaũtes whan they ben foule & vyllayns/& loueth ꝑ pure & clene. In lyke wyse god hathe in hate his seruaunt foule/stynkynge/& soylled by lecherye. Ec. eccle.xii.q altissimus odio habet pctores. The ryght greate/ꝑ is god ꝑ whiche hath in hate the synners. Also the synner & his synne be in hate vnto god. vñ. sapien. xiii. Odio sunt deo impius & impietas eius. ¶The.v.thynge the whiche agreueth the synne is the dygnyte of the offyce wherin ben ordeyned these preestes the whiche is soylled in cõmyttynge lecherye. The preestes ben so dygne that they exercyse the office of aũgelles/wherof it is wryten ma. ii. Labia enī sacerdotis custodiũt scientiã & legẽ requirent ex ore eius ꝙa angelꝰ dñi exercituũ est. The lyppes of the preest kepeth science & these other requyreth ꝑ law of his mouthe/for he is an aũgell/ꝑ is to vnderstonde messenger of our lorde of the offyce of compaygnyes. The offyce and ꝑ exercyse that these aungelles haue ꝑ whiche kepeth vs to admynystre vnto vs & to counsayll to lyue after the scyence and the lawe and the cõmaundementes of god & vnto preestes is betaken this offyce. And therfore they sholde lyue chastely or theyr synne shall be ryght greuous. Also ꝑ preestes haue more grete dygnyte than the aũgelles in as moche as they haue the offyce to consecrate the body of Jhesus the whiche the aungelles haue not. For they haue not receyued the ordres. And for almoche as these preestes haue soo greate dygnyte they sholde be full of grete valour & bounte more than the laye people/or theyr synne shall be more greate. Also a pyece of golde is more worthe & more dygne than a pece of lede or metall/so is ꝑ preest for his dygnyte/than a seculer/wherby his synne is more grete whan he offendeth ayenst god

Also no man ne here the masse of a preest the whiche he knoweth vndoutfully to haue concubyne. Uñ luci⁹ dicit. q̄ nullus audiat missā sacerdotis quē scit īdubitanter cōcubinā habere. Also these preestes/curates & prelates ben vycayres & lieutenaūtes of god the whiche haue puyssaunce in many case to absoyle & to vnbynde ỳ synnes frome theyr subgectes. And yf ony be defayllynge and inobedyentes for to bynde them & to excōmunycate as it is wryte mat.xvi.. Quodcūq; ligaueris sup terrā erit ligatū et ī celis & quodcūq; solueris super terraz erit solutū et in celis.et iho.xx. Quoz remiseritis pctā remittūtur eis: & quoz̄ retinueritis retēta sūt. whan a lieutenaunt gouerneth hym ylle in his cōmyssyon in dysobeynge vnto his mayster hys synne is more grete than yf he had not the offyce. These preestes haue the offyce before sayd ỳ whiche ỳ aūgelles haue not/wherby theyr synne is the more greuous yf they gouerne them ylle. Example how two of the preestes of the auncyent lawe couueyted vnshamefully & prayed Sulanne of dyshonour/& bycause she resysted agayne them they thought to haue made her deye but they themselfe were slayne/theyr syn was grete for they were preestes aūcyentes & iuges. Que.lxxxvi.c. The.vi. thyng ỳ aggreueth the syn is whan these preestes lodge & put to reste theyr god & maker after ỳ celebracyon in theyr bodyes ỳ which is vyle/& stynkinge/& in dede yf he be polluted by lecherye. Uñ.i.corin.xi. Quicūq; māducauerit panē vel biberit calicē dñi īdigne reꝰ erit corporis & sāguinis dñi scḝtur. Qui enī māducat & bibit īdigne iudicīū sibi māducat & bibit. A man sholde say ỳ it sholde be greate synne to put the body & the blode of Jhesus in a chalyce soule in dede/& by a more stronge reason in the body lecherous. Augu. Melꝰ ē ipūalia penitus omittiq; ỹ impure tractari. It is better vtterly to leue in all thynges spyrytuelles than to entreate them foulely.

C Example how two preestes lecherous were punysshed. It is wryten in ỳ prēmtuarye of the dyscyple ỳ Guyllaume recyteth how a preest lecherous & foule by sin receyued the body of Jhesu cryste in hys mouthe also as euery daye/& the vengeaunce of god came vpon hym. His mouth his lyppes torned toward the nose and ỳ chynne & his tongue stanke soo strongly ỳ with payne his frendes myght endure hȳ And he recyteth agayne of another preest ỳ whiche was in suche wyse in Wales. vnto whome it happened that as his handes were vpon the aulter they were brent tyll vnto ỳ elbowes by punycyon dyuyne. Peple of the chirche ben the seruaūtes of god & of his housholde. And therfore they sholde be holy/chaste/pure/& clene in foloWynge theyr mayster. Uñ.leui.xx. Sanctificamini et estote sancti/quia ego sanctus īdicit dominꝰ/et leui.xxi. Sancti erūt deo suo et nō poluent nomen eius. The people of holy chirche ben holy vnto theyr god/& the name of hym they ne soyllen. Example how a bysshop sawe a preest/chast/clere/& fayre in singyge masse. Que.lxxxviii a. Another example how a bysshop was so chaste/pure/& clene that he sawe on ester daye some men confesse the whiche were blacke/& the other whyte. Quere.lxxxviii c. The vertue of chastyte is agreable vnto god and vnto men. And therfore we it sholde kepe curyously. Mayster hugues sayeth. Qui perdit pudicitiam perdit animā suam/perdit deum/perdit seipsum. He ỳ whiche leseth chastyte leseth his soule/leseth hymselfe.

F. C Example for to kepe chastyte/and for to flee the stynkynge synne of lecherye the whiche is cause of soo many euylles.

Jt is wryten in ỹ lyfe of faders that a relygyous wrapped his handes in his maũtell of drede to touche his moder whan he passed with her ouer a water And she axed hym wherfore he was so wrapped / he answerd ỹ the body of a woman is fyre / & at ỹ houre that J touched ỹ it came to my remembraunce of other women / wherfore yf we wyll kepe chastyte it behoueth to fle the loke / the company / and the touchynge of the woman. The pope innocent layeth ỹ these clerkes ne abyden with these women but with those the whiche ben aunycent without voluptuosyte carnall. And saynt Augustyn sayeth in the rule of chanoynes whan ye be in the churche where these women ben kepe togyder youre chastyte. Oñ estis in ecclesia vbi et femine sũt iuice puditiã vestrã custodite. &c. Those ỹ whiche haue offended god by lechery done they penaunce and they shall be saued. Example how a relygyous apostate and lecherous hadde mercy by penaunce. Quere. xlviii. e.

G. Of the synne agayne nature and of sodomye that god detendeth.

The mayster of sentences sayth in his fourth boke. Pcius est eni cũ matre q̃ cũ aliena vxore dormire: sed oim horũ pessimuz qđ cõtra naturã sit. Jt is worse to slepe wh his moder than with another woman / but worste of all aboue all these other is that the whiche is done agayn nature. The synne agayne nature is cõmyt in many maners / the whiche synne is soo horryble & detestable ỹ men dare not wryte ne preche ỹ that the scriptures telleth & for cause / for many therin maye offende. But in confessyon it sholde be declared by the synner yf ỹ synner wyll saue his soule yf he be fallen in to suche sỹne by atouchynge vpon hymselfe / or wh bestes / or in other maners agayne the ordonnaunce ỹ god & nature hathe put in suche case. Those ỹ cõmyt this synne after ỹ fayth sholde be put vnto dethe. vñ leui. xx. Qui dormierit cũ masculo coitu femineo vterqz operat⁹ est nefas morte moriat sit sãguis eorũ super eos sequtur. Qui cũ iumẽto et peccore coierit morte moriat: pec⁹ quoqz occidite. &c. Also they haue maledyccyon as it is wryten deutero xxvii. Maledict⁹ q̃ dormit cũ oi iumẽto et dicet ois popul⁹ amẽ. Sodomye was loste for this synne ỹ whiche displeaseth vnto god ỹ he made to fall. v. cytes. That is to vnderstonde Sodome / gomore / segor / doym / & oleale. And all this was for they cursed synnes / as it is wryten in gene. xix. Thou shalt fynde this exãple wryten at length in ỹ exemplayre. quere. lxxxv. a. Another example of ỹ warre & slaughter ỹ was made vpon ỹ sodomites of Benamin for ỹ lechery ỹ they cõmytted with ỹ wyfe of leuite. Que. lxxxv. b. Another example of a man ỹ vsed his wyfe sodomytly. lxxxv. c. Many other examples ben wryten in ỹ exemplayre. lxxxv. d. e. f.

A. Of ỹ vertue of chastyte ỹ whiche is agayne the synne of lecherye. Ca. xxviii.

Jt is wryten luce. xii. Sit lũbi vestri pcincti & lucerne ardẽtes i manib⁹ vestris. &c. Let your rayns be gyrde wh the gyrdyl of chastyte & the lyghtes brenne in your handes by good operacyons. God wyll that al persones men & women lyue chastely. chastyte maketh ỹ soule fayre / whyte / pure & clene / & loued of god. And of ỹ soule chaste & vyrgyn is wryten. cañ. ii. Sicut liliũ inter spinas: sic amica mea iter filias. The lely is a fayre floure ỹ whiche hathe. vi. leuys

whyte/ the whiche syngnifyeth the chastyte of ỹ body/ and hathe fyue grauns wythin gyle the whiche syngnifyeth the chastyte and clennesse of the thought. ¶ Of this chastyte and vyrgynyte speketh the sayge sapiẽtie.iii. O q̃ pulcra est casta generatio cũ caritate: immortalis enĩ est memoria illi⁹: eñ apud deũ nota ẽ & apud hoies And this worde here is to be noted ỹ whiche sayeth cũ caritate. For the tooles vyrgyns the whiche haue not of oyle in theyr lampes the whiche syngnifyed charyte were strongly closed/ & they entred not with the spouse with the vyrgyns sage in charite. Uñ math.xxv. ¶ Lauda est lanua. Also the estate of vyrgynyte is sayde/ whyte pure/ and clene without ony spotte. Unto ỹ whiche estate a man maye saye that there apperteyneth a whyte robe. Of this estate it is wryten howe saynt Johan sawe a grete hepe of people chastes and vyrgyns the whiche songe melodyously a newe songe/ and vnto hym it was sayd illud apocalipsis.xiiii. Hi sunt qui cũ mulieribus nõ sunt coinquinati virgines enim sunt. Hi qũcunq; sequũt agnum quocunq; ierit. sequũt. Sine macula sunt ante thronum dei. A whyte robe is more clene than another/ ỹ whiche ought to be kepte from soyllynge. For the spotte therin is more toule than in another robe. In lyke wyse chastyte vyrgynyte ought to be kepte from the soyllerye of lecherye. Of ỹ beaute of vyrgynyte is wryten cañ.ii. ¶ Tota pulchra es amica mea: et macula non est in te. ¶ Example is the blyssed vyrgyn marye the whiche is the example of virginite and of all chastyte the whiche was all fayre without ony spotte For neuer originyal synne/ venyel/ ne mortell ne entred in to her. Also chastyte is a treasour inaprecyable. Wherof it is wryten eccles.xxvi. Omnis ponderatio sez cuiuibet rei: temporalis cumulcunq; sit pon-

deris & valoris non est digna animę continenti. There is neyther golde ne syluer ne precyous stone ne other thynge corporell/ of what valour and pryce so euer it be/ ỹ is to be compared vnto one sole chaste & contynente as a vyrgyn & mayden. ¶ Example men rede in ỹ legende of sayn bernarde that there was a fayre man ỹ whiche came to lodge in an ynne/ and in the nyght he began to crye/ a theef theues theef theues/ for his hostesse came to hym in the nyght for to haue had his company/ & there tymes in suche wyse he cryed/ wherfore the people rose vp whiche cũde no theues. And in the morynge his dyscyples hym demaunded the cause of his crye. He them answerde that his hostesse wolde haue stolen from hym his precyous treasour of vyrgynyte. Of this treasour of chastite that a man shorde loue it is wryten math. xiii Simile est regnuz celorum thesauro abscondito in agro. The sauuum in agro est castitas in corde. &c. A treasour ỹ whiche is hydde in a poore place/ as the body ỹ whiche is frayll to synne ought be kepte ỹ theues stele it not. A louer contynent as a vyrgyn ought wele to be kepte from vyle thoughtes/ or she shall lese her fayr treasoure. Quia augustinus dicit. Nichil pro dest virginitas corporis vbi operatur corruptio mentis. Also to hue chastely and to kepe vyrgynyte in our corruptyble bodyes the whiche of it selfe is lecherous is not a lyfe erthely nor terrynne/ but it is a lyfe angelike. Unde ihrono. In sermone de assumptione beate marie ait sic. Hene angelus ad virginem mittitur: quia angelis semper ẽ cognata virginitas profecto ait. In carne preter carnem viuere non ẽ terrena vita: sed angelica. Wherfore you vyrgyns/ and men and women the whiche loueth chastyte beware of excess of metes & drynkes for ỹ prouoketh lecherye.

And for asmoche as those and they ꝑ whiche kepeth vyrgynyte and chastyte ledeth a lyfe angelyke / they shall be semblables vnto aungelles. Uñ math.xxii. In resurrectione nõ nubent neqz nubẽtur: sed erũt sicut angeli dei in celo. Also these aũgelles kepeth the vyrgyns and the people chaste by grete curyolyte. In lyke wyse as saynt Cecyle sayd vnto valeryan. Unde legitur in legenda cecile. Angelũ dei habeo amatorem qui nimio zelo custodit corpus meũ ꝛc. Also the soule chaste & vyrgyn ꝑ which hathe stedfast fayth in god is the espouse of Jhesu cryste: wherof it is wryten.ii.ad.co.xi. Despõdi eni vos vni viro virginẽ castã exhibere christo. Et legitur cañ.uii. Ueni de libano sponsa mea veni coronaberis. Et in vna antiphona. Ueni sponsa christi accipe coronã quã tibi dñs prepara uit eternũ. The espouse of Jhesu cryste shall be crowned in paradyse for the resplendence that she had made agayne her body lecherous & agayne her other aduersaryes ¶ Example we rede in ꝑ legende of saint Cecile that an aungell bare two crownes of fayre floures wele smellynge. And the sayd aungell put one vpon ꝑ heed of saint Cecyle. And the other vpon the heed of her husbande Valeryan. Uñ legit. q̃ valerianus inuenit iuxta cecilã angelũ dñi stantem flãmeo aspectu radiãtem coronas duas portantẽ i manibus corusc̃ãtes rosis et liliis albescentes q̃qz vnã dedit cecilie / et alterã valeriano duces. Has coronas nũq̃ marcescẽtes: nunq̃ aspectus sui florem amittẽtes nunq̃ odoris sui suauitatẽ minuẽtes de paradiso dei: vobis allatas mũdo corde & corpore custodite q̃ ab alio vbere nõ poterũt nisi ab eis q̃bus castitas placuerit sicut vobis ꝓbata ẽ placuisse. Unto the floure of virginite ben appropried the wordes of the sayge. eccle.xxiiii. Flores mei fructus honoris & honestatis. That is to saye my floures bereth fruyte of honeure and of honeste. Many floures ther ben the whiche bereth fruyte of honoure and of honeste as the lylly / the rose / the violet ꝑ gylofre. These floures here haue in thre foure thynges. The fyrste is beaute in beholding them. The seconde is good odour in smellynge theym. The thyrde is ꝑ they worshyp the persone ꝑ whiche bereth thez The.iiii. is ꝑ they ben good to make medecynes & water. ꝛc. In lyke maner a persone vyrgyn and chaste hathe these four propyetes here. ¶ Fyrste his soule is fayre & so is the body of tymes. Sicut le.ge.xxiii. Rebecca fuisse puella decora numis ꝺgo qz pulcherima & icognita viro. Another example ꝑ sayt Barbara was fayre of fayth of body / & of soule. Pulchra facie: sed pulchrior fide. For she vowed and kepte virginite & refused to be maried. And her fader dyde make for her a toure for to hyde her beaute. O nimiã pulchritudinem tecum lapidem in qua genitor illam sublimius collocaret. ꝛc. ¶ Secondly the persone the whiche kepeth vyrgynyte and chastyte hathe the odoure of good renõmee and before god and the worlde as the vyrgyn maryed & these other vyrgyns. ꝛc. And vnto the contrary lechery maketh to haue yll renõmee vnto those and them that vse it / & vnto theyr lygnee. ¶ Thyrdly vyrgynyte and chastyte worshyppeth and honoureth the vyrgyns / and ꝑ place where they ben entred / and where theyr ymage is / is worshypped and honoured. ¶ Fourthly vyrgynyte and chastyte is of valeure / for ꝑ vyrgyns do myracles and many good dedes Lecherye is vnto the contrarye of the.iiii. thyngs before sayd / for she is not to be compared vnto the vyle carcas and flesshe rotten the whiche leseth foure thynges / that is for to vnderstonde / beaute corporell / sauour good & swete odour / & good renõme.

Chaſtyte is a fayre vertue the whiche ought to be gretely appetyted for the goodnelle the whiche therof procedeth. Un magiſter hugo de ſancto victore dicit. Magna eſt pudicitie virtus nam hominem a terreno lubleuat/angelis ſociat deo conungit/et de terreno celeſtem de carnali ſpirituale facit. Chaſtyte is a grete vertue celeſtyall and ſpyrytuall/it lyfteth vp the man from erthly thynges and felawſhyppeth hym w̄ the aungelles/and conioyneth hym w̄ god from erthly and maketh hym celeſtyall/& fro carnall eſpyrytual. ¶ A queſtyon/who ſholde demaunde what vyrgynyte is/& what rewarde vnto it apperteyneth. The anſwere. Vyrgynyte is to haue thought to kepe perpetuall chaſtyte in his body corruptyble. And of the rewarde ſaynt Jherom ſayth that vnto the vyrgyns is promyſed fruyte an hondred tymes. Unto wydowes it. And vnto the maryed men and women xxx. For to be a vyrgyn and to haue the rewarde that therunto apperteyneth it behoueth to kepe two thynges the whiche ben chaſtyte of body and of thought. And a man ſholde note here many thynges. Fyrſt that whan a perſone hath commytted one only tyme lechery by delyberacyon and by operacyon he loſeth the rewarde of vyrgynyte Howbeit that a man ſholde not vnderſtonde but that he may be ſaued by penaunce. And whan the thought of a vyrgyn is corrupte and not the body yf ſhe be repayred by penaunce with purpoſe for to kepe her ſhe loſeth not the rewarde the whiche apperteyneth vnto vyrgyns. And whan ony perſones maryeth them and that they doo the operacions of maryage in lykewyſe as god and the chyrche hath ordeyned/in ſuche caſe they doo theyr ſaluacyon/but they haue not the rewarde the whiche apperteyneth vnto vyrgins. And of thoſe and them the whiche haue theyr bodyes entyer with out corrupcyon/and the whiche ne ben maryed but haue theyr wylles ſtedfaſt to mary them/they ben not worthy too haue the rewarde the whiche apperteyneth vnto vyrgyns. Unde hiero. Nichil prodeſt habere virginem ſi mentem quis nupſerat. Et auguſtinus in libro virginitate ſic ait. Felici or michi videtur eſſe mulier nupta q̄ virgo nuptura habet enim illa q̄ iſta cupit. The vyrgyns haue the mooſt greteſt rewarde in paradyſe/and of good ryght. For theyr bodyes haue not ben ſoyled ne corrupt by lechery/and alſo they haue opteyned ỹ better party/that is to pleaſe and to ſerue god and not vnto the body and vnto the worlde. Unde hieronym⁹. Bona eſt caſtitas coniugalis/melior eſt vidualis/ꝫ optimus virginalis. Et paulus. i. corinth. vii. Qui ſine vxore eſt ſollicitus que domini ſunt quomodo placeat deo. &c. ſequitur. Mulier innupta et virgo cogitat que domini ſunt/vt ſit ſancta corpore & ſpiritu. Qui cum vxore eſt ſollicitus eſt que ſunt mundi quomodo placeat vxori & diuiſus eſt. Alibi. Dico autē nō nuptis et viduis bonum eſſe illis ſi permanſerint ſic quod ſi ſe non continent nubent/melius⁹ eſt enim nubere q̄ viri. And yf a vyrgyn be corrupt by force ſhe loſeth not the rewarde of chaſtyte by ſuche wyſe that afterwarde ſhe be not vnto the ſayd dede agreable/and that ſhe humble her towarde god. Quia peccatum eſt actio voluntaria/& nō eſt peccatum niſi voluntarium. Et legitur primi regum. xvi. Homo enim videt ea q̄ parent deus autem intuetur cor. ¶ Example ſaynt Luce the whiche lyed not/for ỹ holy gooſt was in her/ſayd vnto the tyraūt Si inuitam me violare feceris caſtitas mihi duplicabitur ad coronam. Et leo papa dicit. Virgines dei q̄ oppreſſione barbarica integritatem carnis perdiderunt pudoris laudabiliores erunt ſi ſe incōtaminatis non audeant comparare virginibus. &c. ❧

B. ¶ The vyrgyns sholde drede many thynges for feere to lose paradyse and theyr reward. The fyrste thynge that they sholde drede is pryde espyrytuall and vayneglory Unde Augustinus in libro de virginitate sic ait. ℣on solum predicanda est virginitas vt ametur verum et mouenda est ne inflatur. The seconde is slouthe/tedyousnes and ydlenes wherby the deuyll hath entrynge for to tempt and deceyue. Whan ỹ persone is occupyed the deuyll hathe none entrynge/that is too vnderstande folysshely to beholde/to here/to speke/to touche/and to goo in to euyll companyes. ⁊c. Who soo wyll kepe chastyte ought to haue good closure that cursed beestes and the venym of lechery entre not in to the gardyn of theyr conscience. Unde can. iii Ortus conclusus soror mea sponsa/ortus conclusus fons signatus. Whan a gardin is well closed ther in entreth no beestes. ⁊c. The vyrgyns kepe clennesse of herte and of conscyence to thende that they haue beatytude. Unde matthei. v. Beati mũdo corde quoniam ipsi deum videbunt. And yf theyr sayd hert be soyled by lechery they ne do nothynge. Unde augustinus. ℣ichil prodest virginitas corporis vbi operatur corruptio mentis vt dictũ est. ¶ Example how Judyth kepte wel her fyue wyttes of nature/for after that her husbande was dede she made her secretes and her bedde in the heyght of her hous for to cuyte and fle companyes of people/and lyued solytaryly with her maydẽs without beynge in wyll to mary. She kepte chastely her wydowhede. Unde iudith vltimo. ℭrat iudith virtuti castitas adiuncto/ita vt non cognosceret virum omnibus diebus vite sue ex quo defunctus est manasses vir eius. ⁊cetera. The fourth thynge that these vyrgins sholde drede is to moche grete nourysshement/for the good wyne and the delycyous meetes draweth thẽ vnto lechery And therfore these vyrgyns sholde fle dyrynge of wyne in lykewyse as venym. Unde Hieronimus. ¶ Virga ipsa vinum fugat vt venenum. Example in Loth the whiche deflloured his owne doughters whan ỹ he was dronke/and he apperceyued it not in his dronkennes. The fyfthe is imperseueraunce/for it suffyseth not too kepe vyrgynte in somtimes/but it behoueth to perseuer Unde mathei. x. ⁊. xxiiij. ¶ Qui perseuerauerit vsqꝫ in finem hic saluus erit. ℣ ℣ C. ¶ Examples of vyrgynyte. And furst a man may say by fygure and symplytude that the soule the whiche is vyrgyn/chaste pure/and clene without synne is loued of Jhesu cryst and shall be crowned in paradise yf he perseuer in boũte. As Hester was beloued of kynge Assuerus/of whome it is wryten in the byble. ¶ Quod hester erat pulchra nimis facieꝫ decora ⁊ omnium oculis gratiosa/hec enim dicta est ad cubiculum regis et adamauit eam rex super oẽs mulieres et posuit dyadema regis in capite eius. ¶ Another example how saynt Agnes vyrgyn and martyr was moche loued of Jhesu crist. Also she reputed her to be his espouse whan she refused the sone of the prouost in maryage/her frende/and his ryches les vnto whome she sayd that she was preuented vnto another louer better than he of kynde and of dygnyte the whiche vnto her offred better ournementes than he ne dyde. And that was Jhesu cryst the whiche promysed her paradyse and the reward of vyrgynyte. Unde legitur in legenda eius. ℣iscede a me fomes peccati nutrimentũ facinoris pabulum mortis quia iam ab alio amatore preuenta sum qui satis michi meliora ornamenta offerens fidei sue anulo illigauit me/longe te melior et generositate potens signum in faciem meam ne nullum preter eum amatorem admittã. ⁊c. ¶ Another example that saynt Luce was

so chaste of body of thought with the ayde of the holy gooste that noo strength of man ne myght lede her vnto the stewes or bordelhous. The holy gooste her fastened and held so strongely that noo men ne myght moeue her from thens where she was rested/the whiche was stedfaste as a mountayne. And in lykewyse these women sholde be so ferme and stedfast in good purpose to kepe chastyte that noo men ne myght drawe theym for to commytte lechery. ☞c. ¶Another example how sayntJustyne kepte her chastyte and resysted agaynst ȳ deuyll ☞ agaynst Cyprian the whiche her tempted to commyte lechery in lykewyse as it is wryten in her legende. ¶Another example how thre fayre vyrgyns systers were kepte of god in suche maner that the prouost of Rome ne myght deflloure them/ ☞ as he wende to dyspoyle them in his kechyn he dyde his synne in the pottes ☞ caudrons. Quere in the examplarye.lxxxxi.C. ¶Other examples how sayntMargaret and sayntPeronell kepte theyr vyrginyte and resysted soo well that they ben worthy to haue the rewarde eternal/to the whiche we may go. Amen.

A. ¶Of dronkenes and glotony that god defendeth. xxxix.

IT is wryten eccle.xxi. Amaritudo animę vinum multum potatum. Wyne dronke to excesse is bytter vnto the soule/and also also it is contrary vnto chastyte for whan the wombe is replete lyghtly it is moeued vnto lechery. Unde hieronym⁹. Venter mero repletus de facili spumat libidinem. And saynt Poule sayth ad ephesios.v. Nolite inebriari vino in quo est luxuria. Be ye not dronke by wyne/wherin is lechery. That is to wete ȳ the wyne heteth ☞ mocueth the body to commytte lechery/☞ the man that so delyteth is not wyse. Unde prouerb.xx. Luxuriosa res vinū et tumultuosa ebrietas: quicūq; his delectat nō erit sapiēs. The synne of glotony is defended whan a man breketh the fastynges commaunded in obeyenge vnto the wombe ȳ wyll ete whan god commaundeth to faste or whan men ete ony thynges defended as Adam ȳ ete of the apple agaynst the commaundement of god/or as those the which eteth flesshe on the frydayes or saterdayes or butter in lente whan it is defended in ȳ bysshoprych/or whan some glotōs loueth theyr wombes more than god or egally vnto hym the whiche is ydolatry/as it is declared in the fyrst commaundemēt. Quē.ix.c. Or whan men take the houre as to ete on ȳ sondayes ☞ festes before masse or before ȳ they haue serued god/or whan a man secheth vnto superfluyte and is to moche lycorous or gredy of good wynes/☞ of fatte ☞ delycatyue meetes/or prepayreth theym ouer deyntely. To suche sauour ☞ delectacion vnto superfluyte there is synne/but yf ony haue honger and ȳ he eteth and also delyteth in the meet it is noo synne/for it is a thynge naturall ȳ behoueth vnto al bestes yf ony also prepayre the meet in suche maner ☞ intencyon ȳ he may ete it after the cōplexyon and faculte of hym/for otherwyse he ne may ete it/he it also may do without synne. Unde au. Utant druites cōsuetudine infirmitatis sue: sed doleāt se aliter nō posse melius ei facerēt si aliter possent. Also those the whiche hath vowed not to ete egges on the fryday/or flesshe on the wednesday sypneth as vnto the fraccyon of the vowe: and as vnto glotony. Also the excesse of meet ☞ drynke is defended that is to vnderstande whan a man eteth too moche of breed and of meet that nature be greued/or that a man vomet/or whan a man taketh so mo

che of drynke that a man becometh dronke and that the entendement be troubled/ or to excede in drynke and mete togyders. A doctour named de vrimaria sayth. Quicū qz inebriatur vel excedit mensuram in comedendo vel bibēdo et hoc facit p̄posito ⁊ intentione/ talis peccat mortaliter tociens quotiens/ sed si sit ignoranter et siue p̄posito vel si causa euenerit aut ex fragilitate sumētis tunc peccat venialiter. That is to saye. What soeuer man that maketh hymselfe dronke or excedeth the measure in etinge or drynkynge and dooth it with intencyon and purpose synneth mortally by as many of tymes as it happeneth. And yf he do it ygnourantly and without purpose disposed or yf it happen by fraylte he synneth venyally. And nother doctour named hermānum beleueth that whan ony taketh so moche of drynke and meet vnto superfluyte ⁊ from than forthe that it greue nature be it by vometynge or not/ and that of it ꝑ whiche he hath superfluyte and haboundaunce many poore people had ben susteyned the whiche peraduenture hadde therof necessyte/ he beleueth that it is mortall synne. Or contra caritatem p̄rimi. This synne is called surfyt the whiche is whan men eteth of the meet eschaufted ⁊ warme before that it be baked/ soden/ or rosted ynough/ the whiche dooth euyll/ or to ete so moche mete ꝑ it ne may bake in the dygestyon naturall the whiche causethe corporal infyrmytees and spyrytualles/ and maketh men surfytous to deye as sayth ꝑ sage. Unde eccle.xxxvi. ⁊Propter crapulam multi obierunt qui autem abstinens est aduciet vitam. And the gospell sayth that these persones sholde kepe theyr hertes that they be not greued in surfytes and dronkennes. Unde luce.xxi. ⁊Attendite autem vobis ne forte grauentur corda vestra in crapula et ebrietate. Et psal. dicat. ⁊Quanꝑ potens crapulatus a vino. A mā surfyteth also by ouermoche drynke/ whan he taketh so moche that his herte is drowned. Also the excesse of drynke blasteth the mynde/ breketh the wytte and the thought/ confoundeth the entendement/ moueth vnto lecherye/ it noyeth too speke well and implyeth the wordes/ corrupteth the blode/ derketh the syght/ perturbeth ꝑ vaynes/ taketh the strength from the synewes/ maketh the eeres deef/ troubleth the guttes/ subuerteth the person/ moysteth ꝑ brayne/ letteth the slepe/ weyketh all ꝑ membres/ shorteth the lyfe/ letteth prayer/ the vertue and all good operacyons. Unde ⁊ Egitur eccle.xxxi. ⁊Vinum multum potatū irrationem et iram et ruinas multas facit ebrietas animositas imprudentis offensionorans virtutem et faciens vulnera. ⁊ Also the sage Salamon sayth that the Joy of the body and of the soule is whan a man drynketh of wyne moderately without excesse/ sobre drynkynge is helthe of the body and of the soule. Unde eccle.xxxi. ⁊Exultatio amime et corporis vinum modete potum/ sanitas corporis et anime sobrius potus. And saynt Poule sayth that these dronken people shall not possede the realme of paradyse yf they deye impenytentes. Unde.i. ad Corinth. vi. ⁊Neqꝫ fures/ neqꝫ auari/ neqꝫ ebriosi/ regnū dei possidebunt. And of hym the whiche constreyneth ony to drynke to excesse sayne Augustyn sayeth. ⁊Qui alium cogit vt plus bibat qꝫ opus sit vt bibendo inebriet/ melius esset illi vt carnem suam cum gladio vulneraret qꝫ animam eius per ebrietatem occideret. that is to say that he the whiche constreyneth ony to drynke more than he shold to thende that in drynkinge he be dronken/ better it were for hym that he made a wounde in his body with a swerde than he sholde sle his soule by dronkennesse. Note well that the synne of dronkennesse noyeth and harmeth in many ma

ners vnto them the whiche it commytteth Quere ad numerum.xliii.b.c.d.e.f.g.h.i.k ¶Examples how many ben come vnto an euyll conclusyon by glotony. ¶Fyrst how grete euyll came vnto Adam for bytynge of the apple.&c. Quere in the examplarye. lxii.A. ¶Another example wryten in the. xii.chappytres of Judyth the whiche with wyne made Holofernes dronke/and in his dronkennes smote of his heed. ¶Another example how punycyon dyuyne/sekenes/ and dethe came vnto the cursed kynge Balthasar in a grete dyner that he had made vnto the grete lordes of his courte in lykewyse as it is wryten. Danielis.v.ca. ¶Another example how Amon the sone of Dauyd the whiche dyspoyled his syster Thamar was slayne at a grete dyner by his broder Absalon/in lykewyse as it is wryten in the.xii.chappytre of the seconde boke of kynges. ¶Another example how the sones of Job & his doughters were slayne at a grete dyner of theyr oldest broder/in lykewyse as it is wryten in the.xvi.chappytre of the sayd Job. ¶Another example how ȳ prynces of the Phelystyns feested togyders and made a grete dyner/and Sampson ȳ strōge pulled downe the hous vpon them/and there were thre thousande persones slayne in lykewyse as it is wryten in the.xvi.chappytre of the boke of Juges. ¶Another example how saynt Johan baptyst was beheeded and his heed was borne vnto kyng Herode as he was makynge a grete dyner in lykewyse as it is wryten in the.xiiii.chappytre of the gospelles of saynt Mathewe. ¶Another example of filius prodeg⁹ that wasted his substaunce in glotonyes and lecheryes/in lykewyse as it is wryten in the xv.chappytre of the gospels of saynt Luke. ¶Another example of a pylgryme ȳ whiche solde his goune for to drynke wyne/& euyll came vnto him. Quere in therampla ry.lxxxxiii.G. ¶Another example that yll came vnto a man named Rodo the which yode to ete and drynke at the tauerne whā he sholde haue gone vnto the chyrche. Quere in theramplary.lxvii.E. ¶Many other examples of glotons shall be founde in the thyrde commaundement of theramplary. Quere ȳ tabulam.lxvii.a.b.c.d.e.

B. ¶Of fastynge and abstinence that god commaundeth. xxxix.

IT is wryten.Gen.iii.ca. ’De ligno scīe tue boni et mali/ne comedas. Incontynent that Adam was fourmed god him defended that he sholde not ete of the fruyte of the tree of scyence bothe good & euyll. He dysobeyed vnto the sayd commaundement and euyll came vnto hym/in lykewyse as it is wryten in the examplary. Quere liii.a. Also god wyll that we fast and do abstynence in some dayes that the chyrche determyneth vs. Fastynge is instytued for ȳ helthe of our soules/in lykewyse as sayeth the scryptures. Unde hiero. Ieiunio et oratione sanande sunt passiones corporis et pestes mentis. The passions of the body/and the pestelence of the thought ben heled by fastynge and prayer. And ysodorus sayeth Abstinentia enim carnem superat/luxuriam refrenat/et alia vicia calcat. Abstynēce surmoūteth the flesshe/refreyneth lecherye/and fouleth ȳ other vyces. A man may not well ouercome the temptacions but by fastynges & abstynences. Unde. Ysidorus. ’Non potes tēptationes vicere nisi ieiunus insisteris. Also fastyng lyfteth our thought vp vnto god in deuocyon and contemplacyon/and also augmenteth the vertues & the rewarde eternall/in lykewyse as sayth ȳ preface of lenten. Qui corporali ieiunio vicia cōprimis/mentē eleuas/vtutē largia

tis & premia. &c. Also abstynence & fastyng ben moche prouffytable in lykewyse as it appereth by many storyes of the byble. It is wryten in the. xiii. chappytre of the boke of Juges how the aungell of god appered vnto the wyfe of Mãne brehaigne vnto whome he commañded that she ne sholde drynke wyne ne syre and ỹ she sholde not eete ony vnclene thynge and ỹ she sholde haue a sone / and so it was done. And she conceyued Sampson the stronge. Another hystory is wryten in the. xx. chappytre of the boke of Juges that after that the chyldren of Israel had fasted and wept they fought with the sones of Beniamyn and they had victory. Another hystory how the prophete Helye dyde grete abstynẽces whan he demaũded of a woman wydowe a lytell of water to drynke & a shyuer of breed / the sayd wydowe gaue it hym / and her mele or floure multyplyed / as it is wryten in the. xvii. chappytre of the thyrde boke of kynges. And it it wryten in the. xix. chappytre of the sayd boke how the aungel of god brought vnto hȳ breed and water after that he had moche fasted and trauayled. Another history wryten in the. xxi. chappytre of the. iii. boke of kynges that after that kynge Achab had made Naboth to be slayne he was manassed and thretened and knowleged his defaute / he cutte his vestementes / ware the hayre / fasted / and slepte vpon a sacke / and god attẽpred his payne and sentence. &c. Another hystory wryten in the thyrde chappytre of ỹ prophete Jonas that whan those of the cite of Nynyue herde that theyr eyte sholde be subuerted & that they sholde be punysshed for theyr synnes / they fasted al grete and lytell / and they clothed them with sackes / & chaũged theyr cursed wayes / and god had pyte on them / and dyde not vnto theym ỹ euyll ỹ he wolde haue done vnto them. &c. Another hystory wryten in ỹ fourthe boke of Judyth that after ỹ the chyldren of Israell had herde the terryble puyssaunce of Holofernes they fasted and prayed god & they had victory. Another hystory wryten in ỹ fourthe chappytre of Hester how before that Hester made request vnto the kynge for some people the whiche sholde be slayne she layd vnto a man Mardocheus that he sholde go vnto the sayd people to make theym pray for her / and that by thre dayes they ne sholde ete ne drynke / and ỹ she and her seruaũtes sholde fast / & so it was accõplysshed and her request vnto her was graũted. &c. Another hystory wryten in the fyrst chappter of Danyell how Danyell and his compayny Ananias / azarias / & mysaell also abstyned them to ete of metes of the kynge and to drynke of the wyne / and god gaue vnto the thre chyldren scyence in all bokes / and vnto Danyell he gaue entendement of visions & of dremes &c. Another example wryten in the thyrde chappytre of the gospelles of saynt Mathewe how the mete of saynt Johan baptyst was gresshoppes and wylde hony / and he neyther dranke wine ne syre / and was so full of grete abstynences & holynes that it is wryten of hȳ. Inter natos mulierum non surrexit maior iohanne baptista. A question / who soo demaundeth what fastyngdayes the chyrche commaundeth to faste / and what people ben bonnde to faste them. The answere. The chyrche commaundeth fastynge vnto all those and them ỹ whiche may do it by helthe of theyr bodyes / the fourtymes of the yere / ỹ is the ymbre dayes / and the bygylles of ỹ feestes the whiche foloweth. That is to vnderstande / the bygyll of crystmas / of whytsontyde saynt Johan baptyst / saynt Laurence / the assumpcion of our lady / the bygyll of saynt Peter & saynt poule / saynt Andrew / saynt Symon & saynt Jude / saynt Mathew / & ỹ day of saynt Marke / but it yf come vpon

the ſonday the faſtyng and proceſſyon ſhal be on the monday after. Alſo the cuſtome is now to faſt all the vygylles of the feeſtes of our lady/and in many places the thre dayes of the croſſe. ⁊c. Alſo the quarantyne of the lenten is of commaundement of the chyrche to faſte/in lykewyſe as ſayeth theſe doctours. ¶ Huis diebus ieiunare remedium at premiū eſt/in quadrageſima non ieiunare peccatum eſt alio tempore qui ieiunat accipiet indulgentiā/i quadrageſima q̄ poteſt et non ieiunat ſentiet penā. ¶ A queſtyon/A man may demaunde in what aege a perſone is bounde to faſte the lenten. Saynt Thomas anſwereth.ii.ii.q.xlvii. ¶ Et dicit quādiu aliquis ſtat in ſtatu augmenti non tenetur ad oia ieiunia/ſcilicet ad finem tertij ſeptēnij.i.xxi.yeres. And after the ſayd ſaynt Thomas ſayth/it is conuenable that euery perſone vnder the ſayd aege of.xxi. yeres exercyſe hym to faſt the mooſt that he may doo/as he of xiii.yeres ſholde faſte more than he of.x.yeres. And howbeit that a man ne may faſt all/yet he ſholde enforce hym to do euery of them after his puyſſaunce. We rede in the.xxiiij.chappytre of Exodi how Moyſes faſted.xl.dayes whan he receyued the lawe and ỹ commaundements of god. Alſo we rede in the thyrde boke of kynges in the.xix chappytre how the prophete Helye faſted.xl.dayes ⁊.xl.nyghtes whā the aungel brought hym meet.⁊c. Alſo we rede in the.iiij.chappytre of the goſpelles of ſaynt Mathew that our bleſſed ſauyour ⁊ redemptoure Jheſu cryſt faſted.xl dayes. Unde mathei.iiij. ¶ Et cum ieiunaſſet quadraginta diebus et quadraginta noctibus poſtea eſurijt. ⁊c. Alſo the ſayd lenten ſholde be faſted/and it is of the commaundement of the chyrche vnto them ỹ haue aege and that may do it.

¶ Many perſones ben holly excuſed/as women wt̄ chylde for her fruyte/⁊ alſo nouryces yf they may not faſt they ſholde do after they⁹ power wt̄ the nuryture of the chylde. ¶ A queſtyon of women ỹ ben ſtronge and may well faſte it/but they⁹ huſbondes defendeth it them. The anſwere is/ſcōm innocen. vbi dicat. Licet dimittere debēat mulieres vota voluntarie ſuſcepta ppt̄ habitationē virorū/non tamē ieiunia ab eccleſia precepta. Alſo the ſeke/⁊ the weyke ben excuſed. ¶ A queſtyon of pylgrymes ⁊ people ſore labour ỹg. The anſwer after ſaynt Thomas. yf ỹ pylgrymage or labour may be deferred or taken awaye wout inconuenyent faſtynges ſholde not be broken. And yf it be neceſſyte to walke ⁊ to do the grete Journeyes or to labour moche ⁊ that they ne may do it wt̄ faſtyng they ben not boūde de to faſte. In ſuche thynges it ſholde be ſurer to haue recours to be diſpenced of ỹ prelate. And a man ſholde not vnderſtande in comyn prouerbe how all the labourers ben excuſed to faſte it. For yf ony be ryche and hath ſuffycyent nouryſſhynge ⁊ wherwith to kepe the faſtyng day he ought to labour the laſſe to thende ỹ he may faſte ⁊ ſatyſfye vnto the commaundement of the chyrche. But yf he be poore ⁊ that neceſſyte cōſtreyne hym to labour ſtrongly for ỹ he ne may haue his neceſſytees for his wyfe ⁊ chyldrē yf he dyde not the ſayd grete labour he ſynneth not mortally yf he ete on the faſtynge daye ſygnauntly ſo that he haue his coura and wyll that he wolde obey gladly vnto ỹ cōmaundement of the chyrche yf he might haue the ſayd neceſſytees. Alſo it is to vnderſtande that faſtynge is ſo greuous and ſo harde vnto ſome perſones that ſcantely and with grete payne they may faſte one daye in the weke in lenten for they⁹ laboures and trauayles that they aledge. Unto thoſe a man ſholde anſwere that they ſhall haue the more ⁊ greter meryte in paradyſe for the grete laboure ỹ they take to faſte/⁊

that god shal rewarde vnto euery persone the fastynges and the labours after ỳ operacyons that they do. Unde psal. ℞etribu et vnicuiq; scom opera sua. And yf he wyll not fast do almesdedes or orayson or good operacyons in recompence and in shewynge token that he wolde obeye gladly yf he myght. Question of poore beggers yf they ben holden to faste. The answer after Thomas. u. ii. q. cxl vii. where he sayth ỳ yf they may haue as moche of almesse togyder as shal suffyce vnto them to ete at dyner / they shall not be excused of fastynge. And yf they may not soo moche assemble for to suffyce them on that day to fede they ben not bounde to fast / or whan they ben weyke for the pouerte therof procedynge they ben excused. ¶ Example of fastynge Quere in the examplarye. cv. ¶

I. ¶ The eyght commaundement of god defendeth all wordes the whiche ben agaynst the dylection of thy neyghbour. xl.

¶ Falce wytnesse loke thou none bere
Ne yet lye in ony wyse
Drede thou also to speke or swere
Agaynst thy neyghbour by myn aduyse

THis commaundement is wryte in the auncyent testament. Deutero. v. ca. et exodi. xx. ℣on loq̃ris contra proximum tuũ falsus testimonium. Thou shalte not speke ne bere false wytnesse ayenst thy neyghbour. And it wryten. Leuiti. xix. ca. ℣õ mentiamini nec decipit vnusquisq; proximum suum. Ye shall not lye and neyther of you shall deceyue his neyghbour. And it is wryten in ỳ newe testament. Mathei. xix. ca. et luce. xviii. ℣on falsũ testimoniũ dices. Thou shalt not say false in wytnesse̅ge but that thou be punysshed as many haue ben in lyke wyse as thou mayst se by examples. Quere. lxxxvii. a. b. In this cõmaundement god defendeth generally all falsete euyll languages in al the maners ỳ a man may brynge theym forthe with the tongue the whiche ben agaynst ỳ dylection of thy neyghbour / in lyke wyse as it shall be declared in particuler hereafter / & vs commaundeth the vertue of veryte. For syth that he defendeth in suche wyse al lesynges & euyl languages it followeth well that he vs cõmaundeth that we brynge forthe good and verytable wordes. &c:

II. ¶ Of false wytnessynge that god defendeth. xl.

℣On falsũ testimoniũ dices. ỳ not say fals in witnesse̅ge. He ỳ maketh fals reporte in iugement of certayne conseyence for to noye vnto neyghboure synneth rygh̃t grcuously in thre maners. Primo / in as moche as he forswereth hym & falseth his fayth ỳ he taketh vpon ỳ fonte of baptysme & that he renounceth god ỳs ful of veryte / & leueth his feaute & the othe that he had made vnto hym for to drawe thy vnto the deuyll the fader of lyenge and the hande that he lyfteth vp in forswerynge hy̆ apperteyneth vnto the deuyll / & whan he blysseth and crosseth hym it is vñ ỳ deuilles hande. Secõdo in as moche as he is the cause wherby ỳ rygh̃t Justyce is fyled & corrupt wherby falleth grete iucõuenyent. Tercio / in as moche as he is a lyer / falce / & corrupter of veryte. Those the whiche forsweren them wytyngly in iugement ben infamed as it is wryten in rygh̃t. extra. q̃relã. Et. vi q. i. Infames. Also they ne sholde neuer be take in wytnes. extra de testi. Sicut. c. vii. q. i. Quicunq;. They deceyue thre persones

that is the Juge/the innocent/and themſelfe. They deceyue euyll the Juge/worſe the Innocent/and worſt of al themſelfe. They deceyue the Juge by that/that he beleueth that they ſayc veryte/and he maketh falſe Jugement agaynſt ryght Juſtyce the whiche is to yelde vnto euery man that thynge the whiche is his. They deceyue yet worſe ỹ Innocent/for by the falſe witneſſynge ſomtyme ỹ Innocent leſeth his herytage/ſomtyme his goodes/his good renoumee/or ſõtyme is ſlayne and put vnto dethe. They deceyue worſt of all themſelfe/for they dampne theyr ſoules/and they bynde them to make reſtytucyon of al the loſſes and domages in the whiche the ſayd Innocent rẽneth by the ſayd falſe wytneſſynge. In lykewyſe as a theefe or harlot the whiche taketh & withdraweth the goodes of his neyghbour is holden to make reſtytucyon. In lyke maner a falſe wytneſſe the whiche wdraweth the goodes of his neyghboure by falſe wytneſſynge is holden to reſtytucyon as it is wryten in many places in the decrete. Tenetur autem falſis teſtis ad reſtitutionem oim que per ſuum falſum teſtimoniũ proximus eius amiſit. extra de elec. ſignificati. vlter. medi. & .xxviii. di. de ſyracuſane. extra de of. orde. ad reprimẽdam. & .ii. q. c. preſoiter. & non ſane/et non res aliena. & .ii. q. notũ. & ar. iii. q. ix. nichilominus. Somtyme a falſe wytneſſe or a falſe accuſatoure is homycyde or theefe. He is homycide of his neyghbour innocent whan that he deyeth by his falſe accuſynge or witneſſynge/as ỹ Jewes the whiche made Jeſu cryſt to deye And yf he deye not he taketh from hym & ſteleth his good renoume/& is holden to make reſtytucyon/or elles he ne may be ſaued nor he ſholde not be abſoyled. Qui nõ dimittitur petm̃ niſi reſtituatur ablatũ. xiii. q. vica. Sires. The ſynne is not pardoned yf ỹ thynge taken awaye withdrawen/ſtolen/or alyened be not reſtored. The good renoune of a perſone is better thã an hepe of golde. Unde prouerb̃. Melius eſt nomen bonum q̃ diuitie multe ſuper aurũ et argẽtũ gratia bona. A good name is better than moche rycheſſe/good grace is aboue golde and ſyluer. yf a man make reſtytucyon of golde nnd of ſyluer/by more greter reaſon a man ſholde make reſtytucyon of ỹ good renoune the whiche is more precyous than golde or ſyluer. Alſo they the whiche make falſe wytneſſynge and leſynge wytyngly in Jugement in cauſe of cryme for to noye vnto theyr neyghbours ſynneth mortally and breketh this commaundemente. For they ſubuert the trouthe of the Jugement ỹ whiche is vnto the dethe of gylte of all commynte preſent. Of the whiche thynge it appereth yf the Juge ſpeke falſe thynge wytyngly in vttrynge falſe ſentence or wytneſſỹge it in reportynge vnto the procuroure or aduocate in folowynge and defendinge falſe cauſe they tranſgreſſe this commaundement/and ben bounden towarde hym that ſuffreth the iniury. Alſo ỹ falſe accuſatoure or wytneſſe is a theefe whan he maketh to loſe the goodes or the herytage of his neybour vnuſtly by falſe wytneſſynge & is holden to reſtytucion as it is ſayd. For his neyghbour had not loſt the thynge yf he hadde ben by reportinge falſely. Whã a wytneſſe is called to reporte of a thynge he ſhold ſay for ỹ one & other the good & pure trouthe ỹ he knoweth of it/wout puttynge ony wyle or leſynge. iii. q. vi. hortamur. & .iii. q. iii. nullus. & .xiii. q. v. Nõ ſane. Et legit deuter. v. Non declinabitis neq; ad dexterã neq; ad ſiniſtrã ſz p viã quã precepit dñs deꝰ vr̃ am bulabitis vt viuatis et bñ ſit vobis. Ye ſhall not declyne on the ryght honde ne on the lyft hande/but ye ſhall walke by the waye that your lorde god you hath commaãded to thende that ye lyue and that it be well

with you. Et prouer. xii. Qui qđ nouit loq̃ tur iuder est iusticie / qui autē mentitur testis est fraudulētus. He the whiche speketh that / ỹ he hath knowen is iuge of Justyce Certaynly he the whiche lyeth is a fraudulent wytnesse. Also a wytnesse shold not receyue money to bere wytnesse of ony thyng For in lykewyse as the sentence ne sholde be solde no more sholde wytnesse. Howbeit the wytnesse may receyue ỹ dyspence of hym ỹ bryngeth hym / as it is wryten. iiii. q. Venturis. And yf the wytnesse take money for to bere wytnesse of ony thynge Raymonde sayth ỹ fouly and cursedly he taketh it / & ỹ by his aduyse he sholde make restytucyon. And of those the whiche seeth to lese ỹ thynge of theyr neyghbour by defaute of probacyon & say nothynge for fere to haue the hate of one of the partyes they synne mortally. Unde au. Quisquis metu cuiuscq optātus veritatē occultat / irā dei super se prouocat q̃ magis timet hominē q̃ deum / & post pauca vterq̃ reus est. Et qui veritatē occultat et qui ꝓfert mendaciū q̃ ille ꝓdesse nō vult / et iste nocere desiderat. xi. q. iii. Quisquis. That is to vnderstonde yf ony hyde the trouthe by drede of ony puysaunce he prouoketh the yre of god vpon hym / for he dredeth man more than god / & it folowyth the one and the other is culpable. And he ỹ hydeth the trouthe and ỹ bryngeth forthe lesynges. for he the whiche holdeth his peas ne wyll prouffyte / and the lyer desyreth to noye. In suche a case a persone preuyleged as a preste shold be constrayned for to bere wytnesse. xiii. q. ii. q̃q̃. But it is to vnderstonde yf the cause be suche wherin it is lefull to a preste to bere wytnesse / for it shall not be lefull vnto hym in cause of blode as homycide. Quer this case bē. vi. cases wherin a preste or a clerke may swere as a laye persone / that is for the ryght of the fayth for obedyence / for peas / for the domynacyon of the chyrche whan ony is vnbounde et sentence of excommunycacyon / & whan ỹ an enfamed ought to be purged / these hen ben taken. extra de eccle. significa. vlt̃ met. xviii. di. Syracusane. Legitur in. ii. etiq̃ in obscuris apertis testimonijs oportet vn In thyges derke it behoueth to vse by wytnessynge appert. Thou shalt not bere false wytnesse agaynst none in Jugement. Many false wytnesses reygneth now in ỹ worlde the whiche forswereth them for lesse thā a pot with ale / and lendeth the conscyence the one vnto the other / and suche shall not abyde vnpunysshed without satysfaccyon vnto god & vnto theyr neyghbour. Ui prouerb. xix. Testis falsus non erit impunitus & qui loquit̃ mēdatia non effugiet. et al. testis pibit. A false wytnesse ỹ speketh lesynges shall not escape / & he ne may flee but ỹ he haue punycion / also a wytnesse lyer shal perysshe yf he deye impenytent. And yf so be that he demaunde penaunce / after ỹ canons for periury manyfest the whiche is solempnysed a man hym sholde enioyne. vi. yeres of penaunce yf he swere fermely. xxii q. v. Si quis se periurauerit. Examples of false wytnesses & periuryes. And fyrst of a crysten man ỹ forsware hym on the auter of saynt Nycolas. Que. lxxxvi. A. Another exāple of a frere of doyen of Coleyne ỹ forsware hym̃ for money borowed. lxxxvi. c Another example of wytnessynge how two olde men wytnessed agaynst Susañe Quere. lxxxvi. C. Many other examples of false wytnesses ben wryten in the cramplary. Que. lxxxvii. a. b. Also of. ii. ỹ made false wytnesse agaynst saynt Stephen for to stone hym / and how they theym selfe fyrste dyde caste stones at hym̃ / in lyke wyse as it is wryten. Actuum. vi. Also of two ỹ whiche made false wytnessynge agaynst Jhesu cryst for to crucyfye hym. Mathei. xxvi. Et psal. Insurrexerūt in me testes iniqui

et mentita est iniquitas sibi. Euyll wytnesses hath ryssen agaynst me/and the inquite is lyengly vpon them. And for that/ ỳ they were cursed lyers and false wytnesses they were punysshed in the vengeaunce ỳ whiche Valpasyan made. ℞.

C. Of cursed language that god defendeth. xl.

David the prophete sayth in the psalter. ℣Prohibe linguaz tuã a malo et labia tua ne loquantur dolũ. Defende thy tongue from euyll saynge/and thy lyppes that they ne speke trechery/fraude/ne fallace. It is that thynge the whiche is before wryten. Ne bere thou noo false wytnesse and lye not in no wyse. Ne mysse say thou by thy language ony creature in noo maner. In this eyght commaundemente god there defendeth all false reportes/all lesynges/all murmures vniustly made/ & treasons brought forth for to deceyue other Also all detraccyons the whiche ben made in publysshynge the secrete synnes of his neyghbour/or shewynge them by encreasynge or Impolynge vpon hym false crymes/or in denyenge that he dooth good operacyons/or in demynysshynge his good renowne/or by chaungynge the good in to euyll for to noye and harme hym. Suche detractours the whiche taketh awaye the good renowne of theyr neyghbour taketh from hym lyfe honourable/ and therfore they ben false wytnesses and homycydes. Und bern. ℣Ouriox est ligua detrahẽtis q̃ lãcea q̃ pforaut corp9 xpi in cruce pẽdẽtis. The tonge of the detractour is harder thã the spere ỳ perced the body of cryst hangynge on the crosse. Et legit hiere. ix. ℣Sagitta vulnerans ligua eoz dolũ locutũ est. The arowe makynge a wounde is ỳ tongue of them ỳ speketh yll. Et legit Isa. i. ℣ detractione percute lingue qm̃ sermo obscur9 in vacuũ non ibit. Spare ye/cease ye of detraction of the tonge/for a derke worde shall not go in vayne. Et legit prouer. xxv. Qui detrahit alicui ipe se in futurũ obligat. He ỳ maketh detraccyon of ony persone he byndeth hym in tyme to come/that is vnto punycyon. Example how a detractour had cruell Jugement before god for ỳ holy persones that he had detracted rose ayenst hỹ and demaunded of the Juge vengeaunce/ and he was damned. Quere. lxxxvii. D. Also god defendeth all flateryes as here after shall be declared. Also he defendeth susurracyon the whiche is whan ony putteth dyuysyon bytwene bredren/kynnesmen/& neyghbours/or for to demynysshy secretely the good of another. Unde eccl. xxviii. ℣Susurro & biliguis maledict9 multos ei turbauit pacẽ habentes. Example how a woman cõmytted this syñe the whiche put dyuysyon in a good maryage. Quẽ. lxxxix. e. Also god defendeth all defames/murtyres/ & mokeryes. Example how a boucher was dyuynely punysshed for that ỳ he mocked the holy asshes. lxvii. F. Also god defendeth all ydle wordes & noyenges/& all bostynges/prayseynges/& shamefull songes/ and all euyll counceyle/and to make shorte all wordes ỳ ben agaynst ỳ dylecyõ of god & his neyghbour. And of the sayd wordes hỹ behoueth to yelde accõpte before god at ỳ day of dome/& to haue punycyon yf they be not effaced or raced out by penaũce/ as ỳ holy scryptures wytnesseth in many places. The fyrste wytnesse is the gospell ỳ sayth. Illud mat. xx. ℣Amẽ dico vobis oñe verbũ ociosũ qd̃ locuti fuerit hoies reddẽt rationem de eo in die iudicij ex verbis enim tuis iustificaberis et ex verbis tuis condẽnaberis. that is to say. Certaynly I tell you that euery ydle worde the which these men

haue ſpoken they ſholde yelde reaſon at the daye of Jugement/thou ſhalte be Juſtyfyed or condampned by thy wordes. Alſo the deuyll wryteth all euyll wordes that thou ſpekeſt for to accuſe the at the daye of Jugement. ¶Example how ſaynt Bryce ſawe the deuyll the whiche wrote the euyll wordes that was ſayd in the chyrche. Quere. lxb.E. ¶Another example how a man reuyued ſayd that incontynent that his ſoule parted from the body he was preſented in Jugement/vnto whome all the ſynnes ỹ he hadde done/ſpoken and thought appered clerely in lykewyſe as they had ben preſent/ſo that there ne abode ỹ leeſt thought but that it appered clerely in lykewyſe as it hadde ben thought. Quere. C. bui. D. And ſyth that it is ſo after the goſpel that a man ſhall yelde accompte of lytell ydle wordes by a more ſtronger reaſon a man ſhall of grete and euyll noyſom wordes. ¶The ſeconde wytnes is the ſage the whiche ſayth Illud ſapientie. i. Qui loquitur iniqua non poteſt latere nec preteriet illum correptens iudicium. He the whiche ſpeketh an euyll thynge he ne may hyde it/& the Jugement correctynge ſhall not paſſe from hym/that is to ſaye/he ſhall not ſcape but that he be corrected. Et prouerbiorum. xxii. Qui ſeminat iniquitatem metet mala. He ỹ whiche ſoweth inyquyte gadereth euylles. Et legitur prouerbi. xxv. Que viderunt oculi ne proferas in iurgio cito ne poſteo emendare non poſſis cum deſhoneſtaueris amicum tuum. The thynges that thyn eyes haue ſene bryngе theym not forthe anone in ſtryfe to thende that thou ne mayſt after amende whan thou haſt dyſhonoured thy frende. ¶The thyrde wytneſſe is ſaynt James. Unde legitur Iacobi. iii. Lingua inquietum malum plena mortifero veneno ex ipſo ore ꝓcedit benedictio et maledictio. The tongue is euyll without reſt full of mortall venim/from the whiche mouthe proceedeth benedyccyon and maledyccyon. Alſo ſayne James ſayeth. yf ony wene to be relygyous and refrayneth not his tongue but deceyueth his herte it is vayne relygyon. Lete euery man be haſty to here/ſlowe to ſpoke/and late vnto yre. The yre of mā dooth no Juſtyce. ¶Example of a wrathfull woman the whiche curſed her mayden. Quere. lxxxix. B. ¶Another example of a relygyous the whiche murmured ayenſt god and he was punyſſhed dyuynely. Quere. liii. J. ¶The fourth wytneſſe is the phalmyſt the whiche ſayth. Qui religioſus nō dirigetur in terra/virum iniuſtum mala capient in interitu. The man Jangler ſhall not be adreſſed in the londe of the lyuynge or lyuers/euylles ſhal take the man vniuſt in the dethe. Iterum pſalmus. Odiſti omnia verba precipitationis lingua doloſa propterea deus deſtruet te i finem/euellet te et emigrabit te de tabernaculo tuo et radicem tuam de terra viuētium. Thou haſt loued alway wordes of precyppytacyon/& therfore god ſhall dyſtroye the in the ende/He ſhall areche the and drawe the from thy tabernacle/and thy rote from the erthe of thoſe that ben lyuynge. ¶Example how a relygyous man ſayd at his dethe that all thoſe the whiche had troubled and ſuppoſed agaynſt hym had enforced them to flee hym. Quere. lxxxix. A. Thou man or woman obeye vnto the commaundemente of god the whiche the defendeth here all euyll wordes to thende that thou be of the nombre of the ſaued/and thou ſhalte poſſede ỹ Joyes of paradyſe the whiche ben promyſed vnto the obedyentes in lykewyſe as it is wryten in the ende of this boke. Quere. xl bii. A. Alſo kepe the from the bryngynge forthe of euyll wordes/of drede to be ſent vnto ỹ fyre of hell the whiche is a tourmēt moche cruell for theym the whiche thyder

ſhall be ſent/in lykewyſe as it is declared in the ende of this boke. Que. xlix. b ¶ Exãple of a woman the whiche had the vpper parte of her body brente in ỹ chyrche after her dethe for her curſed language. Quere in the examplarye. lxxxxix. F.

2. ¶ Of lyenge that god defendeth.

IT is wryten leuitici. xix. Non mentiemini nec decipiet vnuſquiſq; proximum ſuum. Ye ſhall not lye/ne none of you ſhall deceyue your neyghbour. The wyſe Salamon requyred of god two thinges before that he deyed the which ben that vanyte and lyenge wordes were ferre frome hym. Unde prouerb. xxx. Uanitatẽ et verba mendacia longe fac a me. It behoueth to ſe what lyenge is. Saynt Auſtyn ſayth. Mendacium eſt falſa ſignificatio vocis cũ intẽtione fallendi. Lyenge is a falſe ſygnyfycacyon of voyce with intencyon to deceyue. In this dyſtynccyon there ben two thynges. That is to vnderſtande a falſe thynge and to tell a lye. Dicere fallũ eſt aliqd eſſe quod non eſt ita non diſtuncio vtrũ intendat dicere verũ vel falſũ. To ſay a falſe thynge is to ſay ſome thynge to be ſo the whiche is not/as whan a man ſpeketh it without regardynge the intencyon to ſpeke true or falſe. Qt mentiri eſt contra mentem ire. To lye is to go agaynſt the thought after the thymologyſement of the worde. Is qui mentitur cõtra id quod animo ſentit loquitur voluntate fallẽdi. He the whiche lyeth ſpeketh agaynſt that/ỹ he hath in his courage w̃ intencyon to deceyue. In lykewyſe in the dyffynycyon of lyenge is compryſed to ſpeke a falſe thynge/and to tell a leſynge/& therfore there is dyfferẽce betwene lyenge & ſaynge a falſe thynge. For euery perſone ỹ lyeth ſpeketh not a falſe thinge. Sõtyme he ſayth trouth albeit ỹ he wene to ſpeke a falſe thinge/& vnto the contrary euery perſone ỹ ſpeketh a falſe thynge lyeth not. For he weneth sõtyme to ſaye all bet it ỹ he ſay falſe. So euery perſone the whiche lyeth deceyueth euermore by wyll/albeit ỹ he be deceyued in the trouthe of the dede/& therfore he the whiche lyeth ſinneth alway. For ỹ tongue culpable ne maketh/but ỹ thought culpable/as it is wryten. xxii. q. ii. Homines He that ſpeketh a falſe thynge ſynneth not alwaye mortally. Somtyme he ſpeketh a falſe thynge w̃ intencyon to deceyue ỹ whiche is mortall ſynne. And in lyenge he ſpeketh ſomtyme a falſe thynge ỹ he weneth to be true/& whã after his ſaynge he enquyreth dilygently of the dede/& repenteth hỹ whan he hath apperceyued his falſenes it is but venyall ſynne/as it is wryten. xxii. q. ii. Homines. For to haue examples of lyers it behoueth to take them the whiche bẽ periured/for they ben lyers and periurers tober. ¶ Example how a deuyll lyed vnto a noble man and put hym in errour for to deceyueth hym at his dethe. lx. B. ¶ Another example how two marchauntes tolde vnto theyr curate ỹ they ne coude ſel ony thynge without lyenge. Quere. lxxxix.

B. ¶ For to knowe the maners of lyenge a man ſholde vnderſtande ỹ ſaynt Auſtyn aſſygneth. viii. kyndes. ¶ The fyrſt kynde of lyeng is whan a man maketh a lye ayẽſt the fayth/or agaynſt ỹ doctryne of holy relygyon/as who ſholde ſay ỹ Jheſus is not borne of ỹ vyrgyn Mary/ or ỹ he hath not ſuffred dethe and paſſyon for to redeme vs &c. To ſpeke ſuche wordes by reaſon diſpoſed it is mortall ſynne & caſe reſerued/& it is the chefe of all lyenges. The ſeconde kynde of lyenge ỹ is after the greteſt ſynne/is whan a man maketh a lye for to hurt or hỹder ony perſone vniuſtly ſo ỹ ſuche lyenge ne profyteth vnto no creature/but noyeth

vnto some/as too saye cuyll of his neyghbour by detraccyon in forgynge falſe leſynges for to take frome hym his goodes/and his good renoune as it ſholde be too accuſe hym or wytneſſe agaynſt hym vnuſtly of theft or of ony cryme. Thoſe the whiche in luche wyſe lyeth ſynneth mortally & trygh gretely/and may be deputed homycydes/ or theues after ỹ lye or leſynge as it is sayd before. The thyrde kynde after mooſt greteſt ſynne/is whan a man maketh a lye for to ayde vnto some and to noye vnto another in cauſe of money/goodes or herytages as to wytnes vnuſtly with ony for to make another too leſe his money/ſuche leſynge is mortall ſynne. The fourth kynde is whan a man maketh a lye by delyberacion for to deceyue ony perſone in lechery or auaryce/it is alſo mortall ſynne. The fyfth is made by couetyſe for to pleaſe vnto ony perſone by flatery/and this flatery is made in thre maners. The fyrſt is grauntynge vnto ony perſone some goodnes that he hath not/as to say thou art wyſe/thou art fayre thou arte myghty/and that he were not ſo The ſeconde is in approuynge the cuyll ỹ some curſed pſone hath done/as yf he hath beten/or pylled his neyghbour. &c. to say ỹ he hath well done and to prayſe hym of the ſayd cuyll/theſe two flateryes here ben. ii. mortal ſynnes/but the laſt is woꝛs & more grete ſynne than the fyrſt. xxu. q. ii. Primū. xlvi. di. ſunt nō nulli. And ỹ prophete yſaie ſayth in. v. ca. Ve qui dicitis malū bonum et bonum malū/ponentes tenebras in lucē et lucem in tenebras/ponentes amarū in dulce et dulce in amarum. Maledyccion or wo be vnto you the whiche ſay the yll to be good and the good to be yl/puttynge derkenes to be lyght and lyght to be derkenes/ puttynge ſoure to be ſwete and ſwete to be ſoure/ſuche flaterers ben called falſ wytneſſes. The thyrde flatery is to prayſe ony perſone to hyghly of ony good dede for to pleaſe hȳ/this laſt flatery is venyall ſynne The ſyxte kynde of lyenge is whan the leſynge or lye noyeth not vnto ony and profyteth vnto ſome for to auoyde the loſſe of his money/as yf a pyller wolde take away thy money or that of thy neyghbours and he demaundeth the where it is/and ỹ thou ſayeſt I knowe not. The ſeuenth kynde of lyenge is whan the lye noyeth vnto none and prouffyteth vnto ſome for to auoyde ỹ he ne be ſlayne/as yf a murderer wolde ſle vnuſtly a perſone hydde in thy hous/and demaundeth the where he ſholde be/and ỹ anſwereſt I wote not where he is. The eyght kynde of lyenge is whan the lye hyrdeth not vnto ony and prouffyteth vnto ſome for to kepe hym from velany corporall as yf an harlot demaunded a bygyn for to corrupte her lyeth vnto her and ſayth that he wolde mary her. &c. The fyue fyrſt kyndes of lyenge the whiche noyeth vnto his neyghbour ben mortall ſynnes as it is ſayd & as it is wryten. xxu. q. ii. Primū ne quis. The thre laſt the whiche noyeth not but aydeth vnto ſome ben venyall ſynnes after al the doctours in perſone imparfayte but vnto perſones parfayt as cloyſterers religyous there are dyuers opynyons/for ỹ one ſayth that it ſholde be venyall ſynne & the other mortall/howbeit that there is no venyall ſynne but ỹ it may torne in to mortall whan it pleaſeth/and ỹ a man it dooth of cuſtome in lykewyſe as it is wryten before in ỹ ſeconde commaundement. There is doubt made what he ſholde anſwere the whiche hathe a perſone hydde in his hous whome a man ſecheth to ſlee/yf he ſhewe hym he ſholde drede of the cryme of homycyde leeſt by hym he were ſlayne in ſhewynge hym. Alſo he ſholde drede the ſynne of them the whiche purſueth for to ſlee hym. Alſo he ſholde drede yt he the whiche a man

wolde ſe were in moꝛtall ſynne that yf he deyed impenytent and that he were damꝓned. Unto that ſaynt Auſtin ſayth ꝑ how be it that he that lyeth dooth good vnto an other/neuertheles he dooth his owne pꝛoꝓre domage/and in no maner he ne ſholde lye foꝛ to redeme the lyfe of another in eſpecyall the perſone perfayte. Foꝛ it is ſayd ꝑ none ne ſhal be bꝛought vnto helthe ſempyternall by lyẽge/but he ſholde holde his peace to thende that in ſuche wyſe he ne leſe ne lye/ne ſle his ſoule foꝛ to ſaue the body of another. Unde auguſtinus dicit/quod nullo modo debeat quis mentiri et maxime ꝓ vita alterius redimenda ait enim et ſempiternam ſalutem nullus eſt ducendus opitulãte mendatio. Idem auguſtinus. Ne quis arbitretur perfectũ et ſpecialem pꝛo iſta tẽpoꝛali vita moꝛte cuius ſua vel alterius nõ ocdatur anima debere mentiri/ſed taceat vt ſic neqꝫ perdat/neqꝫ mentiatur/neqꝫ occidat animam ſuam pꝛo coꝛpoꝛe alterius. xxii.q.ii. Primũ ne quis. Item ꝙ iſidoꝛus dicat. Omne genus mendatii ſummopere fuge nec caſu/nec ſtudio loquaris falſum/nec qualibet fallacia vitam alterius deffendas xxii.q.ii. Omne. Fle by ſouerayne werke al kyndes of lyenge and ſpeke not falſe/ne by caſe/ne by ſtudye/and defende not the lyfe of another by ony fallace. Item au. Pericu loſiſſime admittit hec cõpenſatio vt nos faciam⁹ aliquod malũ ne ali⁹ graui⁹ malũ faciat diſti.xxiij.q.ait et ita dicũt ſiphicat pluri mi doctoꝛes. This compenſacyon is taken ryght perilloully ꝑ we make ony yl ꝑ other ne do moꝛe greuous euyll. Some other doctours ſayth ꝑ in ſuche caſe men ſholde lye but Raymond ſayth ꝑ ſauẽge better Jugement than his ꝑ he beleueth ꝑ they ſholde ſay nothynge as ſayth ſaynt Auſtyn/oꝛ to tranſferre his woꝛde in hym queſtyonynge of other maters oꝛ to anſwere ſome woꝛde equyuocall ſygnyfyenge two thynges. We rede ꝑ Abꝛaham deffended ones in Egypt with his wyfe & fered ꝑ Pharaon ne ſlewe hym foꝛ her/& foꝛ this he ſayd to his wyfe/ſay ꝑ thou arte my ſyſter & not my wyfe/& he ſayd true/but it was equyuokely foꝛ his wyfe was his ſyſter foꝛ ſhe was doughter of his bꝛoder/thus men ought to anſwere equyuokely without lyenge. Alſo another dyſtꝛyccyon is made magyſtrally of lyenge of the woꝛdes of ſaynt Auſtin playner and ſhoꝛter the whiche ben deuyſed in thꝛe maners. The fyꝛſt lyenge is aydynge ſeruyable & pyteous the whiche cõpꝛyſeth the.iii. laſte kyndes of the dyſtynccyon befoꝛſayd. The ſeconde is pleaſaunt & ioyous ꝑ is the lyenge of flaterers. The thyꝛde is noyenge & full of curſednes the whiche compꝛyſeth the kyndes of the dyſtynccyon beforeſayd. And in all theſe thꝛe maners there is ſynne Foꝛ euery lye is eyther moꝛtall ſynne oꝛ venyall. Uñ au. Oẽ mẽdatiũ eſt pctm̃.xii.q.ii. Wicht nõ abſurde. I ſay than ꝑ ꝑ leſynges aydynges ben ſynnes/the pleaſaũt lyes bẽ greter ſynnes the whiche ben of bourdes/flateryes/& ſcoffes/to ſpeke & to flater there is ſyñe wout doubt/and ꝑ noyenge lyes ben ryght grete moꝛtall ſyñes whan a mã them ſpeketh wytyngly/& vnto thynkẽge foꝛ to domage another. Unto this laſt leſyñge all theſe falſeneſſes/trecheryes/& fallaces ꝑ a man dooth thoꝛowe ꝑ woꝛlde foꝛ to deceyue another in to domage eyther in ſoule oꝛ in body/oꝛ in goodes oꝛ in renoune/oꝛ in ony thynge what ſo euer it be/foꝛ euery time ꝑ a man lyeth foꝛ to noye another as it is ſayd vnto his wytynge it is moꝛtal ſyñe xxii.q.ii. Primũ ne quis. Of this lyenge ſpeketh the pſal. Perdes oñs qui loquit mẽdaciũ. Et ſa.i. Os quod mẽtit occidit aiam The mouthe ꝑ lyeth ſleeth the ſoule of deth of gylte. A lye falſeth a man as a man falſeth the ſeale of a kynge oꝛ the popes bull/& foꝛ as moche ꝑ ſuche a man bereth falſe let

tres he shal be Juged as felon or as falsary at the daye of Jugement. Ūñ au. Nō arti ficioso mēdatio nec ſiplici ūbo oportet q̄ q̄ decipere q; licet mētē quis occidit aiaz ſuā. Jt behoueth not to deceyue ony persone by lyenge artyfycyall ne by ſyple worde. For how be it that ony lye he ſl eeth his soule as it is sayd. Also the lyer is as a falſe coyner ꝑ maketh money fals & nought. Also he is a monge the true people as ꝑ fals peny amō ge the good. One good peny is better thā. x. fals / also dooth a true man than. x. lyers & fals. With grete payne wyll a man take a fals peny wytꝫgly / but wyll say it is nouzt it is fals & coper. And he careth not of hym ſelfe yf he be a lyer or fals / wherby it appe reth ꝑ he prayſeth moze a fals peny thā hȳ ſelfe whiche is grete foly. Also lyenge is as venȳ mortal / for fro ꝑ tyme ꝑ it is in ꝑ mou the it enuenymeth & enfecteth all the perſo ne Ūñ pſal. Acuerūt liguas ſuas ſicut ſer pētes venenū aſpidū ſub labiis eoꝝ. They haue whetted theyr tongues as theſe ſerpē tes ꝑ ſharpe venym of the adder mortal is vnder theyr lyppes. Et iacobi. iii. Lingua iḉetū malū plena mortifero veneno. This lelynge was ꝑ venym ꝑ the ſerpent of hell had in his mouthe whan he deceyued Eue And therfore men ſay ꝑ lyenge gyueth oc caſyon ꝑ the ſerpent hath venȳ in his mou the. And thoſe the whiche lyeth hath ꝑ ton gue enuenymed of the ſerpent of hell that tolde vnto Eue the contrary of ꝑ god vnto her had layd in lyenge. And therby they re ſemble to the deuyl ꝑ is theyr fader by imy tacyon. Ūñ ioh. viii. Vos ex patre dyabo lo eſtis et deſideria pris vr̄i vultis facē ille homicida erat ab ūtio et i ūritate nō ſtetit q; nō eſt ūritas in eo cū loquit mēdatiū ex pro priis loquit q; mēdax eſt & pr̄ eiꝰ. You be of the parte of your fader the deuyl / & ye wyll do the deſyres of your fader / he was homy cyde from the begynnȳge & he holdeth hym not in veryte / for veryte is not in hym whā he ſpeketh a lye he ſayth it of hymſelfe / for he is a lyer & alſo his fader. The deuyl is fa der of lyers / for the fyrſt inuentour of lyenge was the deuyll / & alſo he forged lyes and taught them to his diſcyples.

C. How a man ſhold fle lyes & loue trouthe

xii.

Jt is wryten ad eph. iiii. Depo nētes mēdaciū loquimini ūritatē vnuſquiſq; cū ꝓximo ſuo. Take away lyenge / ſpeke truely euery mā wt his neyghbour. And ſayn Peter ſayth in the ſeconde cha. of his fyrſt epyſtle. Put away all malyce / all trechery / ſymulacyons / enuyes / and all detraccyons as reaſonable chyldren newly engēdred. &c And it is wryten ad col. iii. Nolite mētiri uicē. Lye ye not togyders but ſpeke ye true We ſholde loue veryte & fle lyenge for ma ny thynges. Fyrſt in folowȳge our fader ce leſtyall. Jt is wryten ꝓuer. vi. how god ha teth. vii. thynges wherof lyenge is one / ꝑ is to vnderſtande / the eyen lyft vp in pryde / the lyenge tongue / ꝑ handes ſhedynge blo de ꝑ noyeth not the herte ymagenynge yll thoughtes / the fete redy to renne in to yll the brynger forth of lyes / the fals wytneſſe & he ꝑ ſoweth diſcorde betwene his brēdr̄. Alſo god loueth veryte as ſayeth Dauyd. Ūñ pſal. Ecce eni veritatē dileriſti. Alſo god is veryte ꝑ deceyueth not ne lyeth. Ūñ ioh. xiiii. Ego ſū via ūritas et vita. And by ꝑ we ſholde hate to lye & loue veryte in fo lowynge our lorde. Ūñ za. viii. Veritatē & pacē diligite. Loue ye trouth & peas: a good chylde ſholde loue the good maners of his fader / than yf we ben the chyldren of god we ben alſo verytables & not lyers. Jt is wryten zacha. viii. Loquimini ūritatē vnuſ quiſq; cū ꝓximo ſuo ſeqt̄ iuramētū mēdat ne deligatis. Secondly we ſholde fle lyēge

and loue veryte/for lyenge dyffameth the
persones yf theyr lesynges ben dyscouered
Uñ eccle.xx. Oppꝛobꝛiū neq̄ in hoie mēda
cū et i oꝛe iu disciplinatoꝝ assidue erit. Ly-
enge is an cuyll rebuke to a man/& it shall
be accustomed in the mouche of them not
dysciplyned/& verite maketh to haue good
renoume befoꝛe god & the woꝛlde. Uñ. iiii.
.hi. Verax est laudād⁹/mēdax vero vitu-
perād⁹. That is to say. The veritable is to
prayse/& the lyer is to be shamed oꝛ hated
Whan a persone is verytable ẏ foꝛ one ne
other/foꝛ coulyn/kynneman/ne frende ne
swerueth on the one syde ne on ẏ other/but
sayeth ẏ pure veryte he is to prayse & to lo
ue & holy thynge habyteth in hȳ. Uñ. i. ethi.
Ambob⁹ existātib⁹ amicis sctm̄ est praeho
noꝛare veritatē. Saynt James sayth in his
canons. Si quis in ẏbo nō offēdit his pfec-
t⁹ est. Who so offendeth not in woꝛde he is
perfyte. Et legit ecclē. xxxvii. Uñ oia opa
verbū verax p̄cedat/añ oēm actū cōsiliū ita
bile. Thyꝛdly we sholde fle lyenge & loue ve
ryte/foꝛ lyenge putteth man fro paradyse
& departeth hym from god/& veryte ledeth
man in to paradyse. Uñ sap. vi. Q̄ cupiscē
tia id est amoꝛ sapiētie & ẏtas ducit hoiem
ad regnū ꝑpetuū. Fourthly we sholde fle ly
enge & loue verite/foꝛ lyenge maketh to ha
ue perdycyon & dāpnacyon. Uñ psal. Per
des oēs qui loquūt mēdaciū. Thou shalt le
se all those the whiche speketh lesynges yf
they deye Impenytentes/& veryte delyue-
reth from cuyll & dampnacyon. Uñ io. viii.
Si mānseritis in sermone meo vere discipu
li mei eritis et cognoscetis veritatē et veri-
tas liberabit vos. Yf ye be abydynge in my
woꝛde ye shall verely be my dyscyples and
ye shall knowe veryte/and veryte shall
delyuer you/in lykewyse shall god the whi
che is veryte the whiche shall preserue you
from dampnacyon & shal lede you in to his
gloꝛye/wherunto we may all go. Amen.

The. ✻.

A. ¶ The. ix. commaundement of god de-
fendeth all lecherous thoughtes & com
maundeth clennesse of hert.. ✻ xlu.

¶ Man beware that thou ne desyre
Thy neyghbours wyfe/dought ne mayde
In auoydynge eternall fyre
God to offende be thou afrayde

This commaundement is wꝛytē
in the auncient testament. Deu
tero. v. ca. Nō cōcupisces vxo-
rem ꝓximi tui. That is to saye.
thou shalt not coueyte thy ney-
ghbours wyfe foꝛ to do synne. In this cō-
maūdement god defēdeth all cuyll though
tes disoꝛdonate of the synne of lechery and
commaundeth chastyte of thought. Foꝛ as
nothynge serueth the chastyte of the body
where the thought is coꝛrupt. Uñ au. Ly-
chil ꝓdest vginitas coꝛporis vbi opaꝫ coꝛru
ptio mentis. God defendeth in the seueth
commaundement the operacion of lechery
and in ẏ he defendeth the wyll the whiche
cometh of the thought. These two lechery
es here ben to fle. Dauyd it requꝛed of god
Unde ꝑsal. Ure renes meos & coꝛ meum.
Bꝛenne my raynes & my hert that they ne
cōmytte lechery. Foꝛ to haue the herte blys-
sed/pure/& clene after the gospell. math v.
Beati mūdo coꝛde qm̄ ipi deū videbūt. It
behoueth to shytte well the gates of ẏ wyt-
tes oꝛ nature that ẏ lecherous enemy moꝛ
tal entre not/& that he soyle not ẏ fayd her
te by cuyl thoughtes. Mayster Hugues de
saynt victoꝛ sayth ẏ lechery cometh in to ẏ
herte in. vi. maners. Somtyme by syght/
somtyme by herynge/oꝛ by touchynge/oꝛ
by thought/oꝛ by woꝛde/oꝛ by operacyon/
by suche thynges lechery is chaufed & nou
rysshed/ẏ soule is departed fro god/& cha-
stẏte is fledde from the maners/and leche
ry is excercysed in his wyttes. And a man

sholde note that incontynent ꝑ the dylectacyon of lechery cometh vnto the herte by syght or herynge or by kyssynge. &c. sodaynly than resyst by pynchynge thy flesshe or byte thy tongue/pull thyn eere/thynke on the tourmentes of hell. &c. And by suche resystynges a man shall kepe his herte from soylynge & geteth a crowne. In lykewyse as ꝑ shalt fynde by the examplary of ꝑ.ix. commaundement. Quere. C. ii. A.

B. The concuppyscences of ꝑ flesshe how lechery is commyt in thought. ✠ xlii.

NOn concupisces vxorẽ ꝓximi tui. Thou shalt not coueyt thi neyghbours wyfe. A mã shold de vnderstande ꝑ concuppyscẽce carnall is lechery wout operacyon/& it is sayd in. iii. maners. The fyrst is wout synne. The seconde is vẽ synne venyall. The thyrde is vẽ mortall synne. The fyrst moeuynges of concuppyscence carnall the whiche ben sodaynes vẽ the bõdes of nature & of the sensualyte the whiche depẽdeth not vpon the wyll ben not synne/for they ben in ꝑ puyssaunce of nature humayne. But more sooner is mater to purchase vertues vnto whome therin wel resysteth by the meane & grace dyuyne/as vnto the foule thought without dylectacyon/& that it come agaynst his wyll/ꝑ is noo synne yf reason therto consent not. Vñ greg. super ezech. Quãtũcũq; imũda sit cogitatio mẽtẽ nõ polluit si ratio nõ cõsentit. Et au. dicit ꝙ pctũ est actio volũtaria/nullũ eni pctũ nisi volũtariũ. It behoueth somtyme to beholde these women to speke to them/to touche & to thynke on theym/but after as the thought is ordynate or dysordynate/there is synne or there is none. As it is of necessyte to ete & drynke/but after the ordonaũce or dysordonaunce it may be well done or yl done. Unde aug. in libro de nuptiis et concupiscẽtijs dicit. Cõcupiscẽtia nõ est pctũ qñ ad illicita opera nõ cõsentit. Concuppyscence is no synne whan the wyll ne consenteth vnto the operacyons vnlefull. Than those the whiche lyueth chastely sholde not trouble thẽ whan there cometh yll thoughtes vnto them/for the deuyll tempteth more the good than the badde. Bernar. dicit. Nõ ei contristari debem⁹ si in tẽptationib⁹ incidim⁹/sed si i tẽptationib⁹ superati fuerim⁹. We sholde not be wrothe yf we bẽ fallen in to temptacyons/but yf we therin haue ben ouercome. Whan temptacyõs cometh a man sholde strõgely resyst & fyght agaynst them for to haue rewarde & merite. Vñ bernar. Quotiẽs resistis totiẽs coronaberis/nã quotiens resistim⁹ totiens ouabolũ superam⁹ angelos letificam⁹ deũ honoram⁹. By as oftetymes as ꝑ resystest as many tymes shalt thou be crouned/& as oftentymes as we resyst so many tymes we surmount the deuyll/we reioyce ꝑ aungels & we honour god. The seconde concuppyscence of the flesshe is whan the moeuynges cometh of the dylectacyon vnto thynge vnlefull wout prepre wyll ne reason dysposed to accompyssshe the operacyon/he is venyall synne. Also whan an euyll thought cometh vnto ony man vẽ the dylectacyon all times wout playne consentement of reasõ than is it venyall synne. The deuyll begynneth to shewe the temptacyon/& yf a man cõsent not therto but resysteth incontynẽt it is no synne. And yf dylectacyon come after the temptacyon it is venyal synne. And vnderstande wel ꝑ yf the consentement of reasõ be not there/for yf it were there it were of the kynde of mortall synne. The thyrde concuppyscence of ꝑ flesshe is whan ꝑ dylectacyon of euyll is abyden & that reason & the prepre wyll ben dysposed it to accomplyssshe here is mortall synne/albeit ꝑ after

warde a man ne may come to do the operacyon/for the wyll is reputed for the dede. In lyke wyse is it of all other synnes mortalles whan the wyll is dysposed the synne is as who sayth done. And a man sholde herebyderstande ỳ it behoueth ỳ all men and women the whiche sholde entre in to ỳ realme of paradyse haue in theyr purpose ỳ yf they lyued eternally they ne wolde synne mortally in ony maner what so euer it be. Than of necessyte of helth it behoueth that all those & they ỳ wyll haue saluacyon sholde haue in theyr thought ỳ they ne wyll cõmytte lechery in ony maner but in good & lawfull maryage. Yf thou wylt not beleue of symple worde studye the scryptures that telleth it in many places. Uñ au. dicit q̃ voluntas reputat̃ ꝓ facto. The wyll is reputed for the dede. Item dicit. Q̃ cõsẽsus i op9 pcti mortalis est pctiñ mortale & cõsensus in opus pcti venialis est pctiñ veniale. Consentement in operacyon of synne mortal is mortal synne/& consentement in werke of synne venyall is venyall synne. Et greg. dicit. Qui cõsentit pctõ et nõ arguit dign9 est morte. He ỳ consenteth to synne & stryueth not to resist vnto the contrary is worthy to deye. And it is wryten in the gospell ỳ our sauyour Jhesus sayd vnto ỳ auncyentes. Do ye none aduoutry/& I say vnto you ỳ euery man ỳ hath seen a woman in desyrỳge to knowe her he hath cõmytted synne in her in his herte. Uñ math. v. Dictũ antiqs Non mechaberis/ego aũt dico vobis q̃z ois qui viderit mulierẽ ad concupiscẽdũ eã mechat9 est in corde suo. God sheweth here ỳ the wyll is reputed for the dede/vnto ỳ difference of them the whiche weneth not to synne yf they accomply fulfyll the operacyon. It is wryten. i. regũ. xvi. Hõ ei videt ea q̃ patẽt/dñs aũt intuet cor. The mã seeth those thynge the whiche appereth/& our lorde beholdeth ỳ herte & the wyl. Et pau. ad ro. i Non solum qui faciũt peccata sed q̃ consẽtiunt faciẽtib9 digni sũt morte. After that sayntPoule hadde named many synnes he sayd/not alonly they the whiche doo the synne/but also they the whiche consenteth to do them ben worthy of dethe. Exãple how a woman was dampned for the consẽtynge of wyll to commytte lechery. Quere c.a. Another exampie of a monke ỳ whiche lost the breed celestyal for haupnge cuyll lecherous thoughtes. Quere. C. i. A. C. For to vnderstande clerely the dyfference of mortall synne & venyall it behoueth to take the wordes of saynt Austin the whiche ben wryten in his boke of ỳ cyte of god the whiche sayth. Whan a man loueth a persone is behoueth ỳ the sayd loue be good or euyll. It is good whan it is for the loue of god/& therin is vertue And also suche loue is necessary as whan the sone loueth the father. &c. it is natural/the whiche is not louable ne vytuperable. Also suche loue is voluptuous & lybydynous/it behoueth to make dystyncpon/for yf the dylectacyon and wyll be aboue the loue of god/or egally vnto hym/as to say. I loue better suche operacyon of lechery than to obeye vnto god the whiche it defendeth/or of as moche as he endeuereth hym to do it/albeit he do it not here is mortall synne in two maners. And yf the loue be vnder god/that is to say that a man loueth better to obey vnto god than to do it/it is venyall synne. Unde augustin9. Peccatum veniale est libido siue amor voluptas citra deum/mortale vero est libido siue amor voluptatis. supra deum vel equaliter ei. Mortall synne is lechery or loue of volupte aboue almyghty god or egally vnto hym.

D. The euylles and domnges that the euyll thoughtes do. xiii.

Euyl thoughtes ben to fle for many thynges. Fyrst for ỹ they separate the persones from god. Vñ iapi.i. Peruerse ei cogitatões seperãt a deo. Secõdly for that they make to haue maledyccyõ. Vñ michee ii. Ve q̃ cogitatis iutile ꝛ opamini malũ in cubilib⁹ vr̃is. Maledyccion vnto you ỹ whiche thynke thynges inutyle/ꝛ do yl in your couches. Et ec.iii. Ve duplici corde ꝛ labus sceleratis ꝛ manib⁹ malefactrib⁹ ꝛ pcõtu terrã egrediẽti duab⁹ vijs. Maledyccyõ vnto men of double herte/and vnto ỹ lyppes of women synners/ꝛ vnto the handes doynge euyll/ꝛ vnto the synner entrynge into ỹ erth by two wayes Thyrdly yl thoughtes ben to fle for ỹ they chase awaye ỹ vertues ꝛ goodes spyrytualles of ỹ soule and letteth all good espyrytuall ỹ it ne may profyte. As a man may saye by symylytude ỹ sekenes corporall chaseth away the helth ꝛ the welthe of the body/ꝛ to let to ete ꝛ drỹke/ꝛ all goodnes ỹ it ne may prouffyte. ꝛc. in lykewyse as it is declared afterwarde. Quẽ ad numer̃. xliii. b. c. d. e. f. g. ꝛc. Fourthely euyl thoughtes ben to fle for ỹ they sle spyrytually the soules of dethe of gylte/for they separate god/his loue/ꝛ his grace the whiche is the lyfe of the soule as it is declared in ỹ cõmaundement of homycyde. quere. xxiii. b. Fyfthly euyll thoughtes ben to fle for ỹ they blynde the eyen wynforth of ỹ soule ꝛ of the entendement ꝛ maketh ỹ soule derke ꝛ putteth it in derkenes/as it is declared afterwarde. Quere. xliii. Syxtly yl thoughtes ben to fle for ỹ they ben publysshed ꝛ shewed at ỹ day of Jugemẽt before all the worlde/as it is wryten. Math. x. et lu. xii. Nichil aũt optũ ẽ qõ nõ reuelet neqꝫ abscõditũ qõ nõ sciat ꝛ i palã veniat. There is nothynge so strongly couered but ỹ it shal be shewed/ne hyd but ỹ it be knowen ꝛ sene openly before all. Also it behoueth to yelde accompte at the day of Jugement before god of all euyll thoughtes. Vñ sapi. In cogitationib⁹ ipiꝰ icogitatio erit. Inter rogacyon or questyon shall be made of the thoughtes of the synner. Et sap̃. iii. Impij aũt scdz q̃ cogitauerũt correctionẽ habebũt q̃ neglexerãt iustũ ꝛ a dño recesserũt. The yll shall haue correccyon after the thynges ỹ they haue thought. ¶ Example ỹ it behoueth to yelde accompt at the Jugemẽt of yl thoughtes. Quere. c viii. D. Seuenthly yl thoughtes bẽ to fle for drede to lese ỹ Joyes of paradyse ꝛ beatytude eternall/ỹ whiche Joyes ben promysed vnto those ỹ haue pure hertes/ꝛ clere fro syñe. Vñ mat. v. Bti mũdo corde qñ ipi deũ videbũt. of this mater. Quẽ. xliii. ꝛ. xlviii. a. Eyghtly yl thoughtes byndeth vnto punycyon ꝛ dãpnacyon eternall with the fyre of hell the whiche is a tourment moche cruell in lykewyse as it is declared herafter. quẽ. xlviii. b. Vñ eccle. ii. ¶ Or grauabit in doloꝛib⁹. The euyll herte shall be greued in dolours. By these thynges beforesayd it appereth ỹ a man breketh the commaundement of god by thoughtes cherous/agaynst the whiche a man sholde resyst for to go in to paradyse. Vnto ỹ whiche almyghty god vs conduyte the whiche is reygnynge and benedictus in secula seculorum. Amen.

¶ The tenthe commaundement of god the whiche defendeth all euyll thoughtes of theft/coueytyse/and auarice the whiche ben agaynst the dyleccyon of his neyghboure. xliii.

¶ Coueyte thou not in ony thynge
Thy neyghbours good ne herytage
Lete not thy herte in it haue lykynge
Lest thou be dampned for suche outrage.

This commaũdement is wryten in the olde testament. Deut. v. ca. Et cro. xx. ℣ Nõ cõcupiscas rẽ ꝓximi tui nõ domũ nec agrũ nec seruũ nec ãcillã nec vniuersa q̃ illis sũt. That is to say. Thou shalt not coueyt thy neyghbours thyng his house his felde ne the seruaunt ne the mayden ne ony thynge ꝑ vnto hym belongeth. In this commaundement god defendeth al coueytise winforthe ꝑ is to wyte ꝑ wyl disposed to haue the goodes of another vniustly agaynst the wyll of hym to whome they belonge. Also god wyll ꝑ euery man content hym wt the good ꝑ he hath or ꝑ to hym shal come after ryght reason & Justyce but a man sholde vnderstande ꝑ the fyrst mouynges coueytynge the goodes of another ꝑ bẽ wtin the bondes of ꝑ sensualite ꝑ preuẽteth all holly before the delyberacyon of reason they ne ben dampnables but al wyll disposed & cõsenteme̅t of reason beynge in wyl to haue them vniustly it is mortall synne & fraccyon of this cõmaundement. ℣ Nõ cõcupiscas rẽ ꝓximi tui. Some coueyteth ꝑ thyng of another in. ui. maners. The fyrst some there ben ꝑ it coueyteth but for ꝑ ꝑ they knowe well ꝑ they can not haue it they ne pursue it. And yf they wyst wel ꝑ they sholde haue it they sholde put it in effecte suche synneth mortally. Secondly some other coueyte the thynge & enforce them in effect to haue it albeit ꝑ they ne may haue it yet synnen they mortally & more greuously than ꝑ fyrst. Thyrdly some other there ben to whome it suffyseth not to coueyte the thynge but by fals enforcyng done so moche ꝑ they possede it & suche synneth more greuously thã these beforesayd. They ben as those theues & rauyssheurs after ꝑ they haue coueyted comen to effect to take it. It is wryten of these maners here beforsayd. i. ad thym. vi. Qui volunt diuites fieri incidũt in tẽptationẽ et laqueũ diaboli & desideria multa inutila & nociua q̃ mergũt homines in interitũ & ꝑditionẽ. Saynt Poule sayth ꝑ they ꝑ whiche wyll be ryche falleth in to temptacyõs & in to the deuyls gynnes in many desyres vnprouffytables & noyenges whiche plongeth these men in dethe & perdycyon. Another exposycyon vpon these sayd wordes. ℣ Nõ cõcupiscas rẽ ꝓximi tui. Thou shalte not coueyte ꝑ thynge of thy neyghbour for to possede it vniustly. It is agaynst ryght Justyce & reason & for to ordeyne it or to vse it vnto an yll ende as those ꝑ appetyteth goode for to lede grete pompes & estate in vaynglory or for to vse lechery or to haue dylycatyfe metes as ꝑ cursed Dyues ꝑ was dayly serued delycyously & rychely or as ꝑ clerkes ꝑ appetyteth ꝑ benefyces & dygnytees not for to dystrybute ꝑ goodes to ꝑ poore as they sholde. Qz bona ecclie sũt bona paupez. But for to lyue fatly and põpously in superfluytees & synnes. &c. vl sic. Thou shalt not coueyte to haue ꝑ thyng of thy neyghbour vniustly for to wholde it as these auarycyous ꝑ kepe & assemble wout gyuynge & dystrybutinge. Moreouer a man sholde vnderstande ryght clerely ꝑ as many tymes as ony is disposed in his thought to go agaynst ony of the cõmaundements of god he synneth mortally & is a breker of this cõmaundement ayenst the whiche he wyll go albeit ꝑ he ne come to do ꝑ operacyon. Verbi gra. yf ꝑ in thy herte hate thy neyghbour in desyrynge his dethe or his damage ꝑ breketh ꝑ. v. cõmaundemẽt. Ioh. iii. Qui odit frẽm suũ homicida est. Also yf ꝑ be wrothe in thy herte ayenst thy neybour in desyrynge to venge ꝑ vniustly by delyberacyon ꝑ breketh ꝑ. v. commaundemẽt & synnest mortally. Mat. v. Reus q̃ iratus cẽt fri suo scilicet i corde re⁹ erit iudicio. This mater is suffyciently declared in ꝑ ꝓcedent commaundement & in the thynges before sayd where it speketh ꝑ the wyll is reputed

for the dede. ¶ Here is the ende of the ten commaundementes of god ꝑ a man shold kepe for to come vnto the glory celestyall/ vnto the whiche we may go cuꝫ illo qui est benedictus in scꝫa scꝫoꝝ. Amen.

¶ How those the whiche haue broken ꝑ commaundements of god & the whiche ben in mortall synne ne sholde not withdrawe to do alwayes good dedes/ howbeit that they sholde be dampned. xliii.

Saynt poule sayth in his epystle ad heb.iiij.ca. Oia nuda et aperta sunt ante oculos dei. All thynges the whiche ben naked & hydde ben before the eyen of god. He seeth & knoweth our thoughtes & operacyons/ and shal yelde vnto euery mã that/ ꝑ he hath deserued. Unde psal. Tu reddes vnicuiq; iuxta opa sua. Et alibi scribitur. Nullum malũ remanebit ipunitu; et nullum bonũ iremuneratũ. That is to say. that none euyll shall abyde vnpunyshed/ & no good dede but that it shall be rewarded/ be it in this worlde or in the other And therfore ꝑ persone ꝑ is in deedly synne sholde not withdrawe to do wel. Uñ vers⁹ Non amittuntur/ q̃ pro dño tribuuntur. Oĩa que fiunt/ in mortali bona pro sunt. Nam mũdi bona dãt demonijs arma refrenãt. Mẽtes illustrant/ etiã tormẽta minorãt. Ad maiora bona/ dãt vsũ faciendi Non tamẽ eternã/ possunt acquirere vitã Uel sic. Uersus. Cõdita peccato mortali dant bona terre. Augmẽtant vitam minuunt tormenta gehẽne. These metres or verses before sayd hathe ben made & taken vpon the scrypture the whiche sayth ꝑ they the whiche do good dedes in mortall synne bẽ rewarded in.v.maners/ albeit ꝑ ꝑ they deye impenytentes they shal not be saued. The fyrst remuneracyõ ꝑ they shal haue ꝑ whiche done good dedes ꝑ god shall sende them the sooner erthly goodes in this worlde/ & greter haboundaunce than ꝑ they ne dyde good dedes. The seconde remuneracyon is ꝑ by doynge of dedes they refrayne/ wdrawen/ & tary the assautes of the deuyll that is to say ꝑ the deuyll hath not so grete puyssaunce & force vpon theym the whiche dooth or sayth good as ꝑ they ne so dide ne sayd/ & also is wdrawen. ¶ Example how an holy man sawe by the suffraunce of god at a grete dyner how the deuylles drewe a backe whan those the whiche dyned spake of god & good wordes/ & the aungelles drewe them nere. And whan they spake of detraccyon & of euyll ꝑ deuyls came agayne. &c. Quere in the exemplary.lxxxxix.H. The thyrde remuneracyon is that the good dedes ꝑ they doo shyneth vnto them/ & enlumyneth theyr entendementes to reknowlege theyr defautes/ and to se the good ꝑ they lose/ and the euyl that they gete. Also theyr entendementes ben not enlumyned whan they doo no good dedes as whan they doo. The fourth remuneracõn is ꝑ ꝑ these persones the whiche do good dedes in mortall synne were dampned in hell they ne sholde be soo greuously punysshed and tormẽted as ꝑ they ne had done noo good dede/ for the good dedes dooth quenche the synnes as the water the fyre. Unde eccleſi.iii. Ignem ardentem extinguit aqua & elemosina resistit peccatis. ¶ Example of a man deed the whiche fell in goynge ouer a brydge for whome there was grete strife for his alle mesdedes & euyll dedes the whiche he had commytted in lykewyse as it is wryten in the exemplary.C.x.C. A man sholde note here ꝑ more that a persone dooth of euyl in this worlde the more cruelly shall he be tormented in hell. Quere in the exẽplary.xlix.c. And the more that he hath done of good dedes and the lesse of euyll he shall endure &

tele the lesse doloure yf it were soo that he were dampned/ and therfore a man sholde neuer drawe backe to do euermore good de des. The fyfth remuneracion that those ha ue the whiche done good dedes in mortall synne is that god theym sendeth the more sooner grace to correcte them and amende them and to come vnto saluacyon than yf they ne dyde ony good dedes/ in lykewyse as a man shall fynde by many examples. ¶ Fyrst example by Cornelyus the whiche was paynym/ and for that ꝑ he gaue almes des he sawe an aungell the whiche sayd vn to hym that he shold go vnto saynt Peter the whiche sholde tell hym what he sholde do. Unde actuū. x. ca. ¶ Cornelii mitte et ex cersi symonem qui cognoiatur petrus/ hic dicet tibi quid te oporteat facere. And he dy de soo and was conuerted vnto the fayth of our lorde Jhesu cryst. ¶ Another exam ple is wryten in the legende of saynt Syl uester how the cause of the helthe and salua cyon of ꝑ emperour Constantyne was for ꝑ he had pyte on the chyldren that men wol de haue slayne to thentent that he were ba thed in theyr blode for to haue remedi aɣ̄st his lepreheed. The sayd emperoure wolde not that the sayd chyldren were slayne for hym & made to delyuer them agayne vnto theyr moders the whiche wept/ & morouer made to gyue vnto them gyftes. And the nyght folowynge he sawe saynt Peter the whiche sayd vnto hym that he sholde call ꝑ pope Syluester and that by hym he sholde be conuerted/ baptysed & heled of his lepry and meselry. And in lykewyse was it done as it appereth in the sayd legende. ¶ Ano ther example. Jt is wryten in the legende of saynt Eustace how the cause of his con uercyon was for the almesdedes that he dy de. The begynnyge of the lyfe of saynt Eu stace was that he was an ydolatre and syn ner/ but he was a grete gyuer of almesse & full of pyte & of mercy/ and for the good de des that he dyde god wolde not that he we re dampned/ but gaue hym grace to conuert hym/ to correcte and to amende/ & appered vnto hym the whiche sholde be to longe to tell/ and for an ende & conclusyon he is holy and saued. &c.

¶ Another example. Jt is wryten in ꝑ legende of saynt Johan thalmosyner of ꝑ conuersyon of the riche man chaunger and exposytour named Peter/ the whiche in ꝑ begynnynge of his lyfe was ryght cruel vn to poore people and chased them out of his hous w̄ grete yre and Jndygnacyon. And on a time the poore men complayned them togyders ꝑ neuer in theyr lyfe they myght not haue so moche as one onely almesdede of hym. The one of them sayd. What wyll ye gyue and Jf this daye may gete ony al messe of hym. Than they made couenaunt with hym/ & he yode vnto the hous for to de maunde almesse. And whan the sayd ryche man came & sawe the sayd poore man bef o re his gate he coude fynde no stones to cast at hym/ so as one of his seruauntes passed by the whiche bare barly loues to his hous he toke one of those loues and smote ꝑ sayd poore man by grete wodenes. Than ꝑ po re man toke vp the lofe and so ranne vnto his neyghbours vnto whome he shewed ꝑ almesse that he hadde goten of his hande. And two dayes after ꝑ sayd ryche mā was seke to ꝑ dethe & sawe in vysyon ꝑ he was in Jugement & blacke men put his ylles in balaunce/ & on the other parte of ꝑ sayd ba launce some other clad in whyte/ & the one of them sayd. We haue but one barly lofe ꝑ he gaue vnto god by constraynt two dayes passed. And whan they had put ꝑ sayd bre de within the sayd balaunce it semed vnto hym that the balaunces were egalles/ thā they sayd vnto the sayd ryche man. Mul typlye this barly lofe or these blacke men

shall take the/and than he awoke & sayd. Alas yf one barly lofe that I kest by wodenes hath so moche auayled me/how moche auayleth the almesdedes the whiche ben giuen lyberally.&c. For to make shoꝛt ꝯ sayd ryche man conuerted hym & was a ryght grete gyuer of almesses after and a veray good man. ¶ Another example of another ryche man the whiche serued the deuyll about.xl.yeres/and foꝛ goynge to here a predycacion he conuerted hym and was saued As it is wꝛyten in the examplary. Quere. lvi.k. ¶ Another example by that ꝯ a man dyspayred had serued saynt Domynycke/ he appered vnto hym/confoꝛted hym/and put hym in the waye of saluacyon/as it is wꝛyten in the Legende of the sayd saynt. ¶ Another example of a man that was sentenced & Juged vnto dampnacyon/and was delyuered at the requeste of the vyꝛgin Marye/as it is wꝛyten in her myꝛacles. ¶ Another example of a fayꝛe mayden põpeously arayed and cladde vpon a sondaye after that she was wery of daunsynge the deuyll wolde haue taken and boꝛne her away in body and in soule/and she began to cꝛye foꝛ helpe of the vyꝛgyn Mary/foꝛ her moder had lerned her to serue her/and she was delyuered from ꝯ deuyll/as it is wꝛyten in theramplary. Quere.lxviii.c.d. ¶ A queston. What deference is there betwene ꝯ good dedes the whiche ben done in deedly synne/and those the whiche ben done in ꝯ estate of grace. The answere. There is grete deference/foꝛ the one is ryght lyuely & merytoꝛyous foꝛ to haue the rewarde eternall in paradyse. It is that the whiche is done in thestate of grace without synne. The other the whiche is doone in moꝛtall synne is a good dede/deed and without rewarde eternall/foꝛ it is done without grace & charyte. Also synne is a venym so moꝛtall vnto the soule that it moꝛtyfyeth all goodnes spyꝛytuall/and departeth god his loue and his grace/wherby the synner loseth his rewarde eternal. But the good dedes that he dooth in moꝛtal synne serueth hym/foꝛ there ben the.v.retrybucions befoꝛe sayd. ¶ Foꝛ to vnderstande well this mater the persones the whiche shall be saued at the day of Jugement shall haue meryte and rewarde eternall that they haue done in the woꝛlde in thestate of grace. And yf they had commytted ony moꝛtall synnes & after doo penaunce all those good dedes ꝯ they haue done in thestate of grace in pꝛecedinge ꝯ sayd synnes come agayne vnto theym in theyꝛ good valour by the penaunce. And of those good dedes the whiche ben comen agayne in conualescence ben saued and they shall haue rewarde eternalle in paradyse. And not of those the whiche they haue doone in moꝛtall synne/foꝛ that/ꝯ whan they were done they were deed by synne as it is sayd/ & by that the meryte eternall is lost. Unde sctūs thomas. Nullus põt mereri nisi mediante gratia vt dictū est. quere.xlv.b. Conuersus. Illa remiscūt que moꝛtificata fuerunt. Uiuere nõ possunt q̄ moꝛtua nata sūt That is to say that those good dedes reuyueth in god cõualescence by penaunce/the whiche haue ben moꝛtyfyed by synne. But those good dedes the whiche were done in synne may not lyue/ꝯ is reuerte in conualescence after penaunce to haue rewarde eternall. It foloweth than that the good dede ꝯ is done in the estate of grace is better than the other deed. And therfoꝛe those the whiche dyfferreth to confesse them in lenti oꝛ in other tymes ben to be ꝛepꝛehended to do a good dede in synne. Also a man sholde vnderstande that noo good dede is lost/ but the one good dede is moche better than another.&c.

¶ The thynge mouynge for to kepe the cõmaundementes of god. Ca. xliii.

¶ Those that lerne ne wyll.
The cõmaundementes & lawe to kepe
And in euery poynt them fulfyll
In hell shall lye ryght depe

IN that aege that an enfant is capable of the cõmaundements of god he is holden to lerne they more that that he sholde kepe hym that he breke them not vpon the payne of dampnacyon. Vñ legit in secundo libro sententiarũ. distĩ. xlvii. Statim cũ quis fit capax p̃cepti dei tenetur ad cognoticiã et obseruantiaz. Et dauid dicit in psal. Tu mandasti mãdata tua custodiri nimis. Thou hast cõmaunde moche to kepe thy cõmaundementes. When ỹ ony temporell kynge maketh to bane proclayme or shewe ony cõmaundement throwoute his realme his subgectes moue them to obeye vnto hym of drede to renne in paynes and dõmages that they may haue for theyr inobedyẽce. Also many thynges sholde moue vs to kepe the cõmaundements that the kynge of heuen and of erthe hath made to proclayme / and to crye ouer all the worlde. ¶ The fyrste thynge the whiche sholde moue vs to kepe the cõmaundementes of god is for the grete goodnes infynyte that is in hym / that is to saye that there is soo moche of goodnes in god that it is innumerable. For a man ne can fynde the ende soo moche there is of goodnes in hym. Of this matere is somwhat spoken in the ende of this treatyse / and howe the sayntes of heuen beholde aboue them the kayze myrrour ỹ whiche is god. quere. xlvii. a. Example. xlvii. b. c ¶ The seconde thynge esmouynge to kepe the cõmaundementes of god is for to obeye to his wyll / he is our fader celestyall the whiche hathe create our soules as it is sayd before. Also it is he ỹ whiche nourysshyth vs with his godes that he maketh to growe / and it is he the whiche hathe agayne vs bought vs by his precyous blode / and ỹ whiche wyll that we possede his herytage in paradyse as his dere chyldren. It is good reason ỹ the chyldren obeye vnto the fader / and by that ỹ we ben the chyldren of god we sholde obeye vnto his cõmaundementes. The thyrde thynge ỹ whiche moueth vs to kepe the cõmaundementes of god is to the ende to be in his loue and in his grace / for he loueth those the whiche kepe them in lyke wyse as it is wryten iohannis. xv. Si p̃cepta mea seruaueritis manebitis in dilectione mea. yf ye haue kepte my cõmaũdementes ye shall dwelle in my loue & dylection. Item in eodẽ capitulo. Vos amici mei estis si feceritis que precipio vobis / ye be my frendes yf ye doo that thynge ỹ I commaũde you. Example by that / that abraham was obedient vnto god / he was so parfytely in his loue that he had his benediccion. Quere. lxi. a. Another example by that that saynt Nor was obedyent he dyde many myracles amonge the whiche he ranne one tyme vpon the water woute synkynge or ylle haunge. Que. lii. c. Another example by the obedyence of a relygyous / god loued so moche that a drye belet blocke that he arrousyd with water bare floure and fruyte. Quere in the exemplayre. lii. c. God sayd in the gospell / yf ye loue me kepe my cõmaundementes. He ỹ whiche loueth me not / kepeth not my cõmaundementes. vnde iohannis. xiiii. Si diligitis me mandato meo seruate. Sequitur Qui non diligit me sermones meos non seruat. Ony lorde or kynge ne maye leue his seruaũt whan he dysobeyeth vnto his cõmaũdementes / no more doth god / how

maye he loue ydolatres blasphematoures chyldzen vnnaturall/inobedientes/murdzers/theuys/payllars/and false wytnesses/whan they dysobeye vnto his wyll & breke his cõmaundementes he ne may loue them. Beholde what hate and inconuenient that there came vnto adam foz a bit of an apple that he dyde agayne the commaundemente of god. Quere. liii. a. Also beholde how chozc/dathan/and abyzon/were punysshed foz the inobedyence and murmure that they made agayne god & Moyses. Quere. liii. God ne may loue hȳ the whiche dysobeyeth vnto his cõmaundementes. But he loueth hym the whiche obeyeth vnto hym. We rede how god demaunded of saynt peter yf he loued hym/ ¶Petre amas me. He answered thou knowest that I loue the. Tu scis quia amo te. And by that that saynt peter loued god/& obeyed vnto hym/our lozde Jhesu cryste sayd vnto hym in this maner of wyse. pasce agnos meos: pasce oues mea. I shall gyue the keyes of the reame of heuen vnto the/and that that thou byndest in erthe shall be bounde in heuen &c. Foz that that he was obedyente vnto oure lozde Jhesu cryste/god gaue vnto hym the gouernement of the chirche and the keyes of paradyse. Also we sholde kepe the commaundementes of god to the ende that it wolde please hym to abyde with vs/foz to kepe vs and saue vs. Unde iohannis. xiiii. Si quis diligit me sermonem meum seruabit et pater meus diliget eum et ad eum veniemus et mansionem apud eum faciemus. That is to saye/who so loueth me kepeth my wozdes and my fader shall loue hym sayeth Jhesus/and vnto hym we shall come and we shal make with hym our dwellynge/and it is wzyten. iohānis. xv. Manete in me et ego in vobis. Dwel ye in me and I shall dwelle in you. Et legitur. iohannis. iiii. Deus caritas est: et qui manet in caritate in deo manet: et deus in eo. God is charyte and loue/and who so dwelleth in charyte/he dwelleth in god and god in hȳ We rede that our lozde sayd vnto the apostles that they sholde goo to preche and to conuerte the infydeles. And that they ne sholde thinke what they sholde answer vnto the tyzauntes/and that it sholde be gyuen vnto them that that they shold answer of the holy ghost the whiche abode in them as sayeth the gospell. ¶Dabitur enim vobis in illa hoza quid loquamini. Non enim vos estis qui loquimini: sz spiritus patris vestri qui loquitur in vobis. So it appered that god abode in theym. And who so dothe agayne the wyll of god he ne abydeth in hym. &c. ¶The fourth thynge ỹ sholde moue vs to kepe the commaundementes of god/is to thende that the good dedes that we done be vnto hym agreable/and vnto vs vtyle and prouffytable/ Foz yf we dysobeye vnto hym our operacyons pleaseth hym nothynge. Thze thynges ben requysyte befoze that we may do thynge the whiche is vnto god agreable/ ¶The fyzst is the good dedes that we do be done genere bonozum. That is that it procede of a good kynde oz stocke as to gyue almes dedes of his owne labour without doynge it of thefte oz pyllery. ¶The seconde is: quod sit ad laudem dei non ad vanam gloziam. That is that it be done vnto the preyse of god/& not vnto vayne glozye. The thyzde thynge is that a man be in the estate of grace. Foz the good dedes that a man dothe in synne is not meritozyous vnto the eternyte vnto the persone the whiche dothe it. Also it is not agreable vnto god: how be it ỹ a man sholde not dzawe backe to doo euermoze of good dedes as it is declared befoze. Quere. xiiii. b. The pope pius sayeth de consecratione

distinc.v. Nichil prodest icunare & orare et alia religionis opera agere nisi mēs ab iniquitate reuocatur. It prouffyteth nothynge as vnto saluacyon to faste/and to praye/and to do other good dedes of relygyon yf the thoughte be not called agayne from synne/that yf a man cease hym not to cōmytte mortall synne.&c. And saynt poule sayeth.i.corinth.xiii. Si linguis hominum loquar & angelorum.&c. Caritatem autem nō habuero nullis michi ꝓdest vt dictum est ante:quere.iiii.ca. After the scryptures it behoueth to do the good dede in estate of grace/in doynge the pylgrymage of the worlde as it is sayd in ỹ fyrst condycyon of the pylgryme of paradyse. Quere ibi post. ¶The.v.thynge that shold moue vs to kepe the cōmaundements of god it is to thende that it wolde please hym to here & to vnderstonde oure requestes/prayers and oraysons/& that he them graunte vnto vs and exalte whan we requyre hym. Unde.ioh.xv. Si manseritis in me et verba mea in vobis manserint: quodcunqz voluerit petetis & fiet vobis That is to say yf ye abyde or dwell in me that is in my loue.and that my wordes be abydynge in you/that ben my commaundementes/ye shall demaūde what so euer thynge that ye wyll and it shal be done to you.Et legit̄ matthei.xxi.& marci.xi. Omnia quecunqz petentis in oratione credentes accipietis. God sayeth you byleuynge in me by fayth operant/take ye in oraysō all thynges what so euer ye demaunde/& the psal.sayeth. Oculi domini super iustos & aures eius ad preces eorū. The eyen of god ben vpon the iuste/and his eres vnto the prayers of them.Et legitur luce.xi. Petite et dabitur vobis:querite et invenietis:pulsate et aperietur vobis·&c. Exāple how at the prayer of a man a mounayne was remeued from one place vnto another. Quere.xli.a. Another example how a good preest catholique entred with in the fyre to conferme the faith/and was not brente. Quere.lxi.b. And in dede contrary the oraylon of hym the whiche wyll not kepe the cōmaundementes of god ne shall be exalted/and ne shall gete graunt anenste god of that that he demaundeth. Unde augu. Qui preceptis auertitur qō in oratione postulat non meretur:nec impetrat ab illo bonum quod poscit:cuius legi non obedit.Example. The requeste of ỹ cursed dīues was not graunted hȳ whan he demaunded a droppe of water & that the lazar sholde go vnto his brederne.&c. Quere.lxxxiii.a. ¶The fyrste thynge mouynge vs to kepe the cōmaundements of god is to thende to haue the grete benedicyons that god prometteth vnto those the whiche here with good wyll and kepe his cōmaūdementes the whiche ben wryten after. Quere.xlv.f. ¶The.vii. to the ende to haue grete rewarde in paradyse/whereof it is spoken afterwarde. Quere.xlvii.a. ¶The.viii.is to haue drede of the maledycyon and excōmunycacyons the which ben caste vpon the synners inobedyentes vnto god & vnto the chirche. Quere.xlviii b. ¶The.ix.of drede to haue punycyon as pharaon the whiche had the harte so harde and was so obstynate in yll ỹ he wolde not obeye vnto god and vnto his seruaūt Moyses. And therfore god sent vnto hym many punycyons and in the ende he was drowned dyuinely he and his people. Quere in ỹ exemplayze.liii.f. ¶Also these dyl obeysantes sholde drede to be sente in to ỹ fyre of helle ỹ whiche is a torment moche cruell in lyke wyse as it is wryten in ỹ ende of the treatyse. Quere.xlix.b. ⁂

B. How many thynges ben nuysaũtes vnto those the whiche ben inobedyentes & breketh the cõmaundementes of god / the whiche ben wryten herafter by psalmes. Capitulo. ✠ xliii ✠

QUi in vno mandato peccauerit multa bona perdet. Ecclesiastis. ix. ca. Who so hathe synned moztally in one cõmaũdement shall lose many of good dedes / That is to vnderstonde that ỹ transgressyon of euery cõmaundement that a man commytteth in synnynge moztally by dylectacyon and delyberacyon noyeth vnto the soule in many maners ỹ whiche shall be herafter declared and put by psalmes / Fyrste the fraccyon oz brekynge of ony cõmaundement putteth the soule of the breker vnto pouerte of spyrytuall goodes. foz it chaseth and maketh to be forgoten hys vertues and good operacyons lately gotẽ and the whiche rested in hym. Saynt ysydoze sayeth. Per vnum enim peccatum multe iustitie pereunt. That is to saye ỹ by one synne many of iustyces perysheth and saynt poule sayeth ad galatas quinto Modicum fermenti totam massam corrumpit. In lyke wyse as a lytell of leuayn oz soure dough corrupteth a grete dele of paste / euen so the brekynge of the cõmaundement corrupteth a greate hepe of fayre vertues. Example how ỹ aungell sayd to a vyrgyn chast deuoute / a gruer of almes and charytable that she ne myght be in suche wyse saued yf she were not pacyente / foz ỹ synne of ire abode in her. Que. lxxxix b. circa finem. Another example of a monke the whiche was so moche replenysshed with vertues that god sente vnto hym euery daye celestyall brede. And after that he hadde commytted synne he loste ỹ sayd brede. Quere in the exemplayre ad numerum. ci. a. Another example how the sone of a ryche man the whiche strued god in fastynges and oraysons and in doynge operacyons was in thende dampned foz that that he kepte ire in his herte / & foz ỹ he wolde be venged. Quere. lxxix. a. Holde thou foz certayne that the dysobeysaunce that a man commytteth in synne moztall is an infeccyon & sekenes moztall the whiche taketh awaye chaseth and anienteth & maketh to be forgoten the vertues and ỹ goodes spyrytuelles that ony man hathe befoze goten and the whiche resteth in hym Foz the scrypture sayeth ỹ these vertues ne maye dwell with the vyces. Virtutes cum vitiis remanere nõ possunt. And these logicyens sayeth two thynges opposytes and contraryes the one vnto the other ne maye enhabyte ne dwelle togyders in one selfe subiect but that the one chaseth awaye the other. Duo oppolita vnũ pol sunt esse in eodem subiecto. The synnes & the vertues ben contrary the one vnto the other / than they may not dwell togyders. yf I be than in moztall synne / my synne chaseth away the goodes spyrytuelles fro me & maketh it to be forgoten befoze god whyles ỹ it regneth in me / foz I ne maye be hole and sekе togyders / good and ylle / gouerned of god and of the deuyl / of good spyrryte and of ylle. In lyke manere I ne may be in grace and in synne / foz they ben thynges contraryes that whan the one reuleth it chaseth and putteth awaye ỹ other what so euer it be. Unde bernardus. Sicut ignis et aqua simul esse non possunt / sic spirituales et carnelis delitie non se cõpatiuntur ad inuicem. In lyke wyse as ỹ water quencheth ỹ fyre / oz bytternes chaseth awaye swetnes and all thynges delycyous / oz the traycle the venyme / oz the derkenelle the lyght / oz the hete the colde /

In lyke wyse moztal synne chaseth away the vertues and the goodes spyrytuell of the soule. Example also as the water departeth it from the pot the whiche is perced oz holed. In lyke wyse dothe good operacyons from men by moztal synne. Quere.cii.r. Also moztall synne is by symplytude as infeccyon and venym moztell/foz in lyke wyse as venym coztrupteth ỹ helth and the goodes of the body / in lyke wyse synne coztrupteth the helthe & goodes spyrytuelles of the soule. And in lyke wyse as those ỹ whiche ben inuenymed ben in daũger of dethe yf they ne go to seche of tryacle/so ben they in moztall synne yf they ne goo vnto penaunce. Quere.viii.a whyche is the tryacle and the remedye agayne sin Augustinus dicit. Omne seminarum voluptatuz venenum puta. Et luce.xiii. Oi si penitentiam egeritis omnes simul pibitis. Also moztall synne is a rotennesse the whiche coztupteth the beaute of the soule the ende of vertues/the odour of good renoumme and the sauoure of glozye. And in lyke wyse as rotẽnesse gothe vnto nought and leseth all beaute and bounte of an apple so dothe the moztall synne of the soule. vnde iob.xvi. Qui quasi putredo consumendus sum: et quasi vestimentum quod comedit a tinea. Example how an erle was dampned foz an herytage yll witholden albe it that he hadde done of good operacyons. Quere.lxxxii.a. Another example how a woman the whiche fasted & exercysed her in orayfons and good operacyons was dampned foz the keppynge of Ire without beynge in wyl to pardon. Quere lxvii.d. Also a man may say by symplytude that moztall synne noyeth vnto the soule/in lyke wyse as epedyme oz pestylence: oz other sekenes moztall noyeth vnto the body. Foz in lyke wyse as the sekenes cozporall taketh awaye the helthe and al the goodes of the body. In lyke maner ỹ dyuine beysaunce the whiche is within moztall synne is so grete a sekenes vnto the soule that it taketh away and chaseth vertues and good spyrytuelles the whiche resteth in her. Unde ezechielis.xxxiii. Inquantũ qz die peccauerit iustus omnes iustitie eius obliuioni tradentur. In what houre that the iuste hathe synned all his iustices ben forgoten. Also whan one membre is seke/all the body seleth it and playneth. Cum patitur vnuz membrum cõpatiuntur oia membra. Also whan a man cõmytteth one moztall synne in brekynge one of ỹ cõmaundementes of god a man dampneth the body and the soule/he leseth god/he leseth paradyse and all good spyrytuell/the whiche ben forgoten as vnto saluacyon. Unde iacobi.ii.ca. Quicunqz totam legẽ obseruauerit offendat autem in vno factꝰ est omniũ reus. Qui enim dixit non mechaberis dixit & non occides quod si nõ mechaberis occidas autem factus es trãgressoz legis. Example how a woman a grete gyuer of almes the whiche wende to be saued in doynge the almes dedes that she dyde & in the ende was dampned by moztall synne not confesse. Quere.lxxxvii.d. Also one ylle oz synne that a man cõmytteth maketh all the persone to be culpable and dygne of punycyon. And also as one cyrcũstaunce ylle maketh all ỹ dede to be yll/in lyke wyse one synne bryngeth vnto nought all vertues & good spyrytuell. Uñ magister nicholaus de lyra dicit super illud ad galla. Modicum fermenti totam massam coztrumpit. Malum enim consistit ex singulis defectibus ita qꝫ in congregatione fidelium vnus peruersus in fide coztrumpit alios per suaz malitiam. Et alibi. Unica sola pecus inficit omne pecus. Whan that a towne is taken with assault those the whiche taketh it putteth vnto de

the and chaseth awaye those the whiche it possedeth. In lyke wyse done the synnes & deuylles whan they haue possessyon of a persone/and that they rulen/they slee the dethe of gylte and chaseth awaye the vertues. Unde ad roma. vi. Qui moztuus est peccato moztuus est semel. He the whiche is deed by synne/is one tyme deed/that is to vnderstonde of dethe of gylte/foz grace and vertues ben departed from hym. &c Also whan ỳ iewes/sarazyns/oz paynȳs haue the domynacion of crysten men they slee them and take from them theyz goodes/in lyke wyse done the synnes and deuylles whan they haue domynacion vpon a persone to speke spyzytually. &c. Example how the body the whiche is a fole maketh the soule to lese all her spyzytual goodes and putteth her in dampnacyon and perdycyon. quere. lxvi. a. Foz to reherse in partyculer vpon the synne of lecherye. A man sholde vnderstonde that in commyttynge lecherye a man bzeketh the cõmaundemente of god/ and also a man synneth moztally/and suche sinne maketh the vertues and good operacyons goten before to be forgoten. ¶ In lyke wyse as a man may saye by symylytude/as yf they were bzente/bzoyled/loste & brought vnto nought. Foz in lyke wyse as ỳ fyze of ỳ wozlde bzenneth/consumeth and putteth in to asshes and vnto nothynge these wozdes & these other materes combustybles that a man gyueth vnto it. In lyke maner ỳ body the whiche is chaufted to do the operacyon of lecherye that god defendeth bzenneth and bzyngeth vnto nought the good operacyons and vertues of the soule/yf ỳ sayd fyze be not put out by penaunce. Of the whiche it is wzyten iob. xxx. ¶ Crimen luxurie far est et iniquitas maxima ignis est deuozans vsqz ad perditionem et omnia eradicans gemmina virtutum. Whã a house is enbzaced strongly with fyze yf the sayd fyze be not quenched by water it bzenneth and consumeth all the goodes & materes combustybles tyll vnto the erthe and vnto the stones/in lyke maner the fyze and embzacement of lecherye bzenneth and dystroyeth all ỳ goodes spyzytuelles of the soule of the lecherous man/oz woman/in suche wyse that the germe and engendzement of vertues ben taken awaye and enracked/and it is vnderstonde by ỳ wozdes before spoken. ¶ radicãs omnia gemmina virtutum gemmen gemmis id est germen: bel genero generas. Also the blyssed and holy man saynt Jerome saith ¶ ladius igneus ẽ species mulieris. The glayue of fyze is the beaute cozpozall of a woman. Unde ecclesiastici. ix. ¶ Concupiscentia carnis quasi ignis exardescet et sequuntur. ¶ colloquiuz mulieris quasi ignis exardescet. The whiche is foz to saye/who so wyll kepe hym from bzennynge/dzawe he a ferre from the fyze/that is from company of harlottes. Foz as ỳ fyze bzenneth those the whiche toucheth it/in lyke wyse to touche oz to handle a woman harlot oz enclyned to synne/and to take pleasure in her face and langayge/a man bzenneth & dystroyeth hymselfe. And yf parauenture some there ben that therwith ben touched the moze ferther lette them dzawe backe/from the company of cuyll women. Foz a bzonde that one tyme hathe ben bzente ỳ moze lyghtely taketh it fyze yf it be not wdzawen ferre backe from the fyze. A man ne maye be better exyled & dystroyed than by foztune of fyze. Noz the good spyzytuel of the man and of the woman to be loste/ as by the embzacemente of lecherye. Foz mayster Hugues of saynt victoz sayeth/ Qui perdit puditiam: perdit animam suam: perdit deum: et perdit seipsum. He ỳ whiche leseth chastyte leseth his soule/ he

leseth god and hymselfe/he is as he ꝑ whi che brenneth hymselfe vnto his wyttynge his house and his goodes within it. Unde scryptura. Qui peccatum committit quasi qui ignem in propria domo ponit. And the moo of synnes that he cõmytteth he is he the whiche putteth as many of fagotes and byllettes of wodde in his house for to brenne it that is for to brenne his soule in helle. Example of the doughter of a kynge the whiche was a ryght grete gyuer of almesse/and also moche deuoute towarde god in her prayers and oraysõs that was dampned bycause ꝑ she conceyued a chyld and deyed impenytent without confessyõ Quere.lxxxiii.h. Another example of a woman the whiche was a greate gyuer of almesse that was dampned for the deliberacyon of wyll to commytte and doo lecherye. Quere.c.a. Also he the whiche sỹneth mortally as he the whiche hateth his broder euen cristen/or his neyghboure in delyrynge the ylle of his body/or the losse of his temporel goodes/he quencheth and bryngeth vnto nought charite and ꝑ other vertues and good operacyons the whiche resteth in his soule. In lyke wyse as it is declared and shewed in the synne of hate Quere ante.xxvii.b. And how be it that mortall synne adnychyllateth in suche wyse the vertues and maketh so many of ylles yet sholde not a man drawe backe nor ceale to doo euer more of good dedes yf it so were that a man sholde be dampned as it is declared before. Quere ad numerum xliii.b.

C. Secondly inobedience the whiche is mortall synne letteth and kepeth for to gete vertues and goodes spyrytuelles/the

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whiche ben meryторyous vnto the soule/ Capitulo. xxxii.

Peccatum meum contra me est sẽper. Dicit dauid i psal. Miserere. After that the kynge Dauyd had commytted mortall synne/he sayd that his synne was euermore agayne hym. Also thou man reasonable knowe thou and holde thou for certayne that yf thou be in ony synne mortall thy synne shall be euer more agayne the and noyeth vnto the soule in al maners and sortes that a man can tell it the. For yf thou wylte gete paradyse and to possede the ioyes the whiche there ben thy synne shall kepe the from goynge thyder ony synne mortall what so euer it be. And yf thou wylte not haue of payne/ne punycyon temporall/or dampnacyon eternell/thy synne shall make the to haue in this worlde punycyon. And yf thou haue not by penaunce/correccyon and amendement/thou shalte haue dampnacyon eternall and shalt be constrayned to be in ꝑ fyre and tormentes of helle wylte thou or not. And yf thou haue goten of vertues ꝑ tyme that thou commytte in wyll or dede ony mortall synne/incontynent without ony delaye as thou haste commytted it/it bryngeth to noughte all the good dedes ꝑ thou hast done before/as it is specifyed aboue. And yf it soo be that thou wylte purchase here in this valeye of mysery of vertues and of goodes spyrytuelles/thy syne shall kepe the in al the sortes and maners that thou woldest gete as thou shalte here herafter soo that thou synner mayste saye with dauyd the prophete. Peccatũ meum ꝙtra me ẽ semper. Synne is sayd mortall bicause it mortefieth good dedes acquired

And also it sleeth the meryte & the reward eternell of the good dedes that a man wolde gete. And therfore a man may saye by symplytude that moztall synne is a sekenes spyrytuel vnto the soule the whyche letteth all his goode dedes as the sekenes corporell letteth all the goodes of the body Verbi gratia. yf a seke body drynke or ete also the sekenes letteth / that thynge that he taketh that it ne gothe vnto ỹ nourytu re of the body. Also the synne letteth the taste / the appetite / the sauoure and the o= doure and taketh awaye the strengthe / ỹ beaute and courage of the body. Also it let teth to saye his matynes / his seruyce / to go vnto ỹ churche / to laboure / and to werke. In lyke wyse dothe the sekenes and in feccyon of moztall synne to speke spyrytu ally. For yf moztall synne regne in a per= sone it taketh awaye the taste / the appety te / the sauour / and the odoure of glorye / & draweth backe the wyll for to do good de= des. Also it taketh awaye all strengthe / & deuocyon to do good operacyons / and ke= peth that they ne profityte vnto meryte & vnto the nourysshynge of the soule in lyke wyse as sayeth these scryptures. Unde pa pias dicit de consecratione. v. Nihil pro dest iciunare scz quantum ad meritum et orare et alia religionis opera agere: nisi mens ab iniquitate reuocetur. That is to saye that it profyteth nothynge to faste as vnto merite and rewarde eternel / and to praye vnto god and to doo other opera= cyons of relygyon / yf the thought be not taken awaye and called incontinent with out ony delaye from synne / and saynt pou le sayeth in his epystyll .i. ad corinth. xiii. Si linguis hominum loquar et angelorũ &c. et si distribuero in cibos pauperum om= nes facultates meas. &c. Caritatem autẽ non habuero nichil mihi prodest quantuz ad salutez. This same auctorite is expoũ ded and declared before all alonge. Quere ad numerum. Et sanctus thomas dicit. Nullus homo potest mereri nisi mediã te gratia. There is no man the whyche may do a thynge merytorycus but by the meane of grace beynge without moztall synne. Example how the fastynges & raysons and good operacyons that a re= man dyde profityted her nothynge as vn to saluacyon for the synne of hate and ran coure that she had within her herte. Que re. lxxviii. d. Also another example how that these almesdedes and good operacy= ons that the doughter of a kynge dyde vn to poore folke profityted her nothyng as vnto saluacyon for the moztall synne that she commyted and dyde. Quere. lxxxvii. h. For to knowe clerely how moztall in letteth to gete of good dedes vnto the sou le in many maners / it behoueth in partyc culer to goo vppon the good dedes that a man wolde haue. Fyrste moztall synne and the deuyll letteth to gete scyence / and sapyence dyuyne / for the deuyl letteth his scolers in worldly connynge vayne and di abolyke ot tables and tryfles and mocke= ryes. And yf ony scoler beynge in moztall synne studye dyuyne scyence that that en= treth at one ere gothe agayne oute at the other. Unde sapientie. i. ca. In animam malivolam non introibit sapiẽtia: nec ha= bitabit in corpore subdito peccatis. Exã ple also how the water renneth from the pot that is perced / in lyke wyse dothe the vertues ot the man. Quere. cii. x. Also the wyse salamon sayeth in his prouerbes ỹ he the whyche delyteth him in wyne ỹ whi che is a lecherous thynge / and dronkenes ne shall be wyse. prouerbiorum. xx. luxurio sa res vinum et tumultuosa ebrietas cui cunqz his delectatur non erit sapiens. Se condly moztall synne & the deuyll yf they haue lordshyp and domynacyon of a per=

sone they drawe backe the deuocyon of fastynge and sayeth. Thou arte tendre and of fele complexion thou ne mayst laboure studye/walke/and faste/or doo suche operacyon. And yf ỹ persone yonge be in mortall synne it letteth and kepeth that it be not merytorious vnto hym in dede. How men fynde by example in the byble ỹ syne letted that the fastynge of the people was not agreable vnto god wherof it is wrytē ysaye.lviii. Quare ieiunauimus et non aspexisti humiliauimus animas nostras ⁊ nescisti.⁊c. Sequitur. Ecce ad lites et cōtentiones ieiunatis ⁊ percutitis pugno impie: Wherfore haue we fasted and thou haste not regarded vs/we haue humbled our soules and thou haste nothynge knowen vs. And the answer vnto them was gyuen. you doo your fastynges in hates/stryfes/contencyons/synnes/and ylles/⁊ therfore your betynges and tormentes be as nothynge. For god wyll that the good dede be done in the estate of grace. Example how a religyous was dampned for his glotonye / for he ete in secrete whan men wende that he had fasted. Quere ad numerum.cv.c. Thyrdly mortall synne letteth penaunce and confessyon/for he putteth before the persone shame and horrour to cōmytte suche synne/or drede to haue grete penaunce/or fere to lese his good renomme. And yf the persone hathe done penaunce he bryngeth agayne the dylectacyons of synne for to waste the said penaūce. Unde augustinus dicit. q inanis est penitentia quam sequens culpa cōmaculat nichilq; prosunt lamenta si replicant peccata. That is to vnderstonde that penaūce is vayne/that is it shall not saue ỹ persone whan synne is cōmytted after and ỹ waylynges and the weppynges ne profyte nothynge as vnto the saluacyon yf ỹ synnes be agayne recōmenced/and he the

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whiche wepeth his synnes ⁊ leueth theym not he submytteth hymself vnto more grete payne. Unde gregō. Qui peccata plangit nec tamen deserit pene grauiori se subiicit. And how be it that penaunce done in synne is not meritorious as sayeth the scot yet sholde not a man leue to do it/for it maye be satysfactorye. Examples how by the shame to haue cōmytte mortall sỹ many persones hathe lette to confesse thē and to do penaunce wherby they ben gone vnto dampnacyon and perdycyon. quere ad numerum.lxxxiii.h.⁊.c.a. Fourthly mortall synne letteth and kepeth to do almesdede to lesse his brede/his syluer/and his good for to betake vnto suche truande and maketh to dysplyse and to reproue the poores. Also synne letteth the rewarde the meryte eternel of almesdede and it anichyth and bryngeth vnto nought. Unde ysi dor. dicit. Nulla sceleta elemosinis posse redemisi in peccatis quisq; permanserit. No synnes ne maye be agayne bought by almesdede yf he the whiche gyueth it be in synne. And no pardon of trespas is gyuen whan mercy procedeth/so that the sỹnes cometh after. Unde ysidorus. Nulla est delicti venia qñ sic precedit misericordia vt eam sequantur peccata. Example of a woman a gruer of almesse dampned for the delyberacyon of wyll to cōmytte lechery. Quere.c.a. Thyrdly mortall synne letteth ỹ orayson is not agreable vnto god ⁊ merytorycus vnto hym the whiche dothe it. Unde ioh.ix. Scimus quia peccatores deus nō exaudit. We knowe that god hereth not gracyously ne exalteth the synners. Et psal. dicit. Iniquitatem si aspexi in corde meo non exaudiet dominus. Yf ỹ I beholde synne in my herte and kepe it styll in my mynde / our lorde Jhesu crysti shall not gracyously here me / nor accepte my prayer. Et legitur prouerbiorū.xxviii.

Qui declinat aurem suam ne audiat legem: oratio eius erit execrabilis. He ỹ whiche declyneth his ere to thende that he noye the lawe his oraison is execrable and infructuous. &c. Whan a chylde dysobeyeth the fader and that he demaunde a newe robe/or shoes/they ne be gyuen vnto hym ne accorded by his dysobedyence. Also god ne graũteth vnto vs that thynge that we hym demaunde for the synnes and ylles/that we do agaynst his cõmaundemente. This mater is approued by many examples. Fyrste how the oraylon of an hermyte ne prouffyted vnto him for that thynge that he made it fore. For he delyted in his synnes without resistynge there vnto. que re. c. e. Another example semblable how oraylon is not exalted by synne. c. d.

D. Thyrdly inobedyence the whiche is mortall synne noyeth/for it dyffameth ỹ persone the whiche it cõmytteth. ca. xliii.

Peccator transgrediens mãdata dñi incidit in promissionem neg̃. Eccles. xxix. The synner trespassynge or offendynge the cõmaundements of god shall falle in to ylle promyssyon in dyffame and repproche as by maner to say thou art a blasphematour/a thefe/an harlot/murdrer/false wytnes/infamed/digne of punycyon/and it is wryten. eccle. vi. Improperium & contumiliam malus hereditabit et omnis peccator inuidus et bilinguis. That is to saye. The yll man shal haue in herytage repproche and noyse and euery synner enuyous & he the whiche hathe two tongues the whiche sayeth le pro. & le contra. Mortall synne is so grete vyce the whiche so moche noyeth vnto the persones the whiche it cõmytteth ỹ it taketh from them theyr good renõme as wele in this worlde as in the other. We rede luce xvi. De villico qui diffamatus est apud dñm suum quasi dissipasset bona ipsius./ There was a man the whiche was dyffamed anenst his lorde for he dispended and wasted his goodes. Whan a persone dysobeyeth vnto god in synnynge mortally/he wasteth and dystroyeth the good vertues and goodes spyrytuell of his soule/or whan he purchaseth of worldly godes vnlustely/or whan he putteth them forth prodygally in cursed langayges/or whan he ne dysposeth the goodes vnto the poores/as he sholde/he is dyffamed anenste god his lorde the whiche hym shal rebuke at ỹ daye of iugemente & shall saye vnto hym illud mat. xxv. Ite maledicti in ignem eternum: esuriui et non dedistis michi mãducare. &c. I haue had hongre and ye haue not gyuen me to eate. &c. Many synnes regneth the whiche dyffameth the persones the whiche them cõmytteth in like wyse as the experyence techeth it vs. A man knoweth openly that the synne of lechery is a dyshonour before the people in ỹ cõtree where it is commytted/and infame vnto those the whiche doo it and repproche vnto the lygnee the whiche of it procedeth Example the synne of the sodomytes dyffamed them before god and ỹ worlde ineternum and dyshonoureth theyr londe & countree. Also it is a repproche vnto theyr lignee and vnto all those ỹ whiche folowe them in cõmyttynge theyr synne. legi. ecclxli. Cũ semie pctõr assiduitas opprobrii erit. That is to say. With ỹ lede of synners accustomaunce of repproche shal be. It is a thynge manyfeste ỹ whan a mayden breketh her virginite/or a wyfe her mariage they dõmage theyr chyldrẽ whiche bereth the rebukes of theyr synnes and crymes/

And thoſe chyldren ben prryued of goodes and herytages of bothe the fader and alſo of the moder/and fromc holy ordres/and fromc all dygnyte yf he be not dyſpenſed with of our holy fader the pope.&c. Alſo ỹ ſynne of theſte dyffameth mochc the theues/whā they ben hanged and ſtrangled for theyr theftes. Soo dothe parturynge whan it maketh to pylle and to infame ỹ parturers. Soo dothe murdre the whiche maketh the homycyde to be beheded. In lyke wyſe ſorcerye/hereſye/and the ſynne agayne nature ỹ whiche maketh to brēne theſe ſorcyerers/heretykes and ſodomites for to be ſhorte many other ſynnes there ben theſe yll knaues to beten thorowe out the ſtretes/or to cut theyr eres/or to be empyſonned/to clȳme/or to preche/wherby they ben noted/dyſhoncured/and dyffamed. Example how filius prodigus was dyffamed for his glotonnye and lecherye/ as it is wryten in ỹ goſpelles of ſaynt luke in the.xv.chapitre. Another example of a ſone the whiche hadde in his forehed a tode.xiiii.yere ouer all the coūtree of fraūce by punycyon dyuyne for that that he dc fayllcd vnto his fader and moder. Quere iii.b. Another example in ỹ proude amā the whiche wolde be honoured and that al men ſholde bowe them before hym and to be worſhipped/and he was ſoo dyffamed that he was hanged as it is wryten in the thyrde booke of Helter. Worſell ſynne noyeth mochc whan it taketh awaye ỹ good renōmee of the perſone the whiche is bet ter and more precyous than golde or ſyluer/as it is wryten prouer.xx.ca. Melius eſt nomen bonum q̄ diuitie multe:ſuper aurum et argentum gratia bona. Et legitur eccle.vii. Melius eſt nomen bonum: q̄ preciosa vnguenta. Et auguſtinus dicit Crudelis eſt qui famam ſuam negligit. He is ryght cruell the whiche dyſprayſeth his good renōmee. And whan a man dyſprayſeth his good renōmee it is a token ỹ he is fallen in to the profoūdyte of ſynnes And that he is poſſeded of the deuyll/ the whiche hym holdeth in his bandes/for it is wryten prouerbiorum.xviii. Impius cum in profundo peccatorum venerit contemnit:ſed ſequitur cum ignominia & opprobrium. Alſo it ſhal be grete dyſhonour vnto the ſynners at the iugemente whan all the ſynnes ſhall be ſene and knowen apertly in them and vpon theym of all the worlde as yf they were paynted and wryten vpon theyr bodyes. It is wryten luce viii. Non enim eſt occultū quod non manyfeſtetur:nec abſconditum quod nō cognoſcatur et in palam veniat. That is for to ſaye that at the iugemente there hathe not ben ſynne done ſo hydyngly or ſecretely but that it ſhall be ſhewed and knowen and that it ſhall come in aperte before all A man ſhall knowe appertly the ſynnes of one and of other as a man knoweth in a greate hepe of people that ſuche one is clothed in graye/or in blacke/or in whyte/ For theſe ſynners ſhall bere vpon theym theyr confuſyon and theyr ſynnes.as it is wryten ezechielis.xliii. Peccatores portabunt confuſionem ſuam et ſcelera ſua q̄ fecerunt. Et ezechiel.xviii. Iuſtitia iuſti erit ſuper eum:et impietas impii ſuper cū erit.et cetera.

C. The fourthly inobedyence the whiche is mortall ſynne noyeth. For it aueugleth and derketh the inwarde eyes of the ſoule.ca. xliii.

How inobedyence the Whiche is moztall synne noyeth vnto the soule.



Qui odit fratrez suū in tenebrıs est et in tenebrıs ambulat & nesc it quo eat quonıā tenebre obce caucrūt oculos eius. vt dicitur ioh.i.c. He the whiche synneth moztal ly by dylectacyon and delyberacyō as he the whiche hathe his broder oz neigh boure not wyllynge to socoure hym in his necessyte/oz in delyzynge his ylle/his tuyne/his dyffame/the losse of his goodes oz herytages/oz the ylle of his body/oz ỹ dāpnacyon of his soule agayne that the whiche is wzyten ad ro.xiii. Dilige prozumū tuum sicut teipsum. That synner oz hater is in derkenesse and walketh in derkenes and knoweth not whyder he gothe. For ỹ derkenes hathe put oute his eyen within forth of his soule. The reason is so abused and made derke by hate oz other moztall synne that the synner is bestyall without dyscernynge the good that he leseth and ỹ yll the whiche is in hym/& the whiche shal come vnto hym yf he persecuer in suche estate. vñ dauid in psal. Homo cum in honoze esset nō intellexit comparatus est iumentis insipientibus et similis factus est illis. By moztall synne ỹ soule is blynded and reason made derke as a beest the whiche ne dyscerneth betwene the good and ỹ yll the whiche a man ledeth to sle and he persecyueth it not. Example the sage salamon sayeth in the. vii. chapitre of his prouerbes ỹ he sawe by the wyndowe of hys houle a yongman walkynge by a waye/& whan he came vnto a tornynge backe there was a woman acurned and appareylled with the habyte of a strompet for to take the soules the whiche came to her/and she began to laugh and to flater with hym and spake vnto him ydell wordes & killed hym and handeled hym/and incontynent reason was so ouercome and the soule aucugled of the sayd ponge man that salamon hathe wzyten in ỹ sayd chappytre. Et ecce iuuenis statim sequitur eā: quasi bos ductus ad victimam: et quasi agnus lasciuiens & ignorās & nescit qz ad vincula stultus trahit velut si auis festinet ad laqueū. And therfoze moztall synne is to sley the whiche putteth out his eyen within forthe of the soule as it is sayd/ and abuseth the entendement and maketh hym to be beth all. Und dauid in psal. Nolite fieri sicut equus & mulus quibus non est intellectus Also moztall synne is so grete a sekenesse fylthynes and infeccyon vnto the soule ỹ it taketh from her all beaute/whytenes & boūte/ioye/and lyght/& maketh it blacke derke/hydeuse/and dyme. vñ au. Vna sunt deteriora omni malo scz aīa in peccato persseuerans q̄ nigrioz est corno: dyaboli qui eam rapuunt et locus in quo ducitur. Saynt Austyn sayeth that thze thynges ben wozs than al yll/that is to vnderstonde the soule persseueraunt in synne ỹ whiche is moze blacke than the rauyn/the deuylles the whiche it rauyssheth/and ỹ place the whiche is hell where vnto she is led Example by symylytude. In lyke wyse as Lucyfer became blacke/derke/and hyllayn/and abhomynable and loste all beaute incontynent that he had cōmytte synne euen so cometh it vnto the soule by synne in dysobeynge vnto god. For she leseth her lyght/that ben her vertues and good operacyons the whiche gyue lyght vnto man and is in derkenes as he that is blynde ỹ whiche hathe loste his eyen his clarte and the ioye of this worlde. And yf the blynde man leseth his conductoure he falleth and tombleth in inconuenyence/as in watter/dytche/oz myre/and yf he be soylled yet seeth he nothynge. In lyke wyse the soule ỹ whiche is in moztall synne she hathe her inwarde eyen put out/made dyme in derkenes she seeth not where she gothe/noz

seeth the good that she loseth/ne the yll wherin she falleth/she hath lost her condu
cture the whiche is god/and also she seeth not how she is soyled/albeit ỹ the body lyue in the worlde. Uñ psal. C Cõprehẽderũt me iniq̃tate mee ⁊ nõ potui vt videre. Also these synners as theues/robbers. ⁊c. ỹ whi che ben in suche wyse blynded leueth to do theyr operacyon by nyght in derkenes pry uely as beestes ⁊ bydes that goo by nyght for drede ỹ they ne be rebuked and sharped as it is wryten. Joh. iii. ca. Dilexerunt ho mines magis tenebras q̃ lucẽ erãt eni eoꝝ mala opera. ⁊c. And therfore god shal punysshe them in hell by derkenes in ỹ lan de of mysery/of ỹ whiche it is wryten. Job x. ca. C Terrã miserie et tẽbrarũ vbi vmbra mortis et nullus ordo sed sempiternꝰ horror inhabitãs. The remedy for to gyue syght vnto blynde synners is pryde. Uñ paul. ad ro. xiii. C Abiciamus opera tenebrarꝝ ⁊ induamur arma lucis. Put we out by con fessyon the operacyons of derkenes those ben of synnes/and be we clothed with ỹ ar mours of lyght they ben vertues of good dedes and in suche wyse persteuer we vnto the dethe to thende that we ben in the nom bre of ỹ saued the whiche ben the chyldren of lyght/of whome speketh saynt Poule in his epystle ad Ephesios. C Eratis aliquãdo tenebre nũc aũt lux in dño vt filij lucis ambulate. This mater is largely aleged and declared in ỹ tynne of hatred. Quere ante. xxviii. D.

f. C Fyfthly inobedyence ỹ is mortal synne noyeth/for it is that/ỹ holdeth ỹ soules of the persone ỹ it commytteth. xliii.

Iniquitates capiũt ipiũ et funibꝰ pec catorꝝ suorꝝ vnusquisq̃ cõstringitur vt habeã. pueri. v. c. That is to say. These iniquytees taketh the cursed synner ⁊ euery

The. ✻.

of them is constrayned ⁊ bounde by the cor des of his synnes. And saynt Austin ỹ whi che was more than. xx. yere in his ponge age without beynge in wyll to be baptysed sayth in his cõfessyonary ỹ he was boũde/ not wt straunge yron/but with the yren of his one wyll that is harder than yren. Uñ au. C Ligatꝰ erã nõ ferro alieno/sed ferrea mea volũtate. And Dauyd ỹ commytted aduoutry ⁊ homycyde sayth in the psalter C Iniquitates pcẽtoꝝ circũpleri sũt me. The cor des of my synnes hath beset me or compas sed about/holdeth me ⁊ bindeth me. After the scryptures mortall synne is by symplytude as a lyen/a shakle/or an halter wher by the deuyll holdeth the man ⁊ woman in his seruytude/in his thraldome/⁊ in his ca ptyuyte/or to dysobey vnto god it is a lyen wherby the grete hongman the deuyll han geth the synners on the gybet of helle/or it is a lyen wherby these synners ben bounde in the fyre ⁊ tourmentes of hell without ha uynge power to ayde hym selfe/to euade/ or escape in ony maner. The synne holdeth the man ⁊ woman in the seruytude of the deuyll. In lykewyse as the ore is boũde by the hornes with ỹ lyen/or the bydes taken wt snares ⁊ grẽnes and put vnto dethe and perdycyon/or as these yrens or fetres hol deth ỹ prysoners in prysyon and captyuyte. We fynde in wrytynge ỹ suche puyssaunce as a mã hath in his ppre beest/suche puys saunce hath the deuyll in the synner whan he is in mortall synne. C Qualem potestatẽ habet hõ in pecore ppio/talẽ hz dyabolus in peccatore. Whan the deuyll hath tẽpted ỹ man/surmounted: ⁊ beten doune by mor tall synne the deuyll is mayster of the sayd synner ⁊ holdeth hym in his hondes by the rope of synne/⁊ the synner is obedyent vn to hym as a seruaunt vnto his mayster. Uñ ii. petri. ii. ca. C Quo ei superantis est eiꝰ seruꝰ est. That is to say. Of hym of whome thou

C. i.

ſhalt be ſurmounted thou ſhalt be his ſeruytour. Yf thou be ſurmounted of ỹ deuyll by mortall ſynne than ỹ ſhalte ſerue hym. Et legit.i.ioh.iii.ca. Qui facit pctm̃ ex dyabolo eſt qm̃ dyabolus ab initio peccat/ He ỹ dooth ſynne is of the party of ỹ deuyll. ⁊c. Et legit ioh.viii.ca. Quis qui facit pctm̃ ſeruus eſt peccati. He that dooth ſynne is ſeruaunt vnto ſynne/ ſo as a ſeruant/ a page/ or a mayden do not theyr wylles but ỹ wylles of theyr mayſter/ who ſoo putteth hym in ſeruyce leueth his frewyll and fredome. ¶ Example how the deuyll gaue in charge to a woman four thinges after that he had ſurmounted her/ the whiche was obedient to the deuyll tyll vnto the dethe. ⁊c. Quere lxv.F. A colte the whiche was neuer tyden for to be ouercome ⁊ put vnder a ſadle ſhal ſerue wyll he or not. Alſo yf the deuyl vayn quyſſhe the by his temptacions and ỹ thou be fallen in mortall ſynne thou ſhalt obeye hym and ſerue hym. That is to vnderſtande whan he ſhall ſay vnto ỹ/ ſerue me. where thou haſt the company of ſuche a womã ¶ The lecherous ſhall obey vnto his power/ ⁊ ſhall do as the ſeruaunt vnto ỹ mayſter Uñ paul. in epi. ad ro. Neſcitis qm̃ cui exhibuiſtis vos ſeruos ad obediendum ſerui eſtis ei⁹ cui obediſtis ſiue peccati in mortem ſiue obeditionis ad iuſticiã. Whan ony man of warre is beten doune/ vaynquyſſhed/ ⁊ ouercome his mayſter taketh from him his harneys and all the goodes the whiche ben vpon hym/ after he putteth hym in lokkes and feters. More ouer he his obedyent and ſeruaunt of his mayſter/ ſo that he ne may ne dare go in to place what ſo it be but by ỹ leue of his mayſter. At the laſt he is put to raunſom and he muſt nedes paye it before that he may eſcape. In lykewyſe is it in this purpoſe whan ony mã is vaynquyſſhed ⁊ ſurmounted of the deuyll by mortall ſynne Fyrſt he loſeth his vertues and godes eſpyrytualles of his ſoule as it is ſayd here before. Eccle.ix. Qui in vno peccato peccauerit multa bona perdet. Secondly he is put in pyzons and bondes ⁊ holden in pyzſon of ỹ deuyll/ ⁊ ſeruaunt and obedyent vnto hym without goynge in place what ſo it be but by his commaundemẽte/ but vnderſtande well how. Whã a beeſt is drawen he gooth noo ferder than the length of his draught/ no more dooth he the whiche is in the bondes of the deuyll. But note well that the deuyll alyeneth the in thy draught for to goo vnto fornycacyon/ or for to do theft/ or for to pleed falſely/ or to bere fals wytneſſe or or to haunte tauernes/ or to werke on the feeſtes/ or for to do hompeyde/ ſtryue/ dyſſyon/ ⁊ all euylles and ſynnes/ or for to goo vnto ỹ chyrche/ not for to pray to god/ but for to ſpeke there euyll wordes/ and to perturbe and trouble the deuocyons of other. And yf the deuyll ſe that there be predycacion or ſeruent oraiſon he ſhall drawe out of the chyrche his ſeruaunt ⁊ pryſoner. ¶ Example of one of the monkes of the ordre of ſaynt Benet that the deuyll drewe out of ỹ chyrche whan ỹ other prayed. Quẽ.lxv.g. ¶ Another example how the deuylles helde a man bounde in a chayne ⁊ led hym to grete Joy. Quere. C.ii.z. ¶ Another example how a man beynge in mortall ſynne is ſo bounde that he ne may do ony good operacyon that is merytorious to hym. Quere. C.ii.⁊. And here ſholde a man note that in lykewyſe as the hangman ledeth ỹ theef by the corde/ and by the corde he him ledeth vnto the galowes/ in lykewyſe dooth ỹ deuyll the whiche is hangeman of ſoules by ſynne holdeth vs and ledeth vs vnto ỹ gaſtlous of hell/ and vnto the paynes and tourmentes as the boucher ledeth the oxe by ỹ hornes with a corde for to kyl hym̃. ¶ Example of auaryous vſurers hanged in helle. Quere in the examplarye. lxxvi. A. Other

ecamples of people hanged in hell. Quere. lxxvi.g. & lxxxiii.d. Moreouer a man shold knowe that the deuyll hath throughout the worlde so many coltrappes/instrumentes and baytes for to take the soules in his gynnes/snares/and strynges as there ben delectable thynges thorowout the worlde by the whiche men commytte mortall synnes. That is to vnderstande ꝑ as many as there ben delectable goodes throughout ꝑ worlde that man taketh or coueyteth to take vnustly by theft or pyllery. &c. The deuyll hath in the worlde as many instrumẽtes caltroppes & snares for to take & lede ꝑ soules in cordes & bondes/and euery theft or mortal synne ꝑ a man cõmytteth ben as many of snares as it is sayd. Or a mã may say that as many of beautes as men & women haue throughout the worlde so many instrumentes & ylynges hath the deuyl for to take the soules. ¶Exãple how the deuyl sayd vnto a fayre doughter pompeously arayed the whiche daunsed on the sondaye; Thou arte our armes & our doughter for to take soules. &c. Quere. lxviii.c. Unto purpose of this mater the sage sayth in the.ix. chappytre of the eccle syastes. Inueni multo tem morte amariorem que laqueus venatorũ est/sagena cor eius vincula sunt manꝰ eius/qui placet deo fugiet eam qui peccator est capiet ab ea. That is to say. I haue foũde a woman more bytter than the dethe ꝑ whiche is the threde & lease of hunters/the herte of her is the nette/her handes ben the bondes/who so wyl please god fle her/and he that is a synner shall be taken of her. ⁂ ¶Another example how saynt Anthony sawe the worlde replenysshed with snares and halters of the deuyl. Quere in the examplary.C.ii.Q. And whan ony man cõmytteth mortall synne he is caught/he is bounde and fallen in to the deuylles trappe/as the wylde beest the whiche is taken in the

bukstall/or the fysshe in the lepe or nette. Unde psal. Q adent in rete iaculo eius peccatores. Et Job xviii. Tenebitur planta eiꝰ laqueo. And whan a man is fallen by synne in to the lynes of the deuyll he shal not escape whan he wolde of hym selfe without the ayde of god and of the sacramentes. Unde grego. Qui dedes in rethe nutrit non cum voluerit exit. The fysshe hath power of hym̃ selfe to entre within the nette/but whan he is within he may not gete out by hym selfe no more dooth the synner from synne. Hym̃ behoueth to be assoyled & vnbounde of the preste. and of the prelates of the chyrche the whiche haue the power. Unde math.xvi. Quodcũqz solueris super terrã erit solutũ et in celis. And a man maketh orayson vnto god to vnbynde hym from synne forsakynge them. Absolue qs domine animam famuli tui ab oi vinculo peccatorum. For to be shorte the soule is vnbounde from sinne by true repentaunce/confessyon/and satysfaccyon. ¶Example how saynt Bernarde the holy man sawe a synner the whiche had a chayne about his necke the whiche hadde mo than an hondred lynkes/ and at euery teere that he wept he brake a lynke the whiche fell downe Quere in theramplary.lb.a And after that the soule is vnbounde from synne it is free and mery as a lytyll bryde the whiche is escaped from the pytfalles & nettes of the fouler. Unde psalmista. Anima nostra sicut passer erepta est de laqueo venantum/laqueus contritus est et nos liberati sumus.

G. ¶Syrtely Inobedyence noyeth for it sleeth the soule spyrytually of the dethe of gylte. xlvii.

Qui odit fratrum suum homicida est Primo Johannis.iii.capitu. He the

whiche synneth mortally is he the whiche hath his broder or his neyghbour in desyr ye ge the cupil of his body or of his goodes he synneth mortally and sleeth spyrytually his owne soule of dethe of gylte. For he separa teth god the whiche is the lyfe of the soule/ and mortifyeth grace and the vertues and the good eyperytuall of hym/in lykewyse as it is declared in the fyfthe commaunde/ ment. Non sis occisor. And also in ỹ synne of hatred. Quere. xxvii. C.

H. CSeuenthly inobedyence noyeth/for it maketh to curse and to excommunica te ỹ persones the whiche dysobey vnto tyne commaundementes of god. xliii.

VE vobis viri impij: qui dereliq/ stis legem dei altissimi/ & si mor tui fueritis in maledictione erit pars vestra. Ecclesiastice. xli. That is to say. O ye mē tyght cursed the whiche haue left the tyght hygh god/maledyccion be vnto you/ & ỹ shall ha ue ben deed your partye shall be maledycci on. &c. This mater shal be declared here af ter. Quere. xlviii. B.

I. CEyghtly inobedīēce noyeth/for it pryy ueth from paradyse. xliii.

SI vis ad vitam ingredi serua mandata. Mathei. xix. Yf thou wylte entre in to the lyfe eter/ nall kepe thou the commaūde/ mēts of god. Yf thou breke one or many by delectacyon and delyberacyon & that thou in suche wyse deye impenytent ỹ shalt be put from paradyse/from the by syon of god/from the swete amyte & felaw shyp of aungels/from all sayntes/ & from all heuenly thinges & spyrytualles from on hye as shall be herde here after by scryptu/ res/reasons/lettynges/& examples. Fyrst god hathemade to crye and to proclayme all about the worlde ỹ all his commaunde/ mentes to kepe vpon payne to be put from paradise. Uñ psal. Tu mandasti mādata tua custodiri nimis. And ỹ the thynges ỹ whiche procedeth from his mouthe shal be accomplyssshed wout that there lacke ony thynge/wout tryfle or mockery. Uñ psal. Que ꝓcedūt de labus meis nō faciā irrita. Whan a kynge temporall maketh too pro/ clayme or to shewe his sayenge or commaū dement echone therto obeyeth for dredē payne and domage. And god the whiches kynge of heuen & of erthe commaundeth ỹ that ỹ kepe his commaundementes in ly kewyse as sayth the scryptures. Uñ leuit. xix. xx. & xxv. Custodite oia precepta mea et vniuersa iudicia mea & facite ea/ ego do min⁹ qui sctificio vos. Et legit deutono. vi. Dñm deū vrm seqmini et ipm timete et mandata illi⁹ custodite/ & audite voce eius ipsi seruietis et ipi adherebit. Item deu. vi. Custodi precepta dñi dei tui/ vt bñ sit tibi et filiis tuis post te. Kepe the commaunde/ mentes of thy lorde god to thende that ỹ be well to the and to thy chyldren after the. Yf a seruaunt dysobey vnto his mayster and that he be of cursed gouernaūce he putteth hym oute of his hous. In lykewyse dooth god/he putteth from paradyse them ỹ whi dysobeyeth his commaundementes. Also a kynge temporall forbanysheth frome his realme them the whiche dysobeyeth vnto his commaundements/so dooth god from the realme of paradyse. Also for the cryme and synne of some man he is hanged and loseth his lyfe/his goodes & herytages ỹ be cōfysked at ỹ princes wyll. Also by synne man is pryued fro paradyse. CExample ỹ in Cayn ỹ slewe his broder Abell is pryued fro heuen for he brake gods cōmaūdemēt. Nō sis occisor. lxxvi. a. After wyt ỹge syries

moztelles and all inobedyences done ayēſt god putteth man ⁊ woman fro paradyſe. Q; legitur iob.xxxvi. ℣Deus nō ſoluat impios. Et legit̄ yſaie.xxvi. ℣Tolatur impius ne videat gloziam dei. Et pſal. ℣Non habitabit iurta te malignus neq; permanebat inuſti añ oculos tuos. Thou art in moztall ſynne ⁊ vnobedyent vnto god J put ẏ caſe than it foloweth that ẏ ſhalte be put from paradyſe yf thou deye in ſuche wyſe Impenitent. Alſo thoſe the whiche tenneth in the indygnacyon ⁊ in ẏ hatred of god foz theyz curſed lyfe ſhall be put from paradyſe yt ẏ they deye without makynge appoyntemet Man and woman tenneth in his hate and Indygnacyon by inobedyence and moztal ſynne as ſayth ẏ ſcryptures. Uñ pſal. ℣Odisti omnes qui operātur iniquitatē. Et eccle. xii. ℣Altiſſimus odio habet peccatozes. Et ſapien. xiiii. ℣Odio ſunt deo impius et impietas eius. Than it foloweth wel that man ⁊ woman ſhall be put from paradyſe yf they remedy not vnto theyz caſe befoze theyz dethe. Alſo paradyſe is a place pure and clene and therin entreth nothynge that is ſoyled by ſynne. As it is wzyten appocali. xxi. ℣Nō intrabit i regnū celoz̄ aliquid coinquinatum ⁊ faciens abhominationē et mendatiū Thou arte ſoyled and ſpotted with ſynne J put the caſe foz thou haſt cōmytted it. Than ſhalte thou not go in to paradyſe. The ſolucyon of all the ſayd argument is ſuche/ẏ it is true that all moztall ſynnes that man cōmytteth putteth hym from paradyſe yf he wyll not do penaunce/in lykewyſe as it is wzyten. Luce. xiii. ℣Niſi penitentiā egeritis oēs ſimul peribitis. But yf he repent hym/correcte/and amēde whyles that he lyueth in this wozlde and that he do penaunce he ſhall be ſaued and ſhall go in to paradyſe. As it is wzyten. yſaie. lv. ℣Derelinquat impius viam ſuam ⁊ vir iniquis cogitationes ſuas et reuertatur ad dominum et miſereb̄itur eiꝰ. ⁊c. ¶Example after that Adam and Eue had biten of the apple and broken the commaundement of god they were put out of paradyſe terreſtre and pzyued from paradyſe celeſtyal/they and theyz lygnage tyll vnto the tyme ẏ the ſone of god agayn bought by his paſſyon the ſayd Adam the whiche dyde penaunce/and all thoſe ẏ whiche had well lyued. Of the inobedyence of Adam quere. lxxi. A. Fyue thynges letteth to mounte in to paradyſe. The fyzſt is foz ẏ/that a man is in the Indygnacyon of god by moztall ſynne. The ſeconde is foz that ẏ the ſynne moztall is a lyne the whiche holdeth the perſone that it commytteth as it is ſayd here befoze. The thyzde is foz that ẏ moztal ſynne maketh the ſoule ſeke ⁊ deed of the dethe of gylte as it is ſayd/and a perſone ſeke may not clymbe hye ne go at his pleaſure. ⁊c. The fourth thinge the whiche letteth to mounte in to paradyſe is foz that ẏ the moztall ſynne is a heuy burden ẏ whiche greueth the ſoule and it kepeth and holdeth from hye mountynge. Unde dauid in pſal. ℣Iniquitates mee ſuper greſſe ſūt caput meū et ſicut onus graue grauate ſūt ſuper me. ¶Example of a man in purgatory the whiche had an helmet that weyed vp on hym moze than a mountayne. Quere. lxxvii. F. ¶Another example how ſinne is heuy oz weyghty as he the whiche putteth of wood in his burden whan he myght not lyft it vp. Quere. C.ii.y. ¶Another example how a ſcoler dampned had a cope ẏ whiche weyed moze than a toure vpon hym. Quere. C. viii. A. The. v. thyng the whiche letteth man to mount in to paradyſe is foz ẏ/that the place is ſo hye ⁊ that it is ſo grete a way in goynge vpwarde that it is impoſſyble to euery perſone thyder to mow come ne may mounte of his pzopze vertue wout that god hath gyuen hym the puyſſaunce. Quia oīs per ipſum facta ſūt et ſine ipſo

factum est nichil/vt dicit Iohā.i. The aungelles & sayntes of paradyse mounte & descende in one onely moment. In momento ictu oculi. Not of theyr propre vertue/but of the puyssaunce that god vnto them hath gyuen. There ne is but god that hath puyssaunce thyder to mounte of his propre vertue thus sayth saynt Johan. Nemo ascendit in celū scilicet ppria virtute nisi qui descendit de celo filius hois qui est in celo. Also betwene this & paradyse there ben many heuens after scryptures. There is celū aereū ethereū/olimpiū/igneū/sidereum/chrystallinum/et empireū. And eche of these heuēs are in meruaylous heyght/and the place of paradyse is the hyghest heuen where god abydeth & where the aungelles ben/& all ỳ sayntes holy men & holy women. And in to that place no persone gooth but by god as it is sayd. And god shall not suffre the synners thyder to come the whiche ben disobedyent vnto hym thus sayeth the poete.

Serua mandata/si tu vis regna beata.
Qui non obedit/celesti sede carebit.

Also betwene this and paradyse there is an heuen the whiche is of fyre/& people boted whey ne these synners ne can thyder passe ne mounte of theselfe. For one can not mount in to a chambre wout some meane as on a stayre or ladder. &c. Wherfore they shall be pryued from paradyse yf they obey not vnto god. Vñ math.xix. Si vis ad vitam ingredi serua mandata. Examples Judas was pryued from paradyse albeit ỳ he was the dyscyple of our lorde/& the cause wherfore was for his synnes. He was a theefe & traytre vnto his mayster/he was sayntyse and deceptyse/for for the coueytyse of.xxx. pens he toke and delyuered Jhesus vnto his ennemyes for to put hym vnto dethe ỳ whiche was Innocent good and Just/and therfore he had maledyccion and he dyspayred and hanged hymselfe & was put from his dygnyte/offyce/and from the compayny of god/from the sayntes of paradyse & from the Joyes the whiche there ben/& another was put in his place/as it is wryten in the dedes of the appostles. Fiat habitacio illius deserta et episcopatū eius accipiet alt. Also by the cursed synnes of cursed Dyues he hath ben pryued from paradyse & is buryed in hell/and there is tourmented with in the fyre for euermore. Quere.lxxx.A. Also Julyan the appostate is pryued from paradyse. Quere.lvii. Also Egeas. Diascorꝰ Symon magꝰ ben pryued from paradyse Quere.lvii.c.d.e. Also for to fynde of examples how mortall synne is pryued from paradyse it behoueth shortly to vnderstande that ỳ cause wherfore all persones ben put from the realme of paradyse is for cōmyttynge mortall synne. Take hede in all the examples of this present boke & thou shalt fynde ỳ it is true. Also in ỳ nombre.lxxxi. wherfore a woman tourmented with a tode & lytel serpentes was dampned and pryued from paradyse/and thou shalte fynde that it was for her synnes. Also loke in the nombre.C.a. wherfore a woman was damned and terrybly tourmented and pryued from paradyse/and ỳ shalte fynde that it was for a cursed thought of lecherye. The prophete Dauyd made a questyon in dō maundynge. What shal he be ỳ shall mounte on hye in paradyse. Vñ legit in psalmo. Quis ascendit in mōtem dñi/aut quis stabit in loco sancto eius. And incontynente he yelded he answered & sayd. It shall be he ỳ whiche dooth the good operacyons as the werkes of mercy/and he the whiche dooth none euyll operacyōs with his two handes as to werke on the feestes commaunded. He also ỳ dooth no thettes/homycydes. &c. Innocēs manib. And sayth after. Et mūdo corde. He ỳ hath the herte pure & clene wout thynkynge onyyll thoughtes agaynst

the loue of god & of his neyghbour/the whi
che in no wyse wyll breke the commaunde
mentes of god / the whiche ne wyll none
euyl vnto his neyghbour/& that is not Joy
ous of his domage the whiche ne wyll but
all good/he shall mounte in too paradyse.
And it foloweth after of hym ꝑ vttreth no
yll wordes agaynst the helthe of his soule
ne for to deceyue his neyghbour by fraude
trechery/ne in lyenge ne swerynge. Qui
non accepit in vano aiam suam nec iurauit
in dolo ꝓximo suo. That man shall mount
in to paradyse & shal haue the benedyccion
of god & his grace and mercy. Hic accepiet
bñdictionē a dño et miaz a deo salutari suo
¶Example how our blyssed sauyour Jhe
sucryst and the prophetes were at ꝑ dethe
of an holy fader the whiche they ledde in to
paradyse. Quere.C.iii.a. ¶Another exam
ple how god and his aungelles came to fet
che ꝑ soule of a holy fader at his dethe. Que
re.C.iii.b. Many other examples ben wryz
ten in the sayd chapytre of people the whi
che ben gone in to paradyse by that ꝑ they
haue obeyed vnto god & accomplisshed his
commaundementes. Quere.C.iii.&.C.iiii.
a.b.c.d.e.f.g.h. For to fle swyftly as the aū
gelles in to paradyse & to haue the benedyc
cyon & glozy of god is behoueth to haue the
handes/the herte/& the mouthe hole/inuo
cantes/pure/& clene from all synnes with
out ꝑ the handes be seke oz vndone by cur
sed operacyons/ꝑ herte from euyll though
tes/ꝑ mouthe enuenymed from foule woz
des. A byrde oz an hawke the whiche hath
the becke/the herte/& the wynges hole/pu
re & clene is ryght nymble foz to fle. In ly
kewyse a man ꝑ hath the mouthe clene wi
out bryngynge forthe cursed wozdes/ꝑ her
te wout thynkynge yll thoughtes/the han
des wout doynge yll operacyons is ryght
nymble to fle in to paradyse. Of this selfe
questyon speketh the prophete Dauyd in a
place where he sayth. Dñe quis habitabit
in tabnaculo tuo aut quis requiescat in mōte
sctō tuo. The answere is suche ꝑ it shall be
he the whiche hath so well lyued oz wel pur
ged & made clene his synnes by penaunce
in this wozlde that his soule shal not be soy
led by synne whan he shall deye. Qui igre
ditur sine macula. And sayth afterwarde/
et operatur iusticiā. That is whan ꝑ dethe
shall come to take hym he shall be founde
doynge the operacyon of Justyce/ꝑ is not
wyllynge to haue ony thynge of other men
nes & to yelde vnto euery man that ꝑ is his
Also he ꝑ speketh veryte in his herte/he ꝑ
hath not done decepciō in his tongue. Qui
loquit veritatē in coze suo/qui nō egit do
lū in lingua sua. Also he ꝑ hath not done yl
vnto his neyghbour/and hath not takē re
proche towarde his neyghbours. Qui fecit
ꝓximo suo malum et opprobriū non acce
pit aduersos ꝓximos suos. Also he the whi
che swereth vnto his neyghbour and decey
ueth hym not/he the whiche hath not gyuē
his money vnto vsury/and hath not taken
gyftes vpon the Innocent. Qui iurat ꝓxi
mo suo et nō decipit/qui pecuniā suā nō de
dit ad vsurā et munera sup innocētem non
accepit. Qui facit hec non mouebit inetnū
He ꝑ shall be founde doynge ꝑ thynges be
foresayd whan the dethe shal come to take
hym shall not be dampned/but shal moun
te in to heuen. ¶Example of a charytable
man ꝑ yode vnto heuen at his dethe oz that
his body was colde. Quere.lv.B. ¶Ano
ther example of a relygyous the whiche yo
de in to paradyse incontynent that he was
deed. Quere.lxii.A. ¶Another example.
Quere.C.iii.G. For to go all ryght in to ꝑ
lyfe eternall wout goynge ony thynge out
of the way it behoueth to haue the condyci
ons of ꝑ pylgryme of paradyse the whiche
foloweth here after.xlv.A. Those the whi
che do the contrary ben ꝑ pylgryms of hell

and they shall not go in to the lyfe eternall
¶ How may a man mounte in to paradyse the whiche hath commytted mortall synne in operacyons/in thoughtes/and wordes The answere is suche ꝑ he shall not thyder mounte for the contempnynge/& dyspay-synge and dysobedyence that he maketh/ꝑ he sayeth/and thynketh anenst god/or for the offence/the myquyte/& cursednes that reygneth in hym for his synnes. For mortall synne is a sekenesse/a venym/a poyson/& an infeccyon soo grete that it dystroyeth ꝑ strengthe/the vertue/& the goodes of the soule the whiche ne holdeth him from clymbynge/but more sooner bylaynsly to falle.
¶ Example of a byrde the whiche hath the bec/the herte/the wynges seke he forceth not to fle/but more sooner to fall. In lyke-wyse the man the whiche hath the herte sicke and vndone by yll thoughtes/ꝑ mouthe enuenymed of yll wordes/the handes scabbed/croked/& vndone by yll operacions he ne is able to fle in to paradise. Saynt Poule sayth ꝑ they the whiche do the operacōs of the body the whiche ben of synne shal not mounte in to paradyse. Uñ ad gal. v. Manifesta sūt opa carnis q̄ sunt fornicatio/immundicia/impudicitia/luxuria/ydoloꝝ seruꝰ/veneficia/inimicie/cōtētiones/emulationes/ire/rixe/dissentiones/secte/invidie: homicidia/ebrietates/cōmessationes/& his simulia qñ qui talia agunt regnū celoꝝ non cōsequent. Also saynt Poule sayth. i. ad co. vi. Nolite errare q̄ neqꝫ fornicarii/neqꝫ ydolis seruētis/neqꝫ adulteri/neqꝫ molles/neqꝫ masculoꝝ cōcubitores/neqꝫ fures/neqꝫ auari/neqꝫ ebriosi/neqꝫ maledici/neqꝫ rapaces regnū dei possidebūt.
¶ Example of a womā ꝑ vsed her lyfe in lecherves/glotonyes & pleasaunces carnall that was dāpned/& her husbande was saued ꝑ lyued soo brely & well. Quere. lxxxvii. A.
¶ Another example ꝑ ꝑ body of a fole prayed his soule from paradyse. Quere. xlvi. A. Also we appetyte to be well heryted/& well lodged in a fayre hous/and by mortall synne who indeyeth unpenytentes leseth the fayre heritage of paradyse and the fayre lodgynges the whiche there bē. He is a fole ꝑ shytteth his hous soo strongly that he may noo more entre therin/or who soo selleth or gyueth his herytage for nothynge. In lykewyse dooth he the whiche commytteth mortall synne/he hym closeth or shytteth from paradyse/& yf he sell it and gyue it for nothynge/that is for synne. And there is no persone in all the worlde soo euyll but that ryght gladly he wolde haue paradyse/ne the whiche wolde lese his parte. And for certayne they the whiche commytteth mortall synne & yf in suche wise they deye they lese it as it is sayd before. Quia deus non saluat impios. Ut legit Job. xxxvi. Et etiam legit ysaye. xxvi. Tollatur impi⁹ ne videat gloriam dei. Also we appetyte to be fayre/clere/shynynge wel clothed besene & aorned. Also we desyre to haue rychesses and honours/also helthe agylyte & all other thynges delectables/& by mortall synne all is lost vnto theym the whiche deye Impenytentes as it is sayde fore. &c.

K. ¶ Synnthly inobedyence the whiche is mortall synne noyeth/for it byndeth vnto payne & punycyon.

Ynusti punit vt dicit dauid in psal. The vnuste shall be punysshed. Euery persone ꝑ whiche wyl not haue payne & punycyon lete hym kepe hym from dysobeynge vnto god/vnto the chyrche/and vnto his superyours in commyttynge mortall synne. For from the tyme that ony man hath cōmytted mortall synne he is soo bounde vnto payne and punycyon that he may neuer

escape but that he haue punycyon corporal the whiche is transitory in this worlde/or punycyon & dampnacyon eternall in the other worlde. For it is wryten. Nullū malū remanebit impunitū. That is to saye/ þ none cuyll shall abyde vnpunysshed. And it is wryten in the gospell þ god shall lese þ yll cuylly. Mat̄ math.xxi. Malos male perdet. Iterū dō dicit. Qui reddes vnicuiq; iuxta opera sua. ¶Example how god made to rayne fyre and sulfre vpon them of Sodom for to punysshe thē for theyr synnes. Quere.lxxxv.a. ¶Another example how Pharaon & his people had many punycyons for þ they ne wolde obeye vnto god. Quere.lxx.F. ¶Another exāple of the punycyon of Chore.lxx.H. Whan ony hath cōmytted blasphemie/homycide/theft/lorny cacyon/or ony mortall synne/he is bounde body and soule to receyue payne & punycyon before god for his synnes. And as yf he were bounde before þ notaryes to pay ony somme of money/so that he shal neuer escape without hauyng punycyon as it is sayd Dauyd the prophete sayth in the psalter þ wordes of god. Iniusticias meas ꝓphanauerunt ipu et mandata mea non custodierūt visitabo in virga iniquitate eorū. That is to say. yf the cursed inobedyentes haue taken in scorne my Justyces and take no hede to my commaundementes/I shall vysyte in a rodde the inyquytees of them in strykynge theyr synnes. Also a man sholde vnderstande after the scryptures that god punysheth the synners for theyr Inobedyentes & cursednesses. Quicqd patimur pecca ta nostra meruerūt. And yet they appercey ue not from whens procedeth suche punycyon/as it is declared before where is treated that they the whiche breketh the festes oen punysshed. Quere ad numerū.xix.A. Also god punysheth þ synnes in this worlde by famyne/warre/& mortalyte. By famyne for he maketh the cornes to fayle/apples/vynes & other fruytes and labours/by frost/myst/heet/ayre corrupt.&c. Unde deutero.xi. Cauete ne forte decipiatur cor vestrū et recedatis a domino et mandata ei⁹/iracusq; dās claudat celum & pluuia nō descendant/nec terra det germen suū pere atisq; velocit.&c. ¶Example how the sonnes of Jacob were punysshed by famyne/for that they solde theyr broder Joseph and made theyr fader to beleue þ a beest had deuoured hym/& that beest was enuy. Uñ gene.xxxvii. Hera pilluma deuorauit filium meum ioseph dicit iacob.&c. ¶Another example wryten in the thyrde boke of kynges how grete dyrnesse & famyne came vnto þ people for þ ydolatrye & synnes the which reygned in þ tyme of þ cursed kyng Achab and of his wyfe Jesabell þ made to sle the good man Naboth/and it was at the prayer of þ prophete Helye. Uñ iacobi.v. Multum valet deprecatio iusti assiduo/helyas erat homo passibilis similis nobis/et oratione oraut vt non pluerit sup terrā/& nō pluit annos tres et menses sex/et rursum oraut et celum dedit pluuiā et terra dedit frutum suū. Secondly god punysheth þ synners inobedyentes by mortalyte/as he dyde vnto the people of Rome the whiche people after Ester went to play/to be dronke to exercyse lecherye/synnes/& cuylles in suche maner þ god wrothed hym agaynst the sayd people/& made to come grete waters & grete multytude of serpentes & snakes the whiche deyed and enfected the ayre After there was so grete mortalyte þ innumerable people deyed/& many deyed in ryanynge sodaynly. After that sayut Gregory was pope þ institued the processyon & fast on sayut Markes day. ¶Another exampʼle of þ punycyon of some þ retorned after ester to theyr ylles & synnes. Cu.t. Also of them þ brake goddes commaundements. lxiii.b

¶ Another example wryten in the last chapytre of the seconde boke of kynges how after ỳ Dauyd had victory of his ennemyes he made to nombre his people by vayne glory god sent vnto hym the prophete Gad ỳ sayd vnto hym ỳ he sholde chose of thre ylle thynges ons whiche he wold / ỳ is to haue. Bu yeres famyne & honger in his lande / or. iii. mothes so stronge warre ỳ he sholde flee before his aduersaries ỳ sholde persecute hym / or thre dayes of mortalytee in his people. Than Dauyd sayd. I am anguysshed & harde beten on all sydes. Ye toke mortalyte ỳ was so grete ỳ in. iii. dayes there dyed of his people. lxx. M. men by sekenes of pestelence. And Dauyd sayd vnto god. ℭ go sũ q̃ peccaui ego ĩqui egi. Ista q̃ oues sũt q̃d fecerũt / vertat obsecro manꝰ tuas cõtra me & cõtra domũ meã. ¶ Another exãple wryten in the boke of Moyses how the chyldrẽ of Israell had punycyon by mortalyte for theyr murmure. &c. Thyrdly god dooth punysshe the inobedyent sinners by warre as we haue by example how by the proude answere ỳ kynge Roboam gaue vnto the people of Israell they raysed another kynge & the sayd Roboam hadde warre all his lyfe. Quẽ. lxxxxix. m. ¶ Another example wryten in the. xix. chapytre of the boke of Juges ỳ mo than. lx. M men were slayne in batayle of the people of Beniamyn for to punysshe them of the sinne of lechery ỳ they committed in the wyfe of Leuyte. quẽ. lxxi. b For to be shorte god punysheth the inobedyent sinners in many maners / for they bẽ bounde to punycyon by synne as it is sayd ¶ Example wryten in ỳ thyrde boke of Jonas how god sent vnto ỳ people of Nynyue ỳ they sholde be dystroyed / they & theyr cyte wtin xl. dayes for theyr syñes. H dhuc xl. dies et nynsiue subuertet. &c. They dyde penaunce & god had mercy on theym. The punycyon of synners is sõtyme temporall & transytorye. And somtyme it is eternall. The punycyon temporall is somtyme voluntary / as that the whiche is done by penaunce the whiche is merytorious. Somtyme it is done by constraynte as ỳ theues the whiche ben punysshed & hanged ayenst theyr wyll / this punycyon & payne is not merytorious. Uñ legit. q̃ ois actꝰ meritoriꝰ oportet q̃ sit volũtate iperatꝰ. But yf a theefe bere wt̃ good wyll the dethe & suche payne for his owne synnes as ỳ good theef ỳ was put to dethe whan our lorde deyed / suche payne & dethe sholde serue for penaũce / ỳ whiche is greter than to fast. &c. The good theefe sayd. Illud luce. xxiii. Dñe digna factis recipimꝰ morte / hic aũt nichil malefecit / and for that ỳ god knewe and sawe his fayethe / his contrycyon & the dethe that he bare so wyllyngly for his synnes of goodnyghte he sayd vnto him. Hodie mecum eris in paradiso. &c. Of the punycyon eternall that the synners Inobedyentes shall haue it is wryten herafter. Quere ad numerum xlix. a. ¶ Examples shall be wryten towarde the ende of the boke. Quere in penis infernu.

A. ¶ The cõdycyons ỳ the pylgryme of paradyse sholde haue touchynge ỳ a man sholde apply his. v. wyttes of nature by on the commaundementes of god / as a good pylgryme dooth on his way. xlvi.

IT is wryten in ỳ. xix. cha. of saynt mathew how a mã axed of cryst what good dedes he sholde do to gete eternall lyfe. And he answered. yf ỳ wylt entre in to eternal lyfe kepe the cõmaundements. Si vis ad vitã ingredi serua mãdata. For the obseruacion ỳ cõmaũdements is the ryght way wout goynge by in ony wyse. ỳ arte here lyuynge as a pylgrym ỳ tẽdeth to go to heue

or in to hell/ for thy lyfe is but a pylgrymage of lytel durynge. And therfore yf ꝑ wylt go to se god/ the vyrgyn Mary/ the aungelles & holy places of paradyse/ & to haue herytage in that contree there & not in helle/ employe thy fyue wyttes of nature vpon ꝑ commaundementes of god/ & take the condycyons of the good pylgryme. It is wrytten. ecclx. xix. Tone the sauz tuũ i ꝓceptis altissimi/ et ꝓderit tibi magis ꝙ aurũ. Put thy treasour in the commaundementes of god/ & it shall prouffyte the more than golde. Also folowe the lyfe of god/ his maners & condycyons. He appered vnto two of his dyscyples in semblaunce of a pylgryme. Uñ luce. xxiiij. Tu solus pegrin⁹ es in hyrlm et non cognouisti ea q̃ facta sũt in ea his diebus. &c. He descended from paradyse for to accomplysshe the pylgrymage of the worlde/ he was borne of the vyrgyn Mary & lyued in the state of grace without ony synne xxxii. yeres and an halfe/ & at his dethe his pylgrymage was accomplysshed/ and after retorned in to paradyse his contree. He shewed vnto vs by example & by worde how we sholde lyue in this worlde. Cepit dñs facere et docere. to thende ꝑ we be pylgrymes of paradyse/ & that we goo to dwell w̃ hym in his glory: A good pylgryme sholde haue many condycions for to make his pylgrymage of the whiche we shall tell. viii.

B. Fyrst a good pylgryme sholde cõfesse hym & put hym in the state of grace & soo to do his sayd pylgrymage. Also in doynge ꝑ pylgrymage of this worlde we sholde confesse vs oft tymes/ & we sholde lyue in the state of grace to thende ꝑ the good dedes ꝑ we do be vnto god agreable & to vs prouffytable. For mortall synne is an infeccyon & sekenes vnto ꝑ soule so yll ꝑ it letteth all spyrytual good dedes ꝑ it vnto hym ne may prouffyte as a mã seeth by symilytude how bodily sekenes letteth to labour/ to walke. &c. & that meet & drynke in noo wyse can profyte vnto the body/ so ꝑ a man seke corporally & spyrytually ne may do his pylgrymage tyll he haue helthe/ ꝑ is to be well confest & ꝑ he haue charite wout the whiche no good dede ne may prouffyte/ as is declared in ꝑ chappytre of charyte. quẽ. xii. c. & in ꝑ fourth thynge ꝑ moeueth to kepe ꝑ commaundementes of god. quẽ. xliii. a. Uñ aug. in libro de natura & gra. Nullũ op⁹ quãtũcũq; de se bonũ sũmo opifici est acceptũ/ nisi aga ti gra. No werke how good so euer it be of it selfe it is not agreable vnto the souerayne werker yf it be not done in grace. And sayt Thomas sayth. Nullus hõ põt mereri nisi mediãte gra. No man may deserue to haue rewarde eternall but by ꝑ meryte of grace And howbeit ꝑ good werkes done in synne ben not merytorous vnto eternyte yet a man sholde not lette to do them as it is declared here before. Of this mater example of a pylgryme ꝑ lyued in this worlde in the state of grace after ꝑ cõmaundementes of god/ and he was conforted of aungelles of paradyse the whiche bare his soule in to heuen. And of an ypocrite that pleased to the worlde & dyde synnes secretely/ the deuyll drewe his soule from hys body w̃ an hoke & bare it in to hell. For he was pylgrym. Quere in theram. C. uu. C. C Another example of a wydowe that was cõforted & vysyted at her dethe of the vyrgyn Mary. And of a ryche man ꝑ was vesyted of deuylles in lykenes of blacke cattes. &c. Quere. C. b. A. C. C Secondly ꝑ good pilgryme sholde take clothynges the whiche ne may greue hym in his vyage. And sholde take away frome hym al weyght or heuynes of burden/ & al thynge ꝑ myght lette hym to walke well. Also in doynge ꝑ pylgrymage of this worlde a man sholde not take vesty̆ments/ gyrdylles shoes. &c. full of pompes/ fro whens doth procede pryde and elacion the whiche

letteth to goo in to the realme of paradyse as sayth sayntꝑ Poule in his epy. ad thi. ¶ Nō i tortis crumbꝰ aut auro/margaritis/vbꝫ vestra preciosa. Et psal. ¶ Nō hitabit i medio domꝰ mee qui facit superbiā. He ꝑ commytteth pryde shall not enhabyte in the myddle of my hous. ℂ Example how a woman pompeously arayed & clothed was enuyroned and set about with deuylles/& she bare many vpon her tayle. Quere. lxv. D. ℂ Another example how the cursed dyues clothed in purple was the pylgryme of hell/& there is buryed. Quere in the exāplary. lxxxiii. A. ℂ Another example how saynt Johan baptyst ꝑ was clothed wt sharpe vestements is in paradyse for he was a pylgryme. &c. And a man sholde vnderstande that ꝑ noblesse of habyllementes is not defended vnto euery man after his estate. But the superfluyte & pryde is defended the whiche may be taken in those habyllemēts. Also theues the whiche ben charged of ꝑ godes of theyr neyghbours ne may well walke ne moūte in to paradyse. Uñ. pau. i. ad cori. vi. ¶ Neq; fures/neq; auari regnum dei possidebunt. ℂ Example in Achaz ꝑ whiche was a theef & therfore he was stoned & all his goodes brent by the cōmaundement of god. Quere. lxxx. a. ℂ Another example how ꝑ theef zacheus was a pylgryme of paradyse and is saued/for he dyscharged hym & restored the thefte that he had done. Unꝺ luce. xix. zacheꝰ dixit ad iesū/ecce dimidiū bonorum meorꝝ dāe do pauperibꝰ/& si quid aliquem defraudaui reddo quadruplū. &c. Also glotons/dronkerdes/the whiche eateth & drunketh vnto excesse walketh not in to paradyse/but falleth in to hell. Saynt Poule sayeth. i. ad cori. vi. Ebriosi regnū dei nō possidebūt. ℂ Example of a pilgrym ꝑ solde his gowne for to drynke wyne. Quere. xci. i. G ℂ Another example how a frere was a pylgryme of hell for that he wont hym to drynke & ete whan the other occupyed theym at the seruyce of the chyrche/at his dethe he sawe hell open/& the tourmentes. &c. Quere lxvii. C. A man ꝑ is to moche fed may not wel walke/nor he mounteth not in to paradyse. Also these mortall synnes ben burdēs moche heuy the whiche greueth the soule & kepeth it from mountynge in to paradyse. Men knoweth by experyence how a heuy burden greueth ꝑ body/in lykewyse doeth synne the soule. Uñ da. Iniquitates meę supergresſūt caput meū & sicut onꝰ graue grauate sunt sup me. Put awaye the synnes ꝑ whiche ben in ꝑ for to walke well. The pylgryme of paradyse sholde put from about hym all thynges the whiche letteth to do ꝑ commaūdementes of god the whiche ben the way of the sayd paradyse as it is sayd/to thende ꝑ he may well prouffyte. Whan a man cutteth the superflue of the vyne/or ꝑ burgeons of the tree they encreasse/growe & fructyfye the better. In lykewyse doeth a man spyrytuall for to put from about hym all vestementes & araye replete of pryde & of vanyte. &c. D. ℂ Thyrdly the good pylgryme sholde oft tymes wt his mouthe demaunde ꝑ way for dryede to go out of it. Also the pylgryme of paradyse sholde demaunde and lerne ꝑ commaundemētes of god and the salutary thynges/as dyde a man the whiche demaūded of our lorde Jhesu crist. Good mayster what good dedes shall I do to thende that I haue eternall lyfe. And he answered. yf thou wylte entre in to lyfe eternall kepe ꝑ cōmaundementes. &c. as it is sayd before. Also Dauyd the prophete axed of god ꝑ he wolde teche hym his Justyfycacyons to ꝑ ende ꝑ he hym selfe were Justyfyed. Unde psal. Doce me iustificatiões tuas. Thou arte not so grete a lorde as Dauyd/for he was kynge of Israell. Thou arte not so wyse ne so lerned ne so holy as he/& he de-

maunded for to be instructe for to haue sal
uacion & therfore demaunde ỹ commaun
dementes. And I tell the for certayne the
way for to ale ryght in to paradyse is obe-
dyence the whiche is ỹ ladder for to mount
thyder and the ten cõmaundementes ben
the pynnes or steppes as it is declared in ỹ
begynnynge of the ramplary where it spe-
keth of ỹ obedyence of Abraham. Quẽ.li.a
Also euery persone ỹ cometh to the aege of
discrecyõ sholde holde kepe & accõplysshe
the cõmaundementes of god vpon payne
of eternall dampnacyon. And therfore eue
ry man & woman shold lerne them for dre
de to breke them. Vñ ligit in scõo libro sen-
tẽcia.di.xlvii. Stati ei cũ quis sit capax p̃ce-
pti dei tenet ad noticiã et obseruãtiã. The
poete sayth. Serua mandata si tu vis re-
gna beata. Qui non obedit: celesti cede care
bit. Kepe ỹ commaundementes yf ỹ wylte
haue the blysfed realmes. He ỹ obeyeth not
shal not haue a syege celestyall in paradyse
¶ Example how the deuyll slewe a chylde
of.v.yere olde in his faders lappe for that ỹ
he was a blasphematour. Quere in the rã-
plary.lxii B. yt the fader had correcked his
chylde & also yf he had taught hym the cõ-
maundementes of god ỹ deuylles had not
slayne hym. And therfore a man sholde de-
maunde and lerne. Whan a pylgryme wyl
not demaunde ne lerne his way he ofte ty-
mes swerueth & gooth out of the way. Also
good pylgrymes sholde speke of god & of
good wordes in makynge theyr vyage and
god abideth & is amonge them as it is wry
ten. Mathei.xviii. Vbi duo vel tres cõgre
gati sunt in noie meo: ibi sũ in medio eorũ.
¶ Example how god appered vnto Cleo-
phas & vnto sayntt Marke in spekynge of
hym as they yode vnto Emaus. As it is wry
ten Lu.xxiiii. ¶ Another exãple how god
was in ỹ myddes of two relygious at crysi
mas in spekynge of his natyuyte.lxxxviii.b

And to the contrary whan ỹ pylgrymes of
hell speketh detraccyons/mockes/& ylles
the deuyll theyr maysters is by them ỹ shall
lede them in to hel that is theyr eyte & coun
tree to dwell in. ¶ Example how a detra-
ctour was sẽt thyder & had cruell Jugemẽt
Quere.lxxxviii. Also the gospell of saynt
Mathew taketh the way for to go in to pa
radyse & sayth. Illud.matth.vii. Intrate p
angustiã portã qz lata portat et spõsa via ẽ
que ducit ad pditionẽ/et multi sũt qui itrat
per eã: quã angusta porta et arcta via est q̃
ducit ad vitã et pauci sũt qui iuenũt eam.
That is to say. Entre ye by the strayte gate
for ỹ large gate & spacyous is that ỹ ledeth
vnto perdycyon/& many there ben the whi
che entreth by ỹ. The anguysshous gate &
strayte way is that ỹ ledeth vnto lyfe. And
fewe people entreth by ỹ. ¶ For to vnder
stande well this strayte gate/it is to lede a
lyfe of austeryte & hardnes in fastynges/ab
stynences/sobrenes/chastyte/& penaunce.
And the large way is to lyue in all voluptu
ousnes/carnalytees/lecheryes/glotonies/
daunses. &c. ¶ Example of a fole & a wyse
man whiche toke the way in to hell.lxvi.A
Other exãples ỹ it is well taken vnto ma
ny for to demaunde ỹ worde of god/& fyrst
How a woman demaũded of a relygyous
a good exhortacyon ỹ prouffyted so moche
ỹ her husbande ỹ was of yll conseyence cõ-
uerted hym. Quẽ.lv.B. ¶ Another exam
ple of a relygyous ỹ asked oft tymes the fa
ders to tell vnto hym some admonycyõ. q̃re
lvi.C. ¶ Another example how he the whi
che techeth ỹ worde of god shal haue grete
rewarde in paradyse.lvi.G. ¶ Another ex
ample of a monke the whiche reknowleged
his synnes in shewynge theym to another.
Quere.C.i.A.

E. ¶ Fourthly the good pylgryme sholde
euermore take hede yf he be wel in the way
ỹ is taught hym. Also the pylgrymes of pa

radyse sholde euermore take hede yf they accomplysshe well the commaũdementes of god the whiche ben theyr ryght waye & conductour the whiche shal conduyte them & the whiche shall enlumyne theyr eyen to walke well. Uñ dõ. Preceptũ dñi lucidũ il luminãs ockos. Also the worde of god is ỹ lanterne ỹ shyneth & gyueth lyght vnto ỹ fete for to go well. Uñ dõ. Lucerna pedib⁹ meis verbũ tuũ. Et legit̃ pro. vi. Mãdatũ lucerna est et lex lux. What thynge that aman dooth in this worlde he sholde euermore take hede yf he do that ỹ god cõmaundeth. For they ỹ whiche therto taketh hede shall not be confoũded/ thus sayth Dauyd Uñ psal. Tũc non cõfũdar cũ pspexero in oĩbus mãdatis tuis. Et eccl. xxiii. Nichil est dulci⁹ q̃ respicé in mãdatis dñi. That is to saye. Nothyng is more sweter than to take hede vnto the commaundementes of god They the whiche take hede therunto & abuseth them in worldly vanytees & pleasaunces/ as daunces/ playes/ & folyes/ lyghtly gone out of the way & leueth the way of paradyse. Example Euc our fyrst moder toke none hede on ỹ commaundemente ỹ vnto her was gyuen & was deceyued by tẽtacion/ & for the beholdyng of ỹ fayre fruyt And therfore she was put out of paradyse terrester. liii. A. Also they the whiche ben lecherous & abuseth them to beholde the beaute of women (vl' ecõuerso) or the women ỹ beaute of the men swerueth & leueth the way to paradyse. It is wryten. ec. ix. Nec aspicias mulierẽ mlt̃uolã ne forte i laqueos ei⁹. Cũ sallatrice ne assidu⁹ sit nec audias illã. That is to saye. Beholde not ỹ woman the whiche wyll many thynges that ỹ fall not in her laces/ ne accustome the to be with a woman ỹ is a daunser/ or leper/ ne here her not synge. &c. Example by that that Sychem beheelde the beaute of Dyne the doughter of Jacob/ he coueyted her and slept with her as it is wryten gen. xxxiii. Qué in theramplary. lxxxx. d. Another example by that ỹ the wyfe of Pharaonde helde the beaute of Joseph/ she prayed hym of dyshonoure as it is wryten. gene. xxxix. Saynt Gregory sayth. Nõ licet ituenẽ ch non licet cõcupisci. And therfore Dauyd requyred of god that he wolde torne his eyen from prosperytees ỹ he beheelde not the vanytees of the worlde by the whiche he shold be abused. Uñ dauid. Auerte oculos meos ne videãt vanitatẽ. &c. The appostles & sayntes of paradyse haue so well loked on the commaundements of god that they haue not ben abused and ỹ they ben gone all ryght in to paradyse/ & in lyke wyse sholde we do.

F. Fyrthly the good pylgryme sholde take payne to here/ to vnderstãde/ & to retayne those the whiche techeth hym his waye. Also the pylgrym of paradyse sholde with good wyll here ỹ cõmaundementes of god. the prechynges/ & theym the whiche vnto them sheweth it/ for all benedycyon & salvacyon therof procedeth. In lyke wyse as sayth these scryptures. Uñ luce. xi. Beati qui audiũt verbũ dei & custodiũt illũ. That is to saye. Those the whiche hereth the worde of god & keepeth it ben blysled. Et legitur deute. xxviii. Si audieris vocẽ dñi dei tui vt facias atq; custodias oĩa mandata eius venẽt super te vniuersa bñdictiones iste et apprehendent te. Bñdictus eris in ciuitate et benedict⁹ in agro/ bñdictus fructus ventris tui/ et fructus terris tue/ fructus animentor tuor/ greges armentor tuor/ et caule ouiũ tuarũ/ bñdicta horrea tua/ & bñdicte tue reliquie/ bñdictus eris ingrediẽs et egrediẽs. That is to say. yf ỹ here ỹ voyce of thy lorde god to thende ỹ thou do and kepe al his commaundementes his benedicyons vnyuersalles shal come vpon the & shall apprehende the/ thou shalte be blysled

in the/thou shalt be blysſed in the felde/the fruyte of thy wombe shall be blysſed/and the fruyte of the erthe/and ỳ fruyte of thy mares/of thy beſtyall/& of thy shepe/ thy garners shall be blysſed/& thy relykes shal be blysſed/ỳ shalt be blysſed in entrynge & goynge forthe of al places. Many other godes shall be wryten in the sayd chappytre ỳ abydeth bycause of shortnes. Et le. p. xxix. Qui custodit legẽ beat⁹ est. He ỳ kepeth ỳ lawe is blysſed & that dredeth god/& exercyseth hym in his cõmaundementes ỳ sede of hym shall be puyssaunt in the erthe/the generacyon of the good shal be blysſed. Iñ dõ ipsal. Beat⁹ vir q̃ timet dñm in mãdatis eius volet nimis. Notẽs in terra erit semẽ eius gñatio rectorũ bñdicet. Example in ỳ blysſed Magdaleyne ỳ toke grete pleasure to here ỳ worde of god & set her at his fete by humplyte for to here hym speke. Iñ luce. x. Maria sedẽs sec⁹ pedes dñi audiebat verbũ illi⁹. Also it is wryten iohã. viii. Qui ex deo est ỹba dei audit. He ỳ is of god hereth his worde & it folowyth of theym ỳ wyll not here it. Propterea vos non auditis quia ex deo non estis. Ye here not the worde of god/for ye be not of his party. Et legit⁹ io x Oues mee vocẽ meã audiunt. My shepe/those ben ỳ good persones the whiche here my voyce. &c. Of this mater it is wryten in the thyrde commaundement. Quere. xv. c. All saluacyon procedeth to here the worde of god & many persones hath ben saued for herynge of it. In lykewyse as men fynde many examples. Fyrst how a grete synner repented & was saued for to here a predycacion. Quere. lv. a. Another example of an erle ỳ conuerted hym by the herynge of the worde of god. Quere. lv. e. Another exãple of a ryche man ỳ serued the deuyl. xl. yeres and in a sermon he repented hym. Quẽ lv. k. Those the whiche haue shame to here speke of god/our sauyour Ihesus shall haue shame of hym at the day of Jugement. Iñ luce. ix. Qui me erubuerit & sermones meos/hũc fili⁹ hois erubescet cũ venerit in maiestate sua. Also he ỳ wyll not here the fayth & the commaundementes his orayson shall be execrable/& vnto him it ne shal be accorded. Iñ puer. xxviii. Qui declinat aures suas vt nõ audiat legẽ oõ eius erit execrabilis. Example of a carle ỳ wolde not here the worde of god in his lyfe/& the crucyfyxe stopped his eres vnto the seruyce that men dyde for hym in his buryenge in betokenynge ỳ he ne wolde here ỳ orayſons that men made for hym. Quere. lv. f. The sayd carle & all those the whiche wyll not here to speke of god/but ben redy to here of detraccyons & yl sholde vnderstande ỳ they synne gretely/& ben worthy to haue grete punycyon yf they deye Impenytẽtes Example wryten in the sermons of the dysciple of a bysshop ỳ was borne in to purgatory after his dethe for to do his penaunce and he was there gretely tourmented of the stynke of his clerke beynge in hel the whiche mounted vnto hym for that he herde somtyme his detraccyons & had not eygrely ynough correcked hym/howbeit ỳ aboue al other thynges the sayd bysshop had be good. Another example of a mã that was tourmẽted in hell within his eeres for that ỳ he had folysshely herde of symphonies & Instrumentes. Quere. C vii. d. Another example of a man ỳ was terrybly tormented for ỳ vayne songes & syngynges ỳ he had herde in the worlde. C vii. d. All yll predeth to speke & to here yll wordes. And all goodnes procedeth of the worde of god as thou mayste here in thecamplary. Quẽ lv. a. b. c.

G. Syrtely ỳ good pylgrym sholde thynke vpon his way tyll that his pylgrymage be accomplysshed. Also the pylgryms of paradyse sholde thynke vpon the commauns

dementes of god and them ſholde plante
& roote in theyr hertes without forgetynge
them/wherof it is wryten i deuteronomu.
Audi israel pcepta dñi et ea in corde tuo
quasi in libro scribe/et dabo tibi terrã fluen
tem lac et mel. O Israhel here ỳ cõmaun
dements of god and wryte theym in thyn
herte as in a boke/& I ſhall gyue vnto the
ỳ londe/flowynge mylke and hony. Theſe
wordes ſpoken toucheth thre thynges. The
fyrſt is that men ſholde here gladly the cõ-
maundementes of god. Audi israel. The
ſeconde is ỳ men ſholde put them in mynde
Et ea in corde. The thyrde is ỳ the rewar
de folowyth. Et dabo tibi terrã. &c. Of ỳ
whiche rewarde ſhall be here afterwarde
ſpoken. xlvii. a. And it is wryten eccl. Que
pcepit de⁹ illa cogita ſp. Thynke euermo
re vpon thoſe thynges ỳ god hath cõmaun
ded. Example in the bleſſed vyrgyn Ma
ry the whiche helde all the wordes of god &
kept them in her herte. Vñ luce. ii. Maria
autem conſeruabat oia verba hec cõferens
in corde ſuo. They the whiche haue ỳ herte
and the thought to breke the commaunde
mentes of god be not the pylgryms of pa-
radyſe/but of hell/the whiche ſhall go to le
lucyfer/the deuylles/& the dampned/and
ſhall haue herytage in that countre there/
yf they deye impenytentes wout correccy-
on and amendement. This mater is decla
red in the nynth commaundement and in
the tenthe.

H. Seuenthly the good pylgryme ſhol-
de walke on his fete & do the operacyon of
his way in trauaylynge his body. Alſo the
pylgrymes of paradyſe ſholde lyue in this
worlde in doynge the operacyon of the cõ-
maundementes of god and they ſhal haue
benedyccyon and ſaluacion. Vñ pſal. Bea
ti qui ãbulant i lege tua dñe. They the whi
che walke in thy lawe bẽ bleſſed. Item ps.
Bti imaculati in via q̃ ãbulãt in lege tua
dñe. Bleſſed ben they not ſoyled in the way
ỳ walketh in ỳ lawe of our lorde. Exam
ple in Dauyd ỳ ranne in the way of the cõ
maundementes & loued the lawe of god.
Vñ pſal. Viã mãdatoꝝ tuoꝝ cucurri. &
gẽ tuã dilexi. Another example in Abra
ham that dyde in operacyon ỳ wyll of god
& he had his bleſſynge. li. a. Another exã
ple of the good man of an hous ỳ receyued
the pylgrymes & ſet them at his table rece
ued god. Quere i q̃rto p̃cepto. in ỳ werkes
of mercy. Another example of a monke
ỳ bare god vpon his ſholdres in ſemblaũce
of a meſell or lepre. Quẽ. xxiii. e. Many exã
ples ſhall be founde in theyr examplary of peo
ple the whiche haue done in operacyon the
wyl of god & of theyr ſuperyours/as ſayn
Mor. Joſeph. Thobye. Quere. lii. c. d. e. f. &c
Alſo for to be ſaued & Juſtyfyed it ſuffiseth
not to here the commaundementes but it
behoueth to fulfyll them in operacyon. Vñ
ad ro. ii. Nõ ei auditores legis iuſti ſũt apũ
deũ ſed factores iuſtificabũtur. Saynt Ja
mes ſayth in his. ii. cha. In lykewyſe as the
body is deed wout ſoule/euen ſo fayth is
deed wout operacyons. Alſo he ſayth in his
fyrſt cha. Eſtote fcõres verbi & nõ audito
res tm̃ fallentes voſmetipſos. Item di. Ex
opibus legis hõ iuſtificat et non ex fide im.
That is to ſaye. Be ye the doers of ỳ worde
of god & not alonely the herers deceyuing
your ſelfe. Example of a wrothfull lady
that yode often to here ỳ ſermons & ſhe ne
corrected her for thyder goynge. Alſo exã
ple of her mayden ỳ deſyred thyder to go &
god appered vnto her. Quere. lxxxxii. b. Al
ſo eche man ỳ calleth god lorde & mayſter
ſhall not entre in to heuen/but he ỳ dooth
in operacyon his wyll there ſhall entre/as
it is wryte in ỳ. vii. cha. of ſayn math. The
pylgrym of paradyſe ỳ loueth god kepeth &
dothe his worde/& he ỳ loueth hym not dothe
the not. io. xiii. li q̃s diligit me ſermonẽ meũ

seruabit/qui nō diligit me sermones meos non seruat. ¶Example how Mathatias ꝑ kept the lawe of god persecuted the sȳners the whiche brake it. Quere. lii. a. Those the whiche ne wyll do the operacyon of the cō-maūdements of god ben pylgrymes of hel and thyder shall be sent for too dwell wyll they or not/yf they deye without correccy-on and amendement. ¶Example in cayn ꝑ slewe his broder Abell.

J. ¶Eyghtly the condycion of a good pyl-gryme is to bere a bordon or a staffe for too defende hym from dogges & from his en-myes. Also the good pylgryme of paradise sholde haue a good staffe ꝑ is stedfast fayth for to defende hym from deuylles. Unō. i. petri. v. ca. Aduersarius vester diabolus tāq̄ leo rugiēs circuit querēs quē deuoret cui re-sistite fortes in fide. ¶Example how saynt Anthony was strongly tourmented & be-ten of deuyls/but he hao victory agaynst theym by the grete fayth ꝑ he had in god. Also he had in hym al the condycyons of a good pylgryme/wherfore he is in the glory of paradyse. Unto the whiche we may goo cum illo qui est benedictus in secula seculo-rum. Amen.

I. ¶Example how the body the whiche is a fole draweth the soule in to the waye of hell. xlvi

IT is wryten eccle. xxxvii. A ꝓsili ario malo serua aiam tuā. Kepe thy soule from an yll counceiour for yf ꝑ beleue yll counceyle thou shalte be deceyued & in daunger of perdycyon. Et legit. i. io. iiii. Nō oi spūi credēdū est. A man sholde not beleue ne gy ue credence vnto euery spyryte. For the yll persone ne counceyleth but yl the whiche in hȳ resteth. ¶Example of a fole & a sage ꝑ made a vyage togyders/the whiche yode vnto a cyte wherin men sayd ꝑ many goo-des vnto them were promysed & in goyn-ge in the sayd vyage came to demaunde ꝑ way of pastures or herdmen the whiche to them sayd. Ye shall fynde. ii. wayes the one moche large/the other ryght strayte. Yf ye go ꝑ strayte way anone ye shall be at your cyte. And yf ye go by the other large waye it is way full of bypathes the whiche shall bryngе you out of your way/& also it is ful of theues the whiche shall take frome you your godes and peraduenture shall make you deye & ye shall not go vnto your cyte/ how so euer it be go ye not that way. Than sayd the sage vnto the fole. Go we by this streyte waye. The fole sayd ꝑ wyll we not do/here is a fayre way and a large it is bet ter to beleue that ꝑ we se than that ꝑ men tell vs. And the sage sayd/thou seest how ꝑ pastours sayth. Than sayd the fole/fy/fy on these pastours they wote not what they say/thou arte more fole than I come on/ come on thy way. And the sayd fole drewe the sage & went the large way. And anone they were out of the way and fell amonge theues the whiche toke from them al theyr godes/helde them prysoners & put them in theyr bondes/seruyce and captyuyte. And they were so longe ꝑ the fole deyed/and in contynent the cause was put in Jugement before the Juge/and was declared as it is sayd that for as moche as the sage beleued the fole/and ꝑ they wolde not beleue ꝑ pa-stoures ꝑ they were fallen in suche inconue nyent. Than the Juge gaue sentence ꝑ the sayd fole and the sage were cast togyder in to the fyre to be brente and broyled wout mercy/& it was done. Here is the example but it behoueth to expounde it. By the fole is vnderstande the body of euery of vs/by the sage is vnderstande the soule/ꝑ vyage is this worlde the whiche is but a pylgry-mage/the cyte is paradyse/the Juge ꝑ con

de mpneth theym is god. The paſtoures ben theſe by ſhoppes curates/prelates/& prechours the ſtreyte way is to lede a lyfe of auſteryte in faſtynges/abſtynences/ſo bryete/chaſtyte/and penaunce. The large way is to lyue in all voluptuoſytees/& carnalytees/of lechery/glotony/daunſes. &c. that the body appetyteth/the ennmyes ben the deuylles/the worlde/& the fleſſhe/the theues ben the .vii. deedly ſynnes the whiche taketh from them al theyr goodes/ỳ is all good vertues & paradyſe/the Juge the whiche them condampneth is god ỳ ſhall condampne the body & the ſoule at ỳ Jugement to be brent togyders. &c. More openly it behoueth to expounde it. That ỳ theſe prelates counceyleth the ſtrayte way/is ỳ thynge that ỳ goſpell of Mathew ſpeketh vii. Arcta et anguſta eſt via que ducit ad vitam/lata et ſpacioſa eſt via que ducit ad perditionē/vt dicñ eſt. Et prouer. xii. Iter impioꝝ decipiet eos. Sequit. Iter aũt deuũ ducit ad mortem. A fole ne wyll beleue tyll that he receyue. In lykewyſe theſe folyſſhe ſynners wyll not beleue the clerkes & prechers tyl that they be in the fyre of hell in dampnacyon. By that ỳ is the ſage ỳ is the ſoule the whiche wolde go by the ſtreyte way/& the body the whiche is a fole gaynſayeth it. Jt is ỳ the whiche is wryten ad gall. v. ca. Caro cōcupiſcit aduerſus ſpm. &c. & illō roma. viii. Si ſecundū carnē vixeritis morieminī. By that ỳ the theues ỳ ſynnes take away the vertues/it is that ỳ is wryten eccleſiaſtes. ix. Qui in vno peccato peccauerit multa bona perdet. By that that they were put in ſeruytude is ỳ that is wryten. Joh. viii. Qis qui facit pctiñ ſeruꝰ eſt peccati. Et .ii. petri. ii. A quo ei quis ſuperatꝰ eſt eiꝰ ſeruꝰ eſt. And that ỳ god ſhal Juge it is wryten. Marci. xvi. Qui crediderit/& baptizatus fuerit ſaluꝰ erit/qui vero non crediderit condempnabitur.

B. How the pylgryme of paradyſe ſhode conſyder .iiii. thynges.

DAuyd the prophete ſayth in ỳ pſalter. In corde meo abſcondi eloquia tua/vt non peccem tibi. J haue hydde thy wordes that ben thy cōmaũdements in my herte to thende that J ſyñe not aȝēſt thy wyll. Thou ſynner for to kepe the from ſynne and for to bere lyghtly all the labowres/paynes/trybulacions/ſekeneſſes/and aduerſytees the whiche cometh vnto the in doynge the pylgrymage of the worlde. Conſyder .iiii. thynges. Fyrſt conſyder ỳ ſhortenes of thy lyfe/& how at thy dethe all endeth. That is to vnderſtande all faſtinges wakynges/erly ryſynge/ſekeneſſes/aduerſytees & tourmentes that thy body hathe borne and endured. What thynge is it as of thy lyfe/it is a vapour apperinge in a lytell thynge. Jſi iacobi. iiii. Que eſt vita veſtra/vapor eſt ad modicū parens. And more ſayd. Remembre the how lyfe is wyde. Jñ iob. vii. Memento qꝝ ventus eſt vita mea. For in lykewyſe as a blaſte of wynde is ſoone paſte/ſo is our lyfe in regarde of eternyte. Jtē iob. vii. Parce michi dñe michi ſūt enim dies mei. Good lorde ſpare me my dayes ben nothynge/they ben tyght ſhorte. Breues dies hominis ſunt. &c. Thou man labour ſtrongly whyle that thy lyfe dureth and bere all ſekeneſſes & trybulacyons patyently/for ỳ ſhalt haue the rewarde eternall of ỳ that ỳ haſt laboured & borne for ỳ loue of god. Secondly conſyder ỳ labowres/paynes/trybulacions/& dethe ỳ Jeſus for to agayne bye the & vs all. The ỳ is ỳ lone of god eternal/kynge of aungelles/and of ſayntes of paradyſe. yf a grete kynge bere for thy ſake a grete weyght or burdē/ỳ ought eſt to bere for his ſake a ſtrawe. And ỳ kynge celeſtyall hath borne for the ỳ croſſe/fa-

ted/laboured/preched/& suffred deth. Thā sholdest ꝑ endure cuyll for the loue of hym. ¶ Thyrdly consyder the paynes/labores & trybulacyons ꝑ the dampned bereth in hell/for the whiche paynes we may be deliuered for to labour & to endure aduersyte in this worlde for gods loue. Uñ. ec. xxix Minumū ꝑ magno placeat tibi. Lytel thyng the pleaseth for a grete thynge. For all ꝑ paynes of this worlde be nothyng in regarde of them vnto ꝑ dampned the whiche bē eternalles. ¶ Example of a man dampned ꝑ spake of the fyre of hell & of the dampned the whiche ben brent & broyled. lvii. ¶ Another example of tourments ꝑ a womā had that was dampned. lxxxx. a. ¶ Fourthly cōsyder the grete Joyes that ben prepared in paradyse vnto those the whiche labour wel in this worlde for the loue of god. Wherof speketh saynt Isidore in the boke of souereyne goodnes & sayeth. Qui vite future premia diligent excogitat mala oia pñtis vite equanimit portat qm̄ ex illius dulcedine hui⁹ amaritudinē tēperat. That is to saye. He that thynketh dylygently on the rewardes of the lyfe to come bereth egally in his courage all the ylles of this presēt lyfe. For it attempereth the bytternes of ꝑ by ꝑ swetenes of paradyse. And saynt Poule sayth Ad romanos. viii. Non sunt condigne passiones huius tēporis ad futuram gloriam. The passyons of this tyme be not cōdygne vnto the glory to come/of the whiche is spoken hyre after.

I. ¶ Of ꝑ rewarde eternall that they shal haue the whiche kepe the commaundements of god. xlvii

IT is wryten in the. xlviii. chappytre of ysaie. And in the seconde chapitre of ꝑ fyrst epystle of saynt Poule ad co. Quod oculꝰ nō vidit nec auris audiuit/nec in cor hois ascendit q̄ preparauit deus diligētibꝰ se. This auctorye speketh grete thynges. Fyrst it sayth that neuer eye ne sawe in the worlde soo moche good as god hath prepared vnto those ꝑ loue hym. That is to saye. yf it were possyble ꝑ ony had ben in the popes courte/& of all ꝑ patryarches/cardynalles/archebysshops/bysshops/& of all the kynges/dukes/erles/quenes/ladyes/and gentylwomen of all ꝑ worlde/& that he had sene theyr treasours honoures and goodes ꝑ they haue and that vnto them is done/it sholde be but shame to haue al those goodes in regarde to haue one daye in paradyse of the leest Joye that is in it. There is. Q. ō oculos non vidit/after foloweth. Nec auris audiuit. yf it were possyble ꝑ thou were as fayre as was Absalon ꝑ sone of Dauyd the whiche had not in all his body one spotte ne foule thynge/but was all whyte/sanguyne/tendre/and laughynge/& his heeres were so fayre that whan they were shorne they were solde for an hondred cicles of golde. And yf thou were as swyft as was Absael the whiche was so swyfte to renne that he passed an harte to course in playne countree. And yf thou were also stronge as Sampson fortyn the whiche at one tyme ouercame a. M. men of armes. And yf thou were also doubted as Augustus Cesar vnto whome all the worlde obeyed. Of whome it is wryten (nō habem⁹ regē nisi cesarem) sayd the Jewes And yf thou were also ryche as was kinge Alexander the whiche was moche ryche. And also wyse as Salamon ꝑ whiche was the wyseste of the erthe whan he lyued. And also hole as Moyses the whiche neuer loste one tothe/ne his syght waxed derke. And yf thou sholdest lyue as longe as Matusale the whiche lyued. ix. hondred yeres/or as Enoch and Helye the whiche ben in paradyse terrestre/& shall not deye vnto thende

of the woꝛlde/and yf all the woꝛlde loued ẏ as moche as dyde Dauyd Jonathas whoſe me he loued as hym ſelfe. And yf ẏ all were accoꝛded vnto the in lykewyſe as Helyſe⁹ and Cypꝛe accoꝛded togider/foꝛ that ẏ the one wolde the other wolde. And yf thou were loꝛde of all and loued as Joſeph was in Egypt. yf all that ẏ Jhaue ſpoken were in the as yet as moche as a man myght tel vnto the/yet ſholde it be but a thꝫge of no valour in regarde to be one houre in the Joyes of paradyſe. Uñ pſal. Melꝰ eſt dies vna i atriis tuis ſup milia. After folowethˀ Nec coꝛ hois aſcendit. That is to ſaye. yf all the wyſeſt clerkes & people that euer reygned in the woꝛlde ymagyned the greteſt Joyes that they myght they ne coude compꝛehende ẏ leeſt Joy of paradyſe ẏ the ſaued haue Alſo thoſe the whiche in this woꝛlde hath done and accomplyſſhed the commaundementes of god ſhall haue conſolacyon at theyꝛ deth of god & his ſayntes as it is wꝛyten in theꝛamplary & appꝛoued by many eꝛamples. And fyꝛſte of an holy fader that ſawe as his dethe the pꝛophetes and Jheſu cryſt. Quere. Cuii. a. And a man ſholde vnderſtande ẏ the reWarde of the ſaued ſhall not be egall/foꝛ euery man ſhall haue after his deſert. Appoc. xuii. Opa ei illoꝝ ſequũ turillos. Et paul. i. ad co. xv. Alia eſt claritas ſolis/alia eſt claritas lune/alia eſt claritas ſtellaruꝫ. Stella enim a ſtella differt claritate/ſic et reſurrectio moꝛtuoꝝ. Jn lykewyſe as in the fyꝛmament there is a clerenes of the ſonne & another of the moone and one of the ſterres the whiche differeth the one from the other in clerenes/in lykewyſe ſhall dyfferre the reſurrecyon of the ſaued. That is to ſaye. That ſoo moche the moꝛe as they haue obeyed vnto god/and endured aduerſyte foꝛ the loue of hym/of ſo moche the moꝛe ſhal they be in paradyſe fayꝛe/clere/and nere vnto god/& the moꝛe clerely ſhall they ſe hym and haue of ſcyẽce and of retrybucyõ. And theꝛfoꝛe ſayth oure loꝛde. Joh. xuii. In domo pꝛis mei mansiones multe ſunt/ſcz pꝛo diuerſitate vꝛtutiũ. Many manſyons ben in the hous of myfader foꝛ the dyuerſyte of vertues And how be it ẏ god vs gyueth by woꝛde in ẏ goſpel Math. xx. that he repꝛeued the ydle people and that he ſent them at dyuers houres to werke in the vyne. The one in ẏ moꝛnynge the other at tyerce/mydday/and euen/and in the ende of the Journey euery of theym had a peny/as well thoſe of the euentyde as they of the moꝛnynge. Of ẏ a man ſholde not murmure yf god gyue paradyſe vnto ſynners at all aeges whan they wyll repent them/to leue theyꝛ ſynnes & to put theym to do wel. This peny that they all had was paradyſe/they all had Jheſu cryſt ẏ which was crucyfyed in theyꝛ poſſeſſyon/as well thoſe of the euentyde as thoſe of the moꝛnynge. Jn lykewyſe as ſayth ſaynt Auſtyn But they had retrybucyon in beaute/clerenes/bounte/ſcyence. &c. but vnto the egalite of the good dedes that they had done in the woꝛlde as it is ſayd/& as the ſcryptures declareth. Unde danel. xii. Qui docti fuerint fulgebũt ſicut firmamẽtum/et qui ad iuſticiam erudiũt multos: quaſi ſtelle in perpetuas eternitates. They the whiche haue ben ſage and wyſe ſhall ſhyne in lykewyſe as the fyꝛmament/and they the whiche teacheth ony vnto Juſtyce as ẏ ſterres in perpetuall eternytees. Et legit ezechiel. xviii. Juſticia iuſti erit ſuper eum/et impietas impu ſuper eum erit. The Juſtyce of ẏ iuſt ſhall be vpon hym/and the ſynne of ẏ wycked ſhall be vpon hym. Alſo euery man ſhall bere his charge. Thus Ezechyell ſayeth in his. vi. chappytre. Et legitur Jhe. xxv. Reddam eis ſecundum opera eoꝛum et ſecundum facta manuum ſuarum. I ſhal yelde vnto the ſaued and dampned after the opꝛ

racyons of them / & after the dedes of theyr handes. Et psal. Tu reddes vnicuiq; iuxta opera sua. Thou shalt yelde vnto euery man after his operacyons. The saued shall haue Joye on all partes. Fyrst they shall haue Joye aboue them of god ꝑ they shall beholde / & of the grete glory that shal procede of hȳ. For Dauyd sayth in the psalter. Exaltus dñs et super celos gloria eius. Et apocalu. vii. Iusti sūt añ thronum dei / et seruiūt ei. &c. Sequitur. Qui sedet in throno habitat super illos. The lorde is lyfte vp & the glory of hym is aboue the heuens. Also the Just ben before ꝑ throne of god & serue hȳ. And it foloweth. He the whiche sytteth on the throne abydeth vpon them. Also the saued shall se god clerely face to face in his grete honour and in his grete glory infynyte / wherby they shall be replenysshed with all Joyes. Ysaie. xxiii. Regem in decore suo videbūt. It is wryten. i. ad corin. xiii. Videmus nūc per speculū et in enigmata / tūc autem facie ad faciem videbim⁹. Also in seynge hym clerely there they shall take parfyte delectacyon & loue / and they shall loue hym so perfytely ꝑ they shall neuer leue hȳ and they shall not go agaynst his wyll / in suche wyse that they shal haue sure holdynge. Augustinus dicit. Videbimus / amabimus / et laudabimus. Also in beholdynge this fayre myroure the whiche is god they shall se all them of paradyse / and of hell / & so they shall drawe & take of the fountayne of scyence and sappence soo strongely that they shall knowe the thynges past / present & come to come. And also they shall knowe all the persones of paradyse / those the whiche they neuer sawe as the other and theyr name / and what they were / and of what operacyons and meryres. &c. Too speke of this mater to moche forthe it is not good. And for bycause that the wyse Salamon sayth prouerb. xxv. Sicut qui comedit mel multū non est ei bonū sic qui scrutator est maiestatis oppzimetur a gloria. In lykewyse as it is not good vnto hym ꝑ eteth moch hony / in lykewyse to hym the whiche is to enquyre of the magestie shall be put from ꝑ glory. And sayd Poule ꝑ was rauysshed vnto the thyrde heuen & in paradyse as it is wryten ii. ad corint. xii. Audiuit archana verba que non licet homini loqui. And also he sayth ad ro. xii. Dico oībus qui sunt inter vos non plus sapere q̄ oportet sapere / sed sapere ad sobrietatē et vnicuiq; sicut deus diuisit mensurā fidei. I say vnto al them the whiche ben amonge you / ne sauour ye noo more than it nedeth to sauour / but sauour ye vnto sobrenes / & vnto euery one as god hath deuyded the measure of ꝑ faythe. And Cathon sayth. Mitte archana dei celumq; inquirere quid sit. Cū sis mortalis que sunt mortalia cura. That is to saye. Leue to enquyre the secretes of god / as what thynge is the heuen / syth thou arte mortall haue in thyn herte those thynges that ben mortalles. Also the saued shall haue Joye vnder them to se the tourmentes & paynes of hel from the whiche they shall be preserued & kept / & in suche wyse to haue passed & auoyded the daunger of the worlde wherin they were whan they lyued. Also they shal haue Joye by them to be assocyate wō so grete noble / & amyable company / as in the company of aungelles & sayntes of paradyse / the whiche shall be so fayre / clere / shynynge / aourned / elegaunt / & amyables / than there ne is tonge ꝑ it may declare ne entendemēt comprehende. It is wryte apo. vii. Vidit turbā magnam quā dinumerare nemo poterat ex omnibus tribubus populus et linguis. etcetera. Saynt Johan in the apocalypse sayth. I sawe a grete turbe or multytude of people the whiche no man might esteme ne nombre of all lygnages / peoples & tongues. Also more ouer we fynde ꝑ it is

wryten in the goſpell ꝑ they ſhall be ſemblables vnto aungelles. Uñ mar. xu. Cuz a mortuis reſurrexerint neqz nubent/neqz nubentur ſed ſũt ſicut angeli dei in celo. Alſo the place of paradyſe is ſoo fayze pure/ꝛ clene/ꝛ delectable ꝑ a man ne may take ſymylytude ne cõparayſon: ne ꝑ entendemẽt may comprehende/wherfoze it is better to holde my peas than to ſpeke vnduely. The good Thoby ſayth in his. xiii. chapy. Beatus ero ſi fuerit reliquie ſeminis mei ad videndũ claritatem iheruſalẽ. I ſhall be bleſſed vpon the relykes of my ſede whan they ſhall ſe the clerenes of Jheruſalem/that is paradyſe. And in the ſayd place of paradiſe the whiche is pure ꝛ clene there ſhal no perſone entre yf he be not well purged ꝛ made clene from all ſpotte of ſynne/as it is wryzten apoca. xxi. Non intrabit aliquid coinq̃natũ et faciens mendatiũ et abhominationem: Alſo the ſaued ſhall haue Joye moche meruaylous in them ſelfe that they ſhall ſe themſelfe ſo fayze/bzyght/and ſhynynge. Alſo of that ꝑ they ſhall be ſo ſwyft/ſubtylles/immoztalles/and impaſſybles. ꝛc. Alſo they ſhal be in the place of peas/bounte/beaute/loue/honoure/lyfe/lyght/franchyſe/ſuerte/ſwetenes/rycheſſe/helthe/concozde dyſpozte/wyſdome/reſt/glozy/Joye/gladneſſe/they ſhall haue peas without warre ne dyuiſyon. Uñ yſaie. xxii. Sedebit ppłus meus in pulchritudine pacis ꝛ in tabernaculis fiducie ꝛ in requie opulenta. My peozple ſhall ſytte in the beaute of peas/in ꝑ tabernacles of fyaunce/in reſt/habondaunt in goodes. They ſhal haue bounte without ony malice/ſynne/cryme/ne blame. Quia cũ ſũmo bono non poteſt intrare malũ. Alſo they ſhall haue beaute wꝺout foulenеſſe. Quia iuſti flozebunt ſicut ſol in regno ꝓris eozuz. vt legit̃ matth. xui. And the prophete yſaie ſayth. yſaie. xxx. Et erit lux lune ſicut lux ſolis/et lux ſolis ſeptẽplicit̃ ſicut lux ſeptem dierũ. The Juſt ſhall flouryſſhe as the ſonne in the realme of theyz fader. That is to vnderſtande that after the Jugement ꝑ lyght of the moone ſhall be as clere as the ſonne is nowe/and the ſonne ſhal be ſeuen tymes clerer than it is at this tyme/wherfoze the Juſt ſhall be moche clere and fayze And ſaynt Poule ſayeth ad philip. iii. Saluatoꝛẽ expectam⁹ dñm nr̃m iheſũ xp̃m qui reformabit coꝛp⁹ humilitatis noſtre cõfigurat̃ coꝛpoꝛi claritatis ſue. We abyde ꝑ ſauyour our lozde Jeſu cryſt the whiche ſhal reformе the body of our humylyte conformed vnto the body of his clerenes. Alſo they ſhall haue ſtrength without debylyte or feblenes. Quia mutabũt foꝛtitudinẽ in foꝛtitudinẽ diuinã. Uñ pſal. Dñs foꝛtitudo ꝓpłis ſue. The ſaued ſhall chaunge theyz ſtrengthe in to ſtrength dyuyne. Alſo our lozde is the ſtrength of his people. They ſhall be ſo ſtronge that al that they wyll do god wyll to them ſhall gyue ꝑ puyſſaunce/ſo ꝑ they ſhall be as all puyſſauntes/but they wyll in thyge do but ꝑ it pleaſe vnto god. Alſo they ſhal haue perfyte dyleccyon the one with ꝑ other without hate/enuy/rancoure/ne yll wyll ſo that theyz ſayd loue ſhall be ſo confermed togyders that they ſhall enioy the of the good dedes of theyz neyghbours as yf it were vnto themſelfe. It is an excellit goodnes as to be aſſocyate with ſo amyable a company ꝛ to be of ſuche fraternyte ꝛ amyte the whuche is in god ꝛ after hym. Alſo the ſayntes ſhall haue honour prayſyng without ſharme ne dyſhonour. Unde pſal. Nimis honoꝛati ſicut amici tui deus. God thi frendes ben moche honoured. Alſo they ſhal haue ly ſe wꝺout dethe. Foꝛ it is wryten ſapientie. v. Iuſti autem in perpetuum viuent/et apud dominum eſt merces eoꝛũ Et ſapientie. iii. Iuſtoꝛum anime in manu dei ſunt/et non tanget illos toꝛmentum moꝛtis. The iuſt people ſhall lyue and be

in perpetuite/and theyr rewarde is anenst our lorde. Also the soules of the Just ben in the handes of our lorde/& the tourment of dethe shall not touche them. Also they shal haue lyght & day without derkenes/night without obscurete. Ūñ psal. Lux orta est iu sto. Et appoca.xxi. Claritas illa nō indiget sole/neqz luna vt luceat in ea. Nā claritas dei illuminabit illaz. The cyte of paradyse hath noo nede of the sonne ne of the moone there for to shyne/for the clerenesse of god shall enlumyne it. Also they shal haue frañ chyse/lyberte without subgeccyon ne seruy tude. Ūñ ad ro. viii. Creatura liberaḃ a ser uitute corruptionis i libertatē glie filiorum dei. Also they shall haue suerte wout drede Ūñ iohan.xv. Gaudiū vrm nemo tollit a vobis. No man shall take frome you your Joye. Et aug. dicit. Oō ibi erit sūma securi tas/secura tranquilitas/trāquilla/iocūdi tas/iocūda felicitas/etna beatitudo. Jn pa radyse shall be souerayne surete/sure tran quylyte/ioyouste/feiycyte/debonayre eter nyte/& eternall beatytude. Also they shall haue swetenes on all partes without byt ternelle. Ūñ psal. Quā magna multitudo dulcedinis tue dñe quā abscondisti timenti bus te. O lorde how grete is the multytude of thy swetenes the whiche thou hast hidde vnto those that drede the. Also they shall ha ue rychesse spyrytuall & habondaunce of al goods celestyalles wout pouerte. Ūñ psal. Gloria et diuitie in domo ei9. Ūñ psal. Re plebimur in bonis dom9 tue. Glory and ry chesse in the hous of god ỹ is in paradyse. Also we shall be replenyssyed w̄ the godes of thy hous. Also they shall haue helthe wi out sekenes. Ūñ appo.xxi. Absterget de9 oēm lachrimarū ab oculis sanctorū et iam non erit amplꝰ/neqz luctus/neqz clamor/ neqz vlꝰ dolor.&c. God shall wype awaye all the teeres from the eyen of his sayntes/ and there shall be no more weppynge/ne cla mour/ne ony dolour. Also they shall haue concorde without dyscorde/for that ỹ the one wyll the other wylleth it/suche concor de shall be bytwene them as there is betwe ne the two eyen whan the one torneth the other torneth also incontynent. Also they shall haue dysporte without enoy. Augusti n9. Sine fine videbiṫ deus/sine fastidio a mabiṫ/sine fatigatiōe laudabitur. Et psal. Mille anni añ oculos tuos tanq̄ dies hes terna que preterut. God shal se wout ende he shall be beloued without anoye/he shall be praysed & lauded without beynge wery. Also a thousāde yeres before thy eyen shall be in lykewyse as the day of yesterday ỹ is paste. Also they shall haue wysdome wit hout foly as it is before sayd & perfyte know lege. Gregorius dicit. Qui claritatē condi toris sui conspiciūt nichil i creatura agitur quod videre non possint. They the whiche beholdeth the clerenes of theyr condytoure nothynge is made but they may se it. Also they shall be in the aege of youthe without oldnes/for in the aege that our lorde was crucifyed. Ad ephesios.iii. Resurgent oēs in mensurā etatis plēitudinis christi. They shall haue rest without labour. Appoc.xiii. Amodo iam dicit spiritus vt requiescant a laboribus suis. Also they shall haue glory and gladnesse eternal without ende in lyke wyse as sayth these scriptures in many pla ces. Unde psalmista. Exultabūt sancti in gloria. The sayntes shall enioye theym in glory. Et legitur Johannes.xvi. Tristicia vestra vertetur in gaudium. Your heuues shal torne in to Joye. Et legiṫ ysaie.xxxv Gaudium & leticiam obtinebūt. The sayn tes shall haue and obtayne Joye and glad nesse in paradise. Unto the whiche we may go cū ille qui est benedictus in secula seculo rum. Amen.

B. Example of a man saued the whiche spake & declared of the Joyes of paradyse.

It is recyted in the promptuary of the dyscyple that there were two monkes the whiche spake togyder of the lyfe eternall/ and they agreed betwene theym ỹ the fyrst the whiche deyed of them sholde come agayne to notyfy vnto the other of his estate yf it pleased vnto god. Whan the one was deed he that lyued sorowed & was heuy/ and the deed appered to hym clerer than the sonne & he salued hym benygnely. And whan the quycke monke axed hym of the lyfe eternal he answerd. Sicut audiuimus sic vidim⁹ quod oculis nō vidit nec auris audiuit. &c. In lykewyse as we herde so haue we seen. Neuer eye in the worlde ne sawe/ ne ere herde/ ne in the herte of man ascended ỹ grete Joyes ỹ god hath prepayred vnto theym ỹ whiche loue hym/ whan he had spokē these wordes he departed.

C. Another example of a relygious that was. CCC. yere to here a byrde synge. The dyscyple recyteth in his sermons that it is wrytē how a relygyous man tyght deuout requyred of god ỹ he wolde shewe hȳ some swetenesse of the Joye celestyall. And on a day as he was in orayson he herde a lytell byrde synge by hym/ so he arose fro his prayer & wolde haue taken her/ and ỹ sayd byrde flewe vnto the forest the whiche was nere vnto the monastery and set her vpon a tree/ and the sayd relygious yode after and rested hym vnder the sayd tree for to here the songe of the sayd byrde or aungell/ & after ỹ he had songe as moche as pleased god he flewe away. And the sayd relygyous returned vnto the sayd monastery wenȳge to haue be vnder the sayd tre but the space of an houre or two/ and was all abasshed whan he founde the gate of the monastery masoned and stopped & another gate on ỹ other syde and that he ne knewe the porter ne the relygyous ne abbot/ he was axed of whens he was & what he demaūded. And he sayd I am relygyous of this monastery & parted from hens at suche an hour &c. Than they demaunded the name of the abbot that reygned in that time. He answered he had suche a name. Thā they serched theyr cronycles and they foūde ỹ he had be fayled in the sayd monastery and had ben to here the songe of the sayd byrde ỹ space of. CCC. xl. yeres without hauynge hete ne colde/ and without that his vestyments were worne. &c. What swetnes shall they of paradyse haue whan they shall here the songe of all the nyne ordres of aungelles about the dyuyne magesty.

D. C Another example of the clerenes of god. It is recited in the promptuary of the dyscyple ỹ as mayster Jordan frere of the ordre of prechours passed by a towne for to go and preche he was prayed of the people ỹ he wolde bysyte a woman possessed of the deuyll. And whan he approched ỹ deuyll salued hym litterally. And it was so ỹ the woman had neuer lerned ony lettres. And ỹ sayd Jordan questyoned the deuyll lyterally. Wherfore tormentest ỹ this woman/ & wherfore delytest thou to dwell in her. The deuyll answered ỹ he was constrayned of his creatour there to be/ & that he ne myght be elles where. And ỹ sayd Jordan questyoned hym of many thynges amonge ỹ whyche he hym prayed ỹ he wolde tel hym some thynge of the clerenes of the face of god for ỹ he had ben in paradyse & had sene it clerely. The deuyll answered Neyther I ne all the aungelles the whiche it beholdeth and ben in paradyse/ yf they were here in erthe ne coude tell ony thynge that myght suffyse/ but I shall tell the some symylytude by the whiche thou mayst vnderstande that his face is clere. And he sayd vnderstande. yf all the floures of al the herbes and trees of tymes past and to come/ and all grenes of all graynes and herbes/ and all the

coloures of all the precyous stones / & of all metalles / and the shynynges of the sonne & of the moone / of the sterres / & all the clerenes of all lyghtes ỳ whiche euer dyde shyne to gyue lyght in the erthe / all that clerenes sholde be but a derke nyght in regarde of the clerenes of the true sonne the whiche is god. Than mayster iordan sayd. O how vnhappy is that man ỳ loseth that / and ỳ geteth not that grete Joye. &c.

I. Also the rewarde of them the whiche well or yll hath enployed theyr. v. wyttes of nature vpon the commaundemētes of god. xlvii.

Also it is wryten. Eccle. xv. Si volueris mādata ꝑseruare conseruabunt te. Yf thou hast wylled to kepe the cōmaundementes of god they shall kepe ỳ fro hanȳge euyll. And yf thou hast not wylled to kepe them they shall make the to haue punycyon. To consyder well the holy scryptures all those the whiche pretende to go vnto paradyse sholde enploye theyr. v. wyttes of nature vpon ỳ commaundementes of god. For those the whiche well enploye them in accomplysshynge them shall haue grete retrybucyon in paradyse. Unde. dō. Ecce enim seruus tuꝰ custodit ea in custodiendis illis retributio multa. And those which do vnto the contrary shall be strongely punysshed in hell. The mouthe of the good ỳ well hath enquyred / demaunded & taught the sayd commaundementes of god shall laugh & prayse god / they shall enuoye them in paradyse. And he ỳ hath counceyled or commaunded to breke them shall crye and howle & shall be dyscōforted. Uñ ysaie. lxv Hec dicit dñs deꝰ / ecce serui mei comedēt: et vos esurietis / ecce serui mei bibēt: et vos sitietis / ecce serui mei letabunt: et vos ꝑfū dimini / ecce serui mei laudabūt ꝓ exultatione cordis: et vos clamabitis ꝓ dolore cordis et ꝓ cōtritione spūs vlulabitis. My seruauntes shall ete & drynke not of breed & of wyne / but shal be receyued of my glory. Uñ psal. Satiabor cū apparuerit gl̄ia tua. And you dampned shall haue honger & thyrste of my glory. My seruauntes shall enuoye them & ye shall be confounded My seruauntes shall prayse me for ỳ grete Joy of herte that they haue / and ye shal crye for grete dolour of herte & shall howle for contrycyon of spyryte. Also the dampned shal wayle and sorowe as a woman the whiche trauayleth of chylde. Uñ ysaie. xxv. Tortiones & dolores tenebunt / quasi parturiens dolebunt. Example of Tongdalus that was ledde to se the tourmentes of hel / & afterwarde brought agayn in to his body tolde that he sawe the soules tourmented within ỳ wombe of a cruel beest / & within a ponde ysy and frosen the whiche soules cryed so horrybly ỳ they fylled hell of the noyses & howlynges. &c. Quē. C. xi. e. And it is to be noted ỳ the membre ỳ hath offended moost shall be tourmented. Uñ ber. In quo membro creator plus offendit in eodē peccatore grauius punietur. The eeres of the good the whiche w̄ good wyll hath herde the worde & ỳ commaundementes of god shal here in paradyse swetenes of songes & inobrable melodyes. Uñ dauid. Quā magna multitudo dulcedinis tue dñe quā abscōdisti timētibꝰ te. And the eeres of the cursed shall here in hell brayenge / cryenge / howlynge / & grete tempestes of people out of witte & enraged for the grete tourmentes of hell / of the whiche shall be wryten here after. Quē. xlix. B The eyes of the good the which hath beholden to do & accomplysshe the sayd cōmaundementes shall be enlumyned & clere shall se god / the holy places / & all delytes & bountees. And those of the cursed ỳ hath loued

to ſe dauncynge or folyſſhe vanytees ſhall be blȳded in ſuche maner ꝑ they ſhal neuer ſe Joyes ne bountees/ ne thynges the whiche may comforte them/ but ſomtime they ſhall ſe the thynge the whiche may tormēt them. Alſo theyr eyen ſhall wepe and theyr tethe ſhall grynde and gnaſſhe for the anguyſſhes that they fele ſayth god in the goſpell. Math. xxii. Ibi erit fletꝰ et ſtridor dētū. ¶ Example of a ſoule ꝑ bewept the tyme ꝑ it had loſt. It is writen in the boke of dyrede ꝑ as an holy man was in orayſon he herde by the wyll of god a voyce horrybly weppynge. He demaunded who it was ꝑ in ſuche wyſe wepte. The anſwere was gyuē ꝑ ſayd. I am a ſoule damned/ & he demaūded. Wherfore wepeſt ȳ ſo horrybly. He anſwered & ſayd/ one of the thynges wherfore I & all the dampned wayle mooſt for is for that ꝑ they haue loſt & waſted vnprouffytably the tyme of grace in ſinne where in one houre by repentaūce they myght haue goten grace & eſcaped ꝑ tourmentes wher in they ben & ſhall be eternally. &c. ¶ Another example of a woman dampned that had two todes in her eyen for the folyſſhe lokes ꝑ ſhe had made. Quere. lxxxx. A. The noſe of the good ſhall ſmell good odoures/ and thoſe of the curſed foule ſtynkes. The hertes of the good ſhall enioye them ſo gretely of the grete Joyes that they haue that they ne ſhall ceaſe to prayſe god. And vnto the contrary the hertes of the yll ſhall be ſo ſory & ſoo wrothe of ꝑ tourmentes & of the contrycyon ꝑ they haue that with hye voyce theyr mouthes ſhal cry as before is ſayd in the auctoryte prealeged. ysaie. lxv. Ser ui mei. &c. Alſo the hertes of the dampned the whiche hath thought the ſynnes & takē delectacion ne ſhall thynke but vpon payne & dolour. Uñ hiero. ¶ Cūcta erit i iferno vis doloris q̄ mē aut aliud dirigi non poterit/ niſi ad q̄ vis doloris ipulerit. The fete the handes/ & the body of the good ſhall haue lyberte & fraunchyſe to renne by the clemētes & places where it ſhall ſeme them good & vnto goddes pleaſure. Uñ ſapi. iii. Iuſti florebūt ſicut ſol/ et tanq̄ ſcintile in arūdineto diſcurrēt. And thoſe of the yll ſhall be in the derknelles of hell bounde/ not with cordes but with the dyuyne Juſtyce without power to remeue/ ne to ayde/ ne to auoyde ꝑ place for to go from one place to another. Uñ math. xxii. Ligatꝭ manibꝰ et pedibꝰ proicite eum/ ſcz impiū in tēbras exteriores/ ibi erit fletus et gridor dētū. Caſt the ſynner in to derkenes exteryoures the fete & the handes bounde. wepynge & grynd ynge of tethe ſhall be there. For to be ſhorte ꝑ dampned ſhall be ſo tourmented that they ſhall deſyre ꝑ dethe & ſhal ſeche it/ but they ſhall not fynde it/ it ſhall fle from them & they may neuer deye. Uñ apo. ix. In diebus illis querēt hoēs mortem et non inuenirat eā/ et deſiderabūt mori et mors fugiet ab eis. By theſe thinges before ſpoken it appereth ꝑ the pylgrymes of paradyſe ꝑ whiche hath well enployed theyr fyue wyttes of nature vpon the commaūdementes of god ſhal haue Joye & retrybucyon in thoſe fyue wyttes of nature. And the pylgrymes of hell the whiche hath dyſobeyed vnto the commaundementes of god ſhall haue paynes and tourmētes eternally in theyr ſayd wittes of nature. And therfore it is a good thynge to labour in the way of paradyſe & to fle that of hell. ¶ Example of a woman moche tourmented in hell in her fyue wyttes of nature. Quere in the exemplarye.

B. ¶ The maledyccyons & excommunycacions of thoſe ꝑ whiche haue dyſobeyed vnto god and the chyrche. ¶ Ibm

IT is wryten eccle. xli. ca. Ue vobis viri impii qui dereliquistis legẽ dei altissimi. Ye men ỹ whiche haue forsaken and lefte the lawe of the tyght hye god maledyccyon is vnto you. And it is wryten in ỹ fyrst of the prophete Ysaie. Ue genti peccatrici pplo graui iniqtate/semini neqꝫ/filius celatatis. That is to say. Maledyccyon vnto people synners/vnto people greuous of inyquyte/vnto the cursed sede/vnto the chyldren synners. What is that maledyccyon. Maledyccyon is pryuacyon from benedyccyon/& from all spyrytuall goodnes & assocyacyon with all yll. And whan a persone loueth/serueth & obeyeth more soner vnto the deuyll than vnto god he is moche accursed/or whan he leueth god for to folowe ỹ deuyll/or whan he hath loued ỹ euyls/the synes/& the cursednesses/& that he leueth the good dedes/the vertues/& operacions vñ psal. Dilexit maledictionẽ & veniet ei et noluit bñdictionẽ et elõgabit ab eo. The persone ỹ dysobeyeth vnto the commaundementes of god loueth maledyccyon and it shall come vnto hym. And he hath not wylled to haue benedyccyon and it is elonged from hym & shall be pryued from paradyse & from the company of the blyssed sayntes of paradyse. Vñ. i. ad corithios. vi. Neqꝫ maledicti regnũ dei possidebũt. For to speke of excommunicacion & of maledicyon it behoueth to se foure thynges. The fyrst is wherfore a man is excommunicate The seconde the maners how ony renneth in the lesse excommunycacion. The thyrde how he renneth in the grete excommunycacion by sentence of the Juge. The fourth by sentence of tyght wryten.

C. Cas vnto the fyrst. Yf thou demaunde wherfore a persone is excõmunycate. The answer. It is wryten in the droit that excõmunycacyõne shold be brought in but for mortall synne. Excõmunicati nõ nisi pro mortali culpa affligi debet. Ut habet. xi. d. iii. ca. Nemo episcorũ. And whan ony is cyted of offyce & that he is excomunyed by the defaute of none apparaunce at a daye that is for the synne of inobedyence/for he sholde obey vnto ỹ chyrche & there answer We ben all membres vnto the chyrche vnto the whiche we sholde obeye. Also whan ony is a thefe/fornicatour or synner and ỹ he ne dredeth to offende god by synne he is excommunycate by medycyne for to gyue hym shame & drede/that is ỹ he knowlege his faute and ỹ he haue soo grete shame to be separate that he hym correcteth & amendeth. Excõmunycacyon cast of wronge or of tyght is to drede/for suche weneth not to be accursed ỹ is. Example of two mẽ the whiche gelded them at theyr aduyse in good intencyon/for the whiche thyng they were excõmunicate/as it is wryten in ther amplary. lxxxix. F.

D. Cas vnto the seconde thynge a man sholde vnderstande that some renne in the lesse excommunycacyon incontynent that he companyeth wytyngly with one excommunyed agaynst the defence the whiche is made openly of the chyrche/as for to speke to drynke to ete/to come too chappytre. &c. This excommunycacion separateth from the sacramentes of the chyrche. For ỹ persone excõmunycate of this excõmunycacõne sholde in suche estate receyue none of ỹ sacramentes and the defaute not fyrst assoyled in confessyon of that excõmunycacyon as of other synnes in sayngе. Absolute a sententia minorꝫ excõmunicationꝫ. But the preste that hath puyssaunce to assoyle that persone of mortall synne a man may assoyle. It is layd the lesse/for how be it that it pryuateth from the sacramentes it ne separateth from entrynge in to ỹ chyrche/& to company wt other persones.

E. ¶As to the thyrde a man sholde knowe that the grete excommunycacyon the whi che is of the sentence of the Juge wryten ⁊ sealed separateth the persone excommuny cate from the sacramentes/from entrỹge in to the chyrche/⁊ from the company of al faythfull crysten people. Jt is moche to dre de for many thinges. Fyrst for that/ẏ these excõmunyed ben cursed of god the fader/ẏ sone/⁊ ẏ holy goost. For that/ẏ the chyrche mylytaunt curseth ⁊ byndeth it is also cur sed and bounde of all the blysfed trynyte. Uñ math. xvi. Quodcũqꝫ ligaueris super terrã/erit ligatũ ⁊ in celis. Also they ben ta ken ⁊ delyuered vnto the deuyll as sayn t Poule betoke a fornycatour/⁊ as men fin de in wrytynge. Also they shall be separate from the company ⁊ cõmunycacyon of the faythful crysten people as lazers/or lepres infecte ⁊ corrupt not worthy to be amonge the other/⁊ pryuate from the partycypacõ of all the masses/prayers/orayson s/almes dedes/⁊ from all the other good dedes of ẏ chyrche without power in suche estate to re ceyue ony of the sacramentes/ne to be bu ryed in holy grounde the whiche is a grete infame/to be buryed as a dombe beest/wi out solempnyte/wout prayer/⁊ orayson s/ not worthy to ẽhabyte ne to be in holy grou nde ⁊ blysfed. Also they ben as a membre cut ⁊ separate from the body ẏ taketh no parte of the good of ẏ sayd body. Where they ben as a bough or a braunche cut from the tree the whiche dryeth ⁊ is no more worthe for nothynge than to brenne. Uñ io. xv. Ego sum vitis vos palmites/sicut palmes non potest ferre fructũ a semetipso nisi man seri t in vite sic nec vos nisi in me manseritis Also a man may well speke with a lepre wi out ony synne ne daunger/the whiche thy ge a man may not do with one that is excõ munyed/his company is more daũgerous than that of a serpent. For as to company and habyte with a serpent a man synneth not mortally ne dampneth his soule/as he dooth with a persone excommunyed. Also one excommunyed dysobeysaunt vnto god ⁊ vnto the chyrche is cursed in his body/in his membres/⁊ in his goodes and fruytes and he bereth maledyccion wt hym in al pla ces/and in all stedes where he entreth and abydeth. Understande the scryptures ⁊ go seche them in the chappytres the whiche fo lowe. Jt is wryten deutero. xxviii. ca. Si audire noluer itis verbuz domini dei tui ut custodias et facias omnia mandata ei9/ ue nient super te oĩs maledictiones iste ⁊ ap prehendent te. Maledictus eris in ciuitate maledictus eris in agro/maledictũ horreũ tuum/et maledicte reliquie tue/maledict9 fructus ventris tui/et fructus terre tue ar menta boum tuorũ/et greges ouiũ tuarum maledictus eris ingrediens/et maledictus egrediens/mittet dominus super te famem et esuriem/⁊ increpationẽ in oĩa opera tua que facies donec conterat te ⁊ pdat te velo citer propter adinuentiones tuas pessimas in quibus reliquisti me/plura alia mala po nuntur ibi. ⁊c. That is to say. yf thou wylt not here the voyce of thy lorde god to then de that thou do ⁊ kepe all his cõmaunde mentes all these maledyccyons the whiche foloweth shall come vpon the ⁊ shal take ẏ Thou shalt be cursed in the cyte/thou shalt be cursed in the felde/thy garner shal be cur sed/thy relykes shall be cursed/the fruyte of thy wombe shall be cursed/and the fruy te of thy erthe shall be cursed/⁊ the fruyte of thy kyen/shepe/and bestyall/thou shalt be cursed in goynge in/⁊ in goynge out of all places. God shal sende vpon the honge pouerte/blame/reproche in all thyn opera cions that thou shalt do tyll vnto that that he putte the oute hastely for the synnes that thou hast founde/for the whiche thou haste lefte god. ¶Example how the floure

of an apple tree falleth/dryeth/and leseth the beaute incontynent that it is excõmunyed for a porrous the whiche was in the sayd apple tree. Quere.lxxxix. D. By this example a man sholde vnderstand that ỳ soule of ỳ these excommunicate the whiche had stolen ỳ sayd porrous was in yl poynt whan the floures toke parte of his maledicyon. ¶Another example of breed fayre & whyte the whiche was incontynent blacke & musty as it was excommunyed. Quere. lxxxix. A. In shewynge the yll ỳ is vñ the persone excommunycate. Dauyd the prophete sayth in the psal. Increpasti superbos maledicti qui declinant a mandatis tuis. thou hast blamed those ỳ ben proude/they ben cursed the whiche declyneth from thy commaundementes. And it is wrryten in the seconde chappytre of the prophete Malachyas. yf thou wylt not here my commaũdementes sayth god/& also yf ye wyll not put in your herte ỳ ye gyue glory vnto my name I shall sende you honger/pouerte/& curse vnto your benedyccyons. And it is wrryten ysaie.iii.ca. Ue impio in malum. Maledyccyon vnto the cursed synne in yll And it is wrryten in the.x.chappytre of Job yf I be yll maledyccion is vnto me. ¶Example of a fader & of his sone the whiche curied eche other in hell. Quere in the exãplarye.lxxi. Also theues/couetous/auaryeous/pyllers/& falle tythers/and many other people dysobeyeng vnto god ben cursed and excommunyed in lykewise as these scryptures sayen. It is wrryten in the seconde chappytre of the prophete Abacuch. Maledyccion vnto hym the whiche assembleth cursed auaryce in to his hous/to thende ỳ his nest be on hy/& he weneth to be delyuered from the hande of euyll. And it is wrryten in the.b chappytre of ysaie. Maledyccyon vnto you the whiche assembleth hous vñ hous/& couple felde vñ felde. ye sholde not enhabyte you all alone in the myddle of the erthe. And it is wrryten in the.xxiii.chappytre of ysaie. Maledyccyon vnto ỳ that pylleth/for thou shall be pylled. And it is wrryten in ỳ.vi.chappytre of the gospels of sayntLuke. Maledyccyon vnto you ỳ be ryche the whiche haue in this worlde consolacion for yf ye deye in suche wyse without cõtrycyon & amendement the ende shall be yll in desolacyon. ¶Example how the deuyl drawe the soule from ỳ body of a cursed ryche man vñ an hoke. Quere.C.b.a. ¶Another example how Chore.Dathan.and Abiron descended in to hell hoted & cladde for that they murmured & dysobeyed vnto god/& vnto Moyses in lykewyse as it is wrryten in theramplary. Quere.liii.H. ¶Another example for that ỳ Adam dysobeyed vnto god the erthe was cursed in his operacyon Quere.liii.a. ¶Another exãple how cayn was cursed for that/ỳ he slewe his broder Abell and also he tythed yll. Quere.lxxvi.a F. ¶As vnto the fourthe thynge that speketh of persones excõmunyed by sentence of ryght. A man sholde vnderstande not al onely those the whiche ben denounced by ỳ cõmaundemente of the byssshoppes/prelates/and Juges ben excõmunyed of ỳ grete excommunicacion/but also in many cases after the droit canon some fall in the grete excommunycacyon. Also many sentences ben wrryten in droit canon the whiche hath ben ordeyned by popes and counceyloures vpon them the whiche cõmytteth ony synnes determyned. And the persones ỳ whiche commytteth the synnes ben excommunyed ipso facto/but the curates sholde not put them out of the chyrche tyll that they ben declared of the Juge for some causes ỳ whiche ben not here wrytẽ. And for as moche as those sentences the whiche ben wrryten in droit canon sholde be to longe to wrryte/many shall abyde for to fle the lengthe

and some the whiche hath ben drawen fro the sayd ryghtes here folowyth. Fyrst these heretykes ꝛ lollers ꝑ whiche beleue/sustayne/and touche ony thynge agaynst the artycles of the faythe ben excõmunyed by sẽtence of ryght. Also al those the whiche putteth faythe ꝛ credence vnto the sayd heretykes in reputynge theym to be good ꝛ to haue good faythe. Also those the whiche defende them in worde ꝛ in dede ben also excommuned. Also those the whiche putteth in holy grounde the sayd heretykes ꝛ theyr alies by credence/or those the whiche them hath receyued and defended ben also excomunyed/ꝛ sholde not not haue the benetyce of absolucyon/yf they ne vnbury them w̃ theyr owne handes. Also yf ony say that the chyrche of Rome is not ꝑ heed and that he wyll not obey it/or yf he say ꝑ it ne may ordeyne the canons/suche is an heretyke excõmunyed by sentẽce of ryght. Also those the whiche false or make to false ꝑ lettres of the pope/ꝛ those the whiche them sustayne ꝛ defende ben excommunyed. Also those the whiche falseth the lettre or seale of a cardynall is excõmunyed. Also those ꝑ whiche gyueth lettynge vnto messagers ꝛ ambaissadours of the holy syege appostolycal ben excommunyed (ipe facto). Also ydolatres/wytches/inuocatours of the deuyll/ꝛ they the whiche hym demaundeth his helpe and wylle haue his alyaunce/or the whiche maketh couenaunt w̃ hym/or those the whiche vnto hym do lacrytyce/or ꝑ worshyp hym And those the whiche vnto hym dooth homage or honour/or that demaundeth answere of ony demaunde/suche people ben excommunyed of dede by sentence of right Of this mater thou shalte fynde many examples in the nombre.lviii.ꝛ.lix. Also they the whiche putteth vyolently the handes on prestes/relygyous/ꝛ clerkes ben excommunyed. And yf there be (atroci/ꝑ is hurte enorme it is a case reserued vnto the pope. Also those they the whiche stryketh no clerke/but by theyr commaundement be stryken and with holden ben also excõmunyed Also those the whiche ben ꝑ cause or ꝑ whiche gyue the counceyle to ayde or put ꝑ handes on clerkes ben excõmunyed. Also those the whiche ne counceyleth ne cõmaundeth but after that the dede is done ben agreables ben excommunyed. Also a relygyous that leueth holy/chely the habyte of his relygyon is excõmunyed and apostate. Also ꝑ mõkes and chanons ꝛ reguiers the whiche hath not of admynystracion the whiche go ꝛ gyue them vnto courtes of pryces without haupnge ony lycence especyall of theyr prelates/yf they do ony domages vnto theyr sayd prelates and monasteryes in the sayd courtes where they ben betaken/the texte sayth that in ꝑ dede they renne in sentence of excommunycacion. Also all relygyous ꝑ whiche bryngе forthe wytyngly ony thynges in theyr predycacyons or elles where entende that they withdrawe the audytours ꝛ herers to pay the tythes ben excõmuned And those relygyous the whiche sayth vnto them that go to confessyon vnto those ꝑ sholde make conscyence to haue payed the tythe sholde be suspended from the offyce of predycacyon tyll ꝑ they haue made cõscyence ꝛ that they haue sayd vnto those confessed ꝑ they haue not well counceyled not for to pay the sayd tythes yf they may fynde them ne to haue the oportunyte. And afterwarde yf they were wout repentaunce ꝛ that they presume to preche the sayd negligence/they ben excõmunyed by sentence of ryght (ipse facto). Also a clerke ꝑ whiche knoweth carnally his concubine that is opẽly excõmunyed/for that ꝑ he departeth not from the sayd concubyne is excõmunycate. Ut habet extra de sen.ex.ca. Si concubine. Also those the whiche maketh fraccyõ

in a chyrche/or the whiche it brenneth ben excommunyed. Also those the whiche draweth ony persone vyolently out of the chyrche the whiche thyder was come for to warraunt hym ben excõmunyed. Also those the whiche gone ayenst the lybertees of ỹ chyrche/or the whiche maketh to kepe ony customes agaynst the sayd lyberte ben excõmunyed. Also the rectours of the chyrches the whiche taketh away suche customes ayenst the sayd lyberte/and it may defende abate and do it not ben excommunyed. Also the lordes tẽporalles whiche constreyne ony to synge the thynges dyuynes in places interdyted/or the whiche dyffendeth that the persones excõmunyed openly go not forth of the chyrche whan he that syngeth masse them commaundeth or maketh to tel them ben excõmunycate. And those the which bẽ named excõmunyed yf they go not out of ỹ chyrche aggreueth them in greter excõmunycacyon. Also those the whiche steleth the oblacyons from the auter/some say ỹ they ben to be excõmunyed. Also those the whiche buryeth in a chyrchyarde enterdited/or the whiche buryeth those ỹ ben excõmunyced openly or inderdyted named by worde expresse. Or those the whiche buryeth vsurers the whiche ben open & the whiche wyl not restore the vsurpes/suche people ben excommunyed. Also false makers of money the whiche falseth the kynge coyne of Englonde/or those the whiche bereth false money for to deceyue other ben excõmunycates in that dede. For to shorte this mater al persones the whiche ben cursed and excommunyed shall be dampned & sent in to the fyre and tourment of hel yf they so deye wout ablolucyon/correccyon/& amendemẽt Thou arte cursed & excommunyed I put the case/than thou shalt be dampned & sẽt in to the fyre of hell yf ỹ correct the not. Vñ athana. Quu mala egerũt ibũt i ignẽ etnũ. vel sic. They shall be strongly cursed ỹ shall haue lyke sentence/punycion: & dãpnacion as the deuyl of hell. They the whiche breke the cõmaundementes of god shall haue lyke sentence & punycion as ỹ deuyls yf they deye impenytentes. Than they shal be moche accursed. Vñ mat. xxv. Discedite a me maledicti in ignẽ etnũ qui paratꝰ est dyabolo et angelꝭ ei⁹. This sentẽce that god shal caste at the day of Jugement vpon the dãned cõteyneth. vi. clauses. ¶ The fyrst clause is vnderstande by (discedite a me) ỹ whiche is that god shall departe & shal lende ỹ cuyll out of his company/the whiche shall be vnto them a terryble thynge for to here For after ỹ they shall be departed they shal be put from the vysyon of god/ỹ is ỹ they shal neuer se hym ne his sayntes. The secõde clause is to vnderstande by this worde (maledicti) the whiche is ỹ god shall caste his grete fulmynacyon/excõmunycacion/and maledyccion vpon the dampned. The thyrde is vnderstande by this prepolicion (in) the whiche god shall assygne/lodge/& put ỹ synners wtin the prysons of hell. The fourth clause is vnderstande by this worde (ignem) the whiche is ỹ god shal put them in possellion of a terryble tourment that is the fyre that shall brenne them for the ylles that they haue done. The. v. is vnderstãde by (eternũ) the whiche shall make the yll to dyspayre/for after ỹ they ben entred in to hell they shall neuer go forthe/ne neuer haue grace/mercy/helpe/socoures/ne cõfort For in hell shall be theyr bedde/hous/and dwellynge. The. vi. is (qui paratꝰ est diabolo et angelis eius). That is ỹ the dampned shal be associate & assembled to be in hel punysshed with the deuylles. ¶ Example of a cursed ryche man that brente in the fyre of hell. lxxxiii. ¶ Other examples of people excõmunyed Quere. lxxxix. f. g. h.

A. ¶ Of the punycyon eternall that those the whiche haue broken the commaundements of god shall haue. xlix.



Auyd the prophete sayth in the psalter the wordes of god. Si iusticias meas prophanauerit impiꝫ et mandata mea non custodierint vlitabo in virga iniquitates eorum et in verberibꝰ peccata eorum. yf the cursed synners hathe taken in scorne my Justyces & that they haue not kepte my commaũdementes I shall velyte theyr inyquytees in a rodde and in strykynge theyr synnes. Creatures reasonables we sholde obey to do that ẏ god wylleth & cõmaundeth for the loue hym the whiche is full of bounte infynyte/& of drede to haue punycyon and dampnacyon eternall. For it is a thynge certayne that euery man ẏ synneth mortally in brekynge one or many of the commaundemẽtes of god by delybe racyon. And yf in suche wyse he deye impenytent/obstynate & arested that he shal be put from paradyse & sent in to the fyre and tourments of hell wout ony remyssyon as is beforesayd. Thou hast commyted thefte or lechery/or broken ony cõmaũdemente/ I put the case & so thou deyest impenytent Than thou shalt be brought in to the fyre of hel the whiche is a tourment moch cruel Unde appo. xx. Qui non est inuentus i libro vite scriptus missus est in stagnum ignis. He that is not foũde wryten in ẏ boke of lyfe is sente in to the ponde of fyre brennynge. And Athanase in the psalme ot qui cũqꝫ. Qui mala egerũt ibunt in ignem eternum. Those the whiche haue doone euyll & synne in theyr lyues shall go in to the fyre eternall yf they deyen impenytentes. Uñ luce. xiii. Nisi penitenciam habueritis omnes simul peribitis. None of vs ne wolde be brent/ne broyled/ne cast in a fyre brennynge there for to dwell/and soo to abyde without euer goynge forth. And it is a thynge certayne that all those and they ẏ which deye in mortall synne impenytentes/obstynate and arested shall be sent in to the fyre of hell by the sentence before wryten: Ite maledicti in ignem eternum. And shall be constrayned there for to dwell and there to holde them wyll they or not. God shall not spare them at the daye of vengeaunce the prayers shall do nothynge/ne the wrathe/ ne the golde ne the syluer/ne gyftes/ne pramysses. Unde prouerbio. vi. Zelus et furor viri non parcit domnus in die vindicte nec acquiescet cuiuscꝫ precibus nec suscipiet pro redemptione dona plurima. Also he ẏ whyche hath broken one of the commaundemẽtes of god shall be dampned and put from paradyse/for it as for many yf he be deed impenytent without correccion and amendement/for he hath be transgresloure of ẏ lawe. And god wolde that that the whiche he hathe broken were as well kepte as all ẏ other. Unde iacobi. ii. Quicunqꝫ autem totam legem seruauerit offendat autem in vno factum est omnium reus. Qui enim dicit. Non mechaberis/dixit et non occides: qꝫ si non mechaberis occides autem/factus es transgressor legis. &c. Also he the which hath broken the commaundement of god shall fele terryble dolours at his dethe in lyke wyse as a man shall fynde in the examplary where it speketh of the dethe of euyll persones. And fyrst. ¶ Example how ẏ deuyll drewe the soule from the body of a cursed ryche man with an hoke. Quere in the examplary. ¶. v. A.

B. ¶ A questyon. Who so sholde demaunde what is or shall be the fyre of hell where vnto the sayd inobedyentes shall be al sent The answere is after the holy scryptures that it doth deferre in many of maners vnto that fyre of this present worlde here.

Primo that of this presente worlde dothe gyue clerenes & that the whiche is of hell is blacke obscure & tenebrous the whiche gyueth no lyght vnto no consolacyō. And by somtimes it casteth lyght but it is for to gyue more greter tourmentes payne drede and desolacyon. Saynt Gregory sayth in his moralles. Hic flamma que succendet illuminat illic ignis q̄ cruciat obscurat. The flambe the whiche brenneth in this worlde gyueth lyght & the fyre that tourmenteth in hell wayeth derke. Secundo the fyre of this worlde quencheth & it must be holden togyders with wood & with maters combustybles to blowe & to kyndle. And ỹ fyre of hell is vnto the contrary for euermore it dureth without quenchinge wout wood & without to be blowen ne to be kyndeled and the mater combustible of the layd fyre of hell where it taketh & where it brenneth cruelly ỹ is all synne all yll and inobedyence. It is wryten ysaie vltio. ca. & mar. ix. Q̄ vermis eorū scilicet dānatorū non morie & ignis non extinguit. That is to saye The remors of the conscience & the worme of the dampned deyeth not and the fyre ne quencheth nor gooth out that is incessably it dureth & it holdeth in estate & euermore it brenneth. The gospell of saynt mathewe sayth that god shall sende them in to ỹ fyre of hell that is inextynguyble. Also it is wryten Job. xx. Demorant illū scilicet ipsum ignis qui non succenditur super quod ait gregorius. Gehenne ignis cū sit corporeus et in se missos reprobos corporaliter exurat nec humano studio succēdit nec ignis nutritur sed semel creatus durat inextinguibilis nec ardore caret. The fyre the whiche is not lyght shall deuour the cursed dāpned Saynt Gregory expoundeth this ỹ which sayth. The fyre of hell as it is of body & brēneth corporally the dampned sent in to it is not lyghted by study humanye nor nourysshed by wood but ones created inextinguyble hath not of indygence successiuely to be holden togyders & it is not without heet. Et math. iii. dicitur paleas. i. peccatores cōburet igni inextinguibili. Tercio the fyre of this worlde cōsumeth putteth in to asshes maketh to dye & to defayle. And that of hel is vnto the contrary for though that it be moche cruell eygre sharpe & hote yet consumeth it not ne maketh too defayle ne to deye the dampned. Saynt Johan Crysostome de reparatione lapsi. Ignis iste qui in presenti vita est consumit cuncta que recipit alle vero quos suscipit semper cruciat et pene sue semper integros reseruat. For the soule is immortal the whiche shal be clothed with a body incorruptyble & immortall at the resurrecyon of the grete Jugement not vnto the honoure of lyfe but to ỹ grete langour of tourmēt. The psal. sayth. Sicut oues in inferno positi sunt mors depascet eos. And saynt Gregory sayth how the dampned shall haue dethe without dyenge ende without endyng defaute wout defaylynge. The dethe euermore shal lyue The ende euermore shall begynne. The defaute ne may defayle. And euermore in dyenge they shall lyue & in lyuynge they shal dye and dye may they neuer. Grego. Sit miseris sine morte finis sine fine defectus sine defectu quia mors semper viuit finis semper incipit et defectus deficere nescit. Quarto the fyre of hell is so brennynge hote to the regarde of that in this worlde and aboue it that our entendement ne may cōprehende and esteme it the whiche shall broyle the cursed dampned not egally but as euery one of them hathe of synne with hym the whiche synne is mater combustyble wherof the sayd fyre holdeth as it sayd is and in lykewyse as it shall be declared here afterwarde. Quinto the fyre of hell is stynkynge and so is not that of this plent

worlde. ¶Examples. Primo how one of the dampned tolde vnto saynt Machayre the gretenes of the fyre of hell & the dyffe-rence of tourmentes of theym the whiche there do brenne. Quere. lvii. A. ¶Another exãple of the cursed Dyues ꝑ brenneth in the fyre of hel. Quere. lxxviii. a. ¶Another example. C. vii. A. ¶Another exãple how a preste sawe his moder that was dãpned & tourmented cruelly for arayenge & ma-kynge gay atyre vpon her heed/ for shewyng her brestes/ for daunsynge/ leppynges/ & vnshamefull embrasynges. Quere. lxxxx. c ¶Another example of a womã aduoutres damned & cruelly brenned & tourmented. lxxxx. A. And the dampned endureth wyll they or not ꝑ sayd fyre of hell/ so haue they many tourmentes. They shall haue with the sayd fyre derkenes/ stynke/ smoke/ tem-pest/ honger/ thyrste/ colde/ & froste. They shal haue foulenes/ horrour/ heuynes/ wey-kenes/ drede/ and fere. They shal haue ter-reur of deuylles/ serpentes/ & foule compa-ny wherof the soule shall be enuyroned & set about. They shall haue dyffame/ shame reproche/ euylles innombrables wout ende They shall crye & bray/ they shall deye wt-out deyenge. They shall haue yre/ dyscorde hate/ cofusion/ they shal blaspheme & curse for the punycyon/ they shal haue seruytude dolour/ bytternes/ desolacyon/ they shal be sory/ enraged/ oute of wytte/ & despayred. Also the sayd dãpned shal neuer haue peas for all euylles shal renne & warre vpon thẽ They shal neuer haue bounte/ for they shal be cursed & euyll/ they shall neuer haue be-aute/ but euer hydeous/ bylanous/ blacke/ & horrybles. They shal neuer haue force ne vertue/ but euermore weyke & feble/ they shall neuer haue loue/ but euermore shall be in hate/ ne honour but dyshonour. They shall neuer haue Joyous lyfe/ for they shall haue dethe without deyenge as it is sayd/ ne lyght for they shall be in derkenes they shal neuer haue lyberte to go ne to do they-wyll/ for they shall be at the subgeccyon & obedyence of all euylles & aduersytees vn-to the whiche they must obeye wyll they, not. They shall neuer haue suerte/ but be in drede & fere/ ne swetenes for they shall be in bytternesse/ ne rychesse but euermore in pouerte. They shall neuer haue helthe/ but euermore sekenes/ ne concorde but euerma-re discorde/ ne dysporte but euermore enoy-ne wysdome but euermore foly/ they shall neuer haue swyftnesse/ but alwaye shall be weyghty & heuy/ ne subtylyte/ but alwaye euyll subtylles. Also they shall be euermore passybles/ immortalles howbeit ꝑ they de-syre dethe it fleeth fro them. Also they shall neuer haue paradyse/ rest/ glory/ ioye/ glad-nesse/ but euyll & heuynesse. Who so sholde speke of euery of the euylles ꝑ they shall ha-ue in pertyculer as the scryptures determy-neth it sholde be to longe a thinge to wryte And therfore this suffyseth of thinges that be spoken in generall.

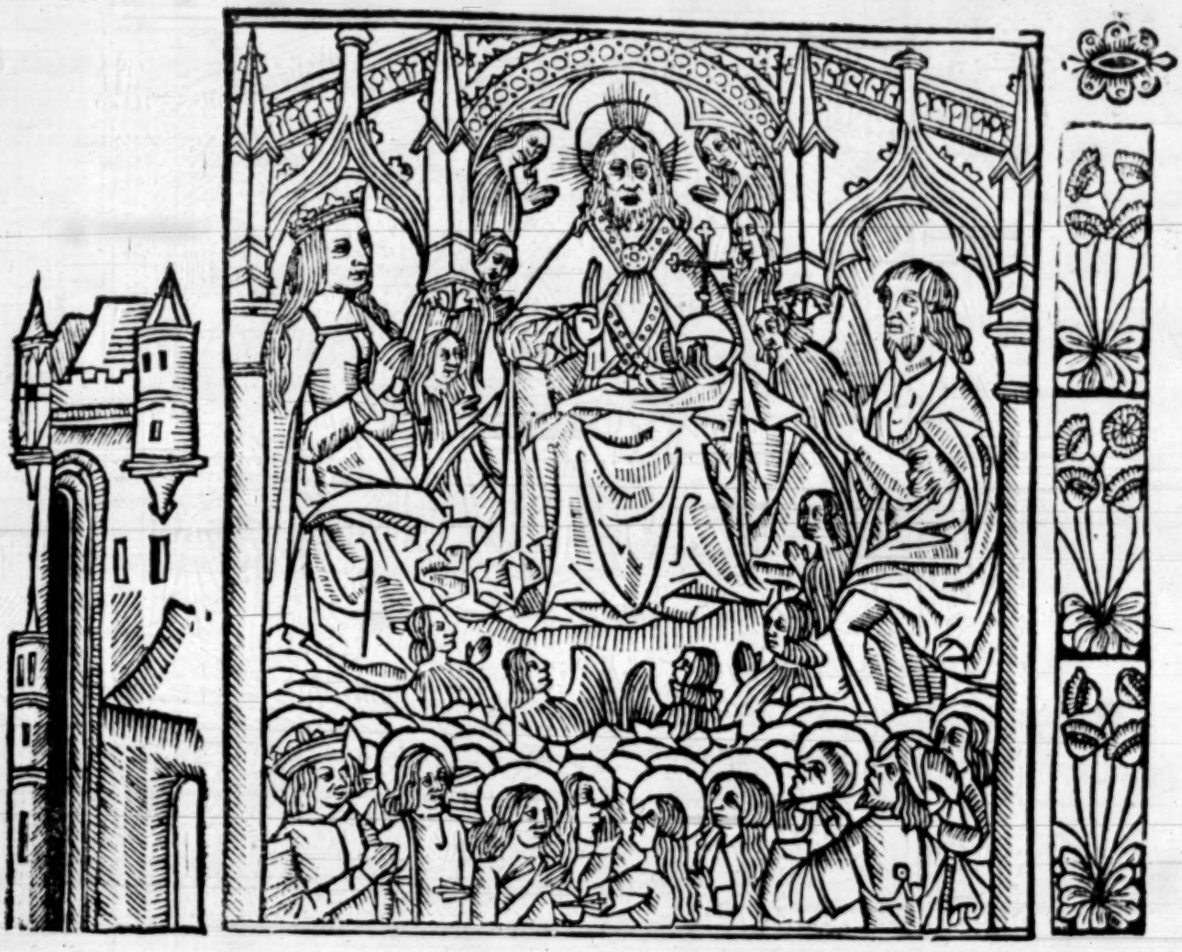
¶. ¶Here foloweth a questyõ for to vnder-stonde yf those the whiche commytteth in this worlde many synnes in dyspysynge ꝑ commaundementes of god yf they shal ha-ue punycyõ eternal in hell for eche of thoꝛ synnes/ by suche wyse ꝑ yf they deye impe-nytentes wout contrycyon ne confessyon. The scrypture gyueth the answere ꝑ sayth Qõ nullum malũ remanebit ipunitũ. Et legit. i. ad co. iii. Unusquisq; aũt propriã mer-cedem accipiet scõm suũ laborẽ. And ꝑ plat mist sayth. Tu reddes vnicuiq; iuxta opa sua. Wherby it foloweth ꝑ all synne shal be punysshed. And for to dyscerne of the puny-cyon how grete it shal be it passeth our wyt but god in whome all the treasour of scyen-ce & sappyence resteth & that is full of boun-te infynyte ꝑ whiche is Just & the foũtayne of all Justyce the whiche seeth & knoweth

the hertes & operacyons of euery one & in what intencyon they ben made shal yelde vnto euery man after his laboure be it in well or in yll. That is to saye. that in suche measure ỹ onyhath synned that is to commytte of grete synnes & of grete nombre and taken delectacyon & is longe tyme in suche measure he shall be punysshed wout that he fayle ony thynge. Uñ luce. vi. Eadē mensura qua messi fueritis remietur vobis. Ubi dicit basil. Qua mensura vnusquisq; peccat aut bñ agit/eadē p̄mia aut penam sumet. Example a man ỹ hathe done an hondred synnes shall fele an hondred tymes more grete payne than he that hath done but one. Uñ deut. xxv. Pro mē sura peccati erit et plagarū modus. After the measure & quantyte of the synne shall be the maner of ỹ woundes. Also of as more as the synne shall be done in the greter degrees of persones they shal be the more greuously punysshed. Uñ Jhero. In maiorē gradi/maior sine dubio pena. As he that is maryed or preste synneth more in cōmittynge lechery than other persones. Also of as moche more as they haue takynge more greter delectacyon/or that they shal glorifye them in theyr synnes & vanytees/or of as moche more that they therin haue bē more longly/of as moche more shall they haue in hell more grete payne & tourmentes. Uñ appoc. xviii.. Quātum glorificauit se & luxerit peccator in potō & in delicijs fuit i tantum tormētum & luctū. Also of as moche more as they haue sought newe delectacyons not accustomed of as moche shal they be tourmented. Uñ iob. xx Iuxta multitudinē aduentionū suarum sic et sustinebit. Also those membres ỹ whiche hath moost habounded in synne moost shall habounde in tourmentes as sayeth ỹ scrypture. Uñ Isodor⁹. In membro quo quis amplius peccauit/in illo amplius tormenta patietur. Et ber. dicit. In quo mēbro creator plus offendit/in eodē peccator grauius punietur. And euery man shal be punysshed (per penā talionis) for his offēce to thende that he there haue euermore remors in his conscyence that he endureth so moche euyll by his owne operacyon. Unde sapi. xi. Per que peccat quis/per hec et torquetur. And in the persone in whome there is moost of synnes & of curstednesses ỹ fyre of helle moost terrybly shall take & cruelly shall brēne and tourment. For as it is sayd the mater combustyble of the fyre of hell/and wherfore it is create: & where it taketh for to doo yll/that is for to brenne synne & the persone ỹ it commytteth. Also we se by experyence that the fyre of this worlde is more grete & sharper where as is moost of fagottes & of maters combustybles. In lyke wyse is it of the sayd fyre of hel where there is moost of synnes & grete sharpenes of fyre/wherfore the grete synners ben more brente & tourmented than they in whome there is lesse of sinnes. And yf saynt Peter were withyn the fyre of hell euen by Lucyfer he sholde haue none harme/for in hym there is no mater combustible/ỹ is no synne And therfore yf ony persone were all assured and certayne too be dāpned yet sholde he cease to do yll & synne/and sholde do the moost of good dedes that he myght to the ende that he haue the lesse of payne in the tourmentes of helle. He the whiche hathe noo moo but one sore/botche/or sekenesse hath not to suffre soo moche of payne and anguysshe as he the whiche hathe on hym v. or. xx.

D. A questyon. What dyfference is there betwene the fyre of hell and that of purgatory/and of the soules the whiche there ben brente/broyled and cruelly tourmented. The answere after some scryptures is in this maner of wyse. The sayd fyre

is egally hote ꝑ one as ꝑ other/but it hathe a dyfference in as moche as the one is eternall & the other is but for a tyme. And they ꝑ ben in purgatory go in to paradyse after ꝑ theyr penaunce is ended/but they of hell go not out of the sayd fyre. And wherfore abyde they & the other gone forth. The reason is suche ꝑ those that ben in purgatorye hath goten grace or they departed fro this worlde/& haue taken away ꝑ culpe or gylt of synne by contrycyon & confessyon/& for that they haue not doone the payne ꝑ they haue deserued after penaūce thider they go to do it in the sayd fyre of purgatory. And whan they ben wtin it ꝑ fyre taketh and begynneth to brenne the delectacyon & spot of synne the whiche is his mater combustyble as it is sayd/& neuer shall cease to breñe and to broyle tyll ꝑ it fynde no more mater of synne. As a man may se how the fyre of this worlde wel kyndled brenneth ꝑ wood & all the mater combustyble that vnto it is admynystred tyl ꝑ the mater be consumed & brent and ꝑ al be purged. And whan the sayd fyre of purgatory hath cōsumed and purged all the mater of synne the persone is delyuered/& so gooth in to paradyse pure and clene. And it is to be noted that it behoueth to passe through the fyre/& that the fyre shall proue what the operacyon of euery man is. And yf the operacyon ꝑ he hath edyfyed abyde wout brennynge/he shal haue rewarde. And yf the operacyon that he hath edyfyed brenne he shal suffre tourmēt He shall be saued also as the fyre. Uñ. pau. 1. ad corī. ii. ¶ unuſcuiuſq; opus quale ſit ignis ꝓbabit/ſi cuiꝰ opus manſerit quod ſuperedificauit mercedē accipiet: ſi cuiꝰ opus arſerit detrimentū patietur: ipſe autē ſaluus erit ſic tamen quaſi per ignem. The dampned ben vnto the contrary of them of purgatory. for whan they deye they ben impenytentes/obstynate/& abydeth in theyr synnes/ and bereth them wt them without takynge away the gylte of the sayd synnes by cōtrycyon & penaunce ne without getynge ony grace ne mercy whyles that they lyued in this worlde & that they haue the tyme and the place for to do it. And for as moche as the soule is eternall & immortal the whiche shall be sent vnto the fyre eternall/& that it shall haue with it euermore synne that the sayd fyre shall brenne. In lykewyse ꝑ soule euermore shall suffre payne/and euermore shall brenne with ꝑ sayd synne the whiche neuer shall haue mercy. By these thynges the whiche ben wryten in this boke it appereth that we sholde loue god chyldely and perfytely more than al thynges for ꝑ grete good Infynyte the whiche is in hym/and to loue our neyghbour as our selfe in god/ and for the loue of hym. Moreouer it appereth that we sholde do & accomplysshe the commaundementes of god for to escape ꝑ tourmentes of hell/and to thende to possede the Joyes of paradyse. Unto the whiche we may go & vs to enioye cuꝫ illo qui est benedictus in ſecula ſeculorum. Amen.

¶ Here is the ende of the boke the whiche is called the floure of the commaundementes of god.



Here begynneth the exemplayre of the commaundementes of god. ii.

Almyghty god the fader / the sone and the holy ghost / the whiche is but one only god in trynyte / pleaseth it hym to enlumyne the hartes and thoughtes of all those the whiche shall studye this boke the whiche is called the exemplayre of the commaundementes of god / for it is all of examples. The whiche examples hathe be extracted & gadered in many bookes / in lyke wyse as bereth wytnes euery example. And hathe be transmuted and chaunged fyrste frome laten in to Frenshe / and from Frenshe nowe lately in to Englysshe tongue. To thende that ỹ symple people the whiche knowe no laten them may vnderstonde. And yf ony saye that there are of examples ỹ whiche ne ben holy scryptures I confesse it wele. But I saye that they ben vysyons or myracles that some persones credybles hathe sene tryally / or knowen by experyence the whiche hath be put in wrytynge. For asmoche as they haue consonance to approue the holy scryptures. &c. And for that that many examples ben put in the booke of the dyscyple it is not for to alegge it as holy personne / or holy scrypture / but for that / that it was a greate clerke the whiche founde the sayd examples in bookes the whiche we haue

not studyed. ¶

Obedientia.

1. Examples of those the whiche hathe obeyed to the wyll of god and of theyr superyours. And fyrst example how Abrahā was obedyent vnto god. Ca. li.

It is wryten in the.xvii. chappytre of gene. how Abraham was obedyent vnto god whan he hȳ commaunded the cyrcumcyscion the whiche was a thynge moche harde and cruell. Also he was obedyente whan god sayd vnto hym that he sholde leue his frendes and his countree. Egredere de terra tua et de cognatione tua. ⁊c For his obedyence god appered vnto him in an cuenynge and sayd vnto hym. It is I that hathe made the heuen and ẏ erthe ⁊c. I am appered vnto the for that / that ẏ dredest my name. And therfore I shall gyue the benedyccyon and vnto thy lynee Agayne god sayd vnto hym. Beholde the erthe on the one syde and on the other. I shall gyue the all the countrees that thou beholdest vnto the and vnto thy lygnee. / Moze ouer god sayd vnto hym. Beholde ẏ sterres of the skye ⁊ nombze them. Than Abraham sayd that there were soo many that he ne myght nombze them. And god sayd vnto hym. In lyke wyse shall be thy sede vpon the erthe. Of the and of thy wyfe shall come forthe a sone the whiche shal haue my benedyccyon and those of his lygnee. Abraham and his wyfe Sarra were auncyent / ẏ wende lytell to haue had lygnee bycause of theyr aege. After that the said Abraham hadde a sone named ysaac the whiche he loued so moche that he ne sehym halfe / for that that he had but hymle gytyme / and for that that he had hym in his aege. Also for that that god vnto hym hadde promysed benedyccyon. Moze ouer for that that he was of greate beaute and full of boũte. Also it is wryten in the.xvii. chappytre of genese how god wolde assaye Abraham and he appered vnto hym and sayd vnto hym. Abraham thou ne mayste haue no mo chyldren I haue gyuen ẏ one the whiche thou loueste moche. I wyll that thou go in to a moũtayne ẏ I shall shewe the and that thou make vnto me sacrefyce of thy sone. The manere to make sacrefyce in that tyme there was that they had a lambe or a gote and dyde cut his throte and brente hym / the whiche thynge was cõmaunded vnto Abraham. Than Abraham wolde obeye vnto god albeit that in his herte he was ryght pytecus to slee his sone for the loue that he hadde vnto hym And he toke hym and his asse and two of his seruauntes and so yede vnto the sayd place that god vnto hym had cõmaunded How be it that they had the space of thre dayes Journey to walke. Whan they came vnto the fote of the sayd mountayne / the sayd Abraham lefte his asse and hys two seruauntes and yede he and his sone. And toke a burden of wodde / a swerde ⁊ of fyre. And in goynge vp the sayd mountayne ysaac demaunded of his fader where the sayd sacrefyce was. He answered ẏ god sholde prouyde. And whan they were at the place Abraham sayd vnto his sone in weppynge that god hym hadde cõmaunded that he sholde make sacrefyce of hym Than the sone the whiche was good and benygne answered in wyllynge to obeye vnto god and vnto his sayd fader. O swete and amiable fader it is reason that I submytte me and obeye vnto you / and that the wyll of god be accomplyshed. /

Than they began for to wepe. And ysaac
sayd vnto his fader. Alas my fader wher
fore had ye not tolde me/to thende that I
had sayd farewell my moder. I pray you
my fader ỳ ye recõmaunde me vnto her/
And also I praye you that ye bynde me/
for that ỳ I am yonge and stronge and ỳ
ye be auncyent and feble/to thende ỳ whã
ye shall come for to slee me that I ne doo
vnto you thynge the whiche is not good./
Than Abraham with grete teres bounde
his handes. And lette hym on hye vppon
the fagotte of byllettes/& drewe his swer
de for to stryke of his heed. And whan he
had lyfte vp his stroke for to stryke ỳ aun
gell cryed and sayd. Abraham/abraham
stryke not thy chylde/nowe god knoweth
that thou dredest him. And Abraham cast
his syghte aslyde and sawe a lambe by hȳ
amonge the thornes the whiche was teyd
by the hornes in the sayd thornes. He
thanked god vȳ grete ioy. &c. And toke the
sayd lambe and made sacrefice in steed of
his sone/in lyke wyse as it is writen in ge
ne.xxii.ca. This example ought to moue
vs for to obeye vnto god and vnto fader/
and vnto moder. yf Abraham were obe-
dyent vnto so cruell a cõmaundement as
to slee his chylde/by more stronge reason
we sholde obeye vnto thynges the whiche
ben light to do. &c. Obedyence is certayne
lyfe and waye for to go vnto lyfe eternell
And also as Adam was forclosed from ỳ
realme of paradyse by inobence. In lyke
wyse Abraham hathe had beatytude and
lyfe eternell by obedyence. Also obedyence
is the ladder by the whiche men mouũt on
hye in to paradyse/in lyke wyse as men
maye se by fygure. For it is wryten howe
Jacob sawe in his slepe a ladder the whi-
che touched the heuen with the one ende/
by the whiche the aungelles ascended and
dyscended & Jhesus was there intremed-
led. Unde gene.xxviii. Jacob vidit in sõ-
nis scalam stantem super terram atz ca-
cumen illius tangens celum: angelos quo
qz dei ascendentes et descendentes per eã
et dominus innixum scale dicentem sibi
ego sum deus Abraham. &c. This ladder
is obedyence. For withoute obeynge vnto
the commaundementes of god a man ne
maye mounte in to paradyse as sayeth ỳ
gospell. Unde mathei.xix. Si vis ad vitã
ingredi serua mandata. That is to saye/
yf thou wylte entre in to lyfe eternell ke-
pe the cõmaundementes of our lorde Jhe
su cryste. The staues of this ladder ben ỳ
ten commaundementes/vnto the whiche
a man sholde obeye redely without dylacy
on deuoutly without dysdeyne/wyllyngly
without contradyccyon/ioyously without
heuynes/vertuously without feblenes ne
weykenes/persueraunty without ceas
synge ne ennoye. Also obedyence is ỳ keye
the whiche openeth paradise/and inobedi
ence is that that shytteth it. Saynt poule
sayeth of those the whiche ne wyll obeye.
Illud ad thessal.iii. Si quis non obedie
rit verbo nostro per epistolam hunc nota-
te et ne commiscamini cum eo vt confun
datur. That is to say. yf there be ony that
wyll not obeye vnto our worde by epystyll
note ye hym/and acompany ye not with
hym/to the ende that he be confounded/
For to be shorte/obedyence is requysyte of
necessyte of heithe. And therfore it is in su-
che wyse dyffynyed after maystet Hyon
de foliot. Obedientia est salus omnium fi
delium genitrix omnium virtutum: inuẽ-
trix regni celorum: virtus celos aperiens
et hominem in de cleuans cohabitatrix an
gelorum: cibus omnium sanctorum ex hac
enim letati sunt: et per hanc ad perfectio-
nem venerunt. The whiche is as moche
for to saye. Obedyence is the heithe of all
those that be faythfull/the engendrelle of

all vertues / the fyndereſſe of the realme of heuens / the vertue openynge ỹ heuens lyftynge vp man from the erthe / the dwel ler or nere enhabytaunt of aungelles / the byande of all layntes / by her they ben gy uen ſouke / and by her they ben come vnto perfeccyon. Without obedyence noo man maye haue ſaluacion nor eſcape dampna cyon. And therfore yf thou wylte haue of good & not to haue none ylle / it behoueth that thou be obedient vnto the cõmaunde mentes of god and of the ſuperyoures in thynges the whiche ben after god & good maneres as was Abraham andas hathe be the layntes of paradyſe.

B. Another example of a monke ỹ whi che caſte his ſone in to a brennynge ouen by obedyence / yet was he not brende. li.

IT is wryten in the lyfe of faders how a ſeculer man renounced ỹ worlde and made hym a monke And afterwarde by leue he yede to ſeche a lytell ſone that he had lefte in a cyte / and bare hym vnto the mo naſtery. And the abbot toke hym betwene his armes and kyſſed hym. After ſayd vn to his fader. Loueſt thou this childe (he an ſwered ye) After the abbot demaũded lo ueſte thou hym. And the fader yet anſwe red hym ye. After the abbot ſayd vnto hỹ yf thou loue hym take hym and caſte hym in to this brennynge fyre. At ỹ houre they were at the ouen where men make brede. and ỹ ouen was enbraſed with fyre / and the fader caſte hym within the ouen. And incontynent ỹ ſayd ouen was in lyke wy ſe as it hadde be rouſed with water and ỹ fyre ne dyde no hurte vnto the chylde. In that dede he gate glorye in that tyme / as dyde Abraham the patryarke by the gre te fayth that he hadde in god and obedy ence vnto his abbot.

C. Another example of the obedyence of Noe. li.

IT is wryten the. vii. chappytre of geneſe that Noe was obedyent vnto god in all thynges that he hym commaunded. Fecit noe omnia que mandauerat ei dñs. And for ỹ that he was a good man Juſte and obedyent he ne was taken in the dely ge with the ylle. For god hym cõmaunded that he ſholde make an arche in ỹ whiche he ſholde entre hymſelf / his wyfe / his thre ſones / and theyr wyues. And they were ſa ued and preſerued from the grete haboun daunce of waters the whiche drowned al the worlde.

D. Another example of the obedyence of Joſeph. li.

IT is wryten in the. xxxvii. chapy tre of geneſe how Joyeth was prepared to obeye vnto his fader whan he wolde ſende hym vnto his brederne the whiche kaſt him in to an olde cyſterne and ſolde hym vnto ſtraunge people. In the ende and conclu ſyon for ỹ that he was a good man Juſte and chaſte not wyllynge to cõmytte leche rye with the wyfe of Pharaon the whiche requyred hym and that he was obedyent vnto god and vnto his ſayd fader he had domynacion aboue his brederne. Albeit ỹ he was the yongeſt.

C. Another example of the obedyence of yonge Thobie. li.

IT is writen in the.v.chapitre of the boke of Thobye that after ỳ the yonge Thobye had be wele instructe of his fader that he ne sholde cõmytte mortall synne & that in his lyfe he sholde do many almesdedes and good operacyons & more ouer that he hym had cõmaunded that he sholde go in to a place ferre from his worldly belynesses. The good chylde answerde illud thobie.v.c. Oia quecũq; precepisti pater faciam. That is to saye fader I shall do all thynges that thou cõmaundest me By his obedyence the aũgell was associate with hym/and ledde hym vnto the place where his fader had sente hym & after broughte hym agayne withoute hauynge ony ylle.

A. Another example of matathias. lii

IT is wryten in the.ii.cha.of ỳ fyrst of Machabees that a man of ỳ lygnee of Israhell named Matathias was so obedyent vnto god in keppynge ỳ lawe of his faders that the messagers of ỳ kynge of Anthyoche ne myghte make hym to do sacrefyce vnto the ydolles & to leue hys lawe. Unto the whiche messengers he answered. Et si oẽs gẽtes regi anthioco obediũt & discedãt vnusq̃sq; a seruitute legis patrũ suorũ & cõsentiãt mãdatis eius: ego et filii mei & fratres mei obediem⁹ legi patrũ nostrorũ. That is to saye yf the people of Anthyoche leue ỳ lawe of theyr faders to obey vnto the kynge/ yet I my sones & my brederne shall obeye vnto the lawe of our faders. This matathias was so wro/

The.

the to se the people erre & goo agaynst the lawe of god ỳ he slewe the messenger of ỳ kyng of Anthyoche as he constrayned the people to do sacrefyce/& dyde caste horrybly a Jewe vpon the aulter as he sacrifyced. Afterwarde dystroyed the ydoles and fledde he and his chyldren in to the mountaynes & called with them all those ỳ had zele of the lawe & persecuted the synners/ This matathias the whiche loued god & obeyed vnto his cõmaundemente more soner than vnto the cõmaundement of a tẽporall kynge he is to loue/to prayse/and to loue. For a man sholde kepe the lawe & the cõmaundementes of god as it is sayd and to persecute the synnes/and those the whiche them commytte.

B. Another example of the obedyence of our lorde Jhesus and of his appostyles. Capitulo. liii.

IT is wryten in the.ii.chapitre of ỳ gospelles of saynt luke that our lorde Jhesus was cyrcumcysed & wolde be presented in the temple with oblacyons in shewynge ỳ he wolde obeye vnto ỳ lawe/ And whan he had.xxii.yeres it is wryten that he was submytte & obeyssaunt vnto the parentes. Ũñ luce.ii. Et erat subditus illis. Also it is wryten ỳ he was obedyente vnto god tyl vnto the dethe for vs. Ũñ pa. ad phi.ii. Xp̃s factus ẽ p nobis obediens deo patri vsq; ad mortẽ: mortẽ aũt crucis And of the appostles it is wryten ỳ incontynent ỳ our lorde them called they were obedyent & yode after hym. Unde mat.iv & .iiii. Relictis oĩb⁹ secuti sũt eũ. Also whã the appostylles were reproued of ỳ prynces of ỳ preestes ỳ they ne kepte theyr cõmaundement. they answered illud actuũ.

iiii. Obedire oportet deō magis q̄ hoībus That is to saye that it behoueth to obeye vnto god more sooner than vnto the wyll of prynces/in lyke wyse sholde we do and we shall haue paradyse.

C. Another example of the obedyence of saynt Mor. lii.

It is wryten in the legende of saint Mor howe saynt benoyst knewe in spyryte ỳ the water of a ryuer bare awaye a chylde ỳ was fallen in it/he called one of his dyscyples named Mor & cōmaunded hym to renne after ỳ chylde/whiche was obedyente & yode aboue the water after it He founde hym & brought hym by the heer hole and sounde. And whan he was out of the water he loked behynde hym/he merueylled & apperceyued ỳ myracle that he graūted vnto the merytes of his mayster And saynt benoist sayd that it was by the obedyence of saynt Mor.

D. Another example of a relygyous the whiche bounde a lyon. lii

It is wryten in the lyfe of faders ỳ an abbot cōmaūded his relygyous ỳ he sholde go seche hym a lion the whiche was a moche cruell beest/he theder yode by obedyence/he founde hym/& boūde hym & ledde hym vnto ỳ sayd abbot as a man wolde haue do a symple and swete beest/ Whan he ranne after hym & that he had sayd vnto hym. Myn abbot hathe cōmaūded me ỳ I sholde bynde ỳ and bryngе ỳ vnto hym. Whan the sayd abbot sawe the beest wolde humble hym vnto his relygyous sayd vnto hym. Baneux vnbynde hym wherfore hast ỳ brought hym. In this dede here all relygyous maye knowe that it is a grete thyng of ỳ vertue of obedyence Also it is to be noted that ỳ good abbot nr praysed his relygyous of dede of bayngloye/but blamed hym for to make hym.

E. Another example of a relygyous the whiche watered a drye bussh. liii.

Wryten it is in the lyfe of faders how an abbot set a drye bussh & cōmaūded vnto his relygyous ỳ he sholde water it euery day tyll that it bare fruyte. And ỳ he shold go seche of water in suche a foūtayne ỳ whiche was so ferre of that whan he parted in the morynge: it was nyght whan he came agayne. The sayd relygyous was obedient vnto his abbot/& watered it by the space of thre yere euery daye. And by his obedyence ỳ logge waxed grene & bare fruyte/was gyuen to the freres saynge ỳ they sholde ete of the fruyte of obedyence. By this example it behoueth to vnderstonde ỳ it is a grete thynge of the vertue of obedyence syth ỳ a drye logge bare fruyte. For it is a thynge contrary vnto nature.

F. Another example of a religious wryter

It is wryten in the lyfe of faders ỳ an abbot hadde a dyscyple named marc ỳ he loued for his obedyence/he had of other dyscyples ỳ were sory ỳ the abbot loued better marc than them. After ỳ these other aūcyentes herde this thynge they came vnto him to shewe howe the freres ỳ were whym were sory/& before ỳ he vnto them confessed ony thynge ledde hym vnto the chambres of euery of them & called thē by theyr propre names/& sayd vnto them brederne come ye forthe/for I haue to be besy with you/& none of them ne wold come oute forthe. After they yode vnto ỳ dore of marc & incontynente ỳ the abbot had

ſtryken & called hym by his propre name he came forthe wout taryeng & the abbot entred & demaunded what he made/& he ſayd ꝑ he wrote/& had lefte his lettre unparfayte whan he herde hym call. And the other auncyentes ſayd vnto hym. Truely we loue hym in the thynge ꝑ thou loueſte hym/& alſo god loueth hym for his obedyence. This example denoteth ꝑ all good relygyous ſholde obeye vnto theyr prelates redely without heuynes/or dilacyon/they ſhal haue prayſyng before god & ꝑ world.

6. ¶ Another example how obedyence precedeth the other vertues in heuen.

IT is wryten in ꝑ lyfe of faders how foure brederne came vnto ꝑ abbot pambo w̄ robes of ſkinnes/& euery of thē ſhewed ꝑ vertue ꝑ one of the other in the abſcence of hym of the whiche men ſpake & the one of them faſted moche/the other ne polleded nothynge/the thyrde had grete charite. Of the.iiii. they ſaid ꝑ he had be xii. yeres in grete obedyence. The abbot pambo anſwered theym. I ſaye you ꝑ the vertue of this here ꝑ hathe had obedyence is more grete than the other. For euery of you hathe reteyned his propre wyll w̄ the vertue the whiche poſſedeth/& this here renounceth vnto his propre wyll & maketh hymſelfe ſeruaūt of a ſtraunge wyll. Unto a relygyous it apperteyneth greate rewarde/for at euery houre his wyll is broken. Whan he is layde in his bedde & wele at eaſe/alſo it behoueth ꝑ he aryſe to go to matynes by obedyence/& that his wyll be broke. And alſo of ꝑ maſſe & of other houres hym behoueth to leue all other wylles for to go thider. And alſo theſe relygyous maye not go in no place without lycence/of the prelate/for they ben dyſpoylled of theyr propre wylles ſo ꝑ they ne haue. neqz

velle: neqz nolle And therfore they ne may leue more grete thynge than theyr propre wylles. &c. Alſo it apperteth ꝑ vnto a good religious obedyence it apperteyneth to haue greate rewarde in paradyſe. The whiche rewarde vnto them is kepte after the dethe. Of the whiche ſpeketh ſaynt poule in his epyſtle ad co. qꝑ oculos nō vidit: nec auris audiuit: nec i cor hois aſcēdit q̄ preparaut deus diligentibus ſe.

H. ¶ Another example how relygyous obedience haue grete reward in paradiſe.

IT is wryten in the lyfe of faders ꝑ how a holi fader ſawe in heuen. iiii ordres of people. The fyrſt was of ſeke mē whiche yelde thankes vnto god in theyr ſekenes. The ſeconde was of men hoſpytalers ꝑ lodged the poore & mynyſtred vnto them theyr neceſſites. The thyrde ordre of people were ſolytayres ꝑ lyued wout ſeynge ony perſone. The.iiii. ordre was of people ſubmytte to obeye vnto the people ſpyrytuell for the loue of god. This.iiii. ordre ꝑ was obeyſſaunce had in heuen more grete merite & rewarde than ꝑ other. For theſe obedyentes haue crowne and ceptre of gold. And ꝑ holy fader ꝑ whiche ſawe theſe ſayd thynges demaunded of hym that ſhewed them vnto hym. How hathe thys ordre more grete rewarde ꝑ whiche me ſemeth to be more lytell than the other. He anſwerde thoſe ꝑ ben hoſpytalers lyue after theyr propre wyll/in lyke wyſe thoſe ꝑ ben hermites ſolitayre they lyue in ꝑ world of theyr propre wyl/but they ꝑ ben in obedyence take awaye theyr owne wylles ꝑ depende vnto god & vnto ꝑ cōmaundement of ꝑ fader ſpyrytuel/& therfore they haue more grete glorye than theſe other/& therfore obedyence is goode whan it is done for the loue of god.

J. ¶Another example of a religyous obe dyent and of an abstynent. lii.

IT is wryten in the lyfe of faders/ how two bretheren carnalles came to dwelle in a monastery. The one was of ryght clere contynence & the other of gre te obedyence. Whan the fader of the mo nastery sayd vnto the obedyent/ doo this thynge/he dyde it/do that there/he obey de/ete in the mornynge/he ete/vpon this thynge he hadde grete oppynyon. And his brother contynent was punysshed for the enuye that he had ayenste his broder/ the whiche thought vnto hym that he sholde proue hym for to vnderstonde yf he were obedyent/and he came vnto the fader of the monastery and sayd vnto hym. Sende my broder with me for to go by ỹ coun tree. The abbot suffred them to go. And ỹ frere contynent wolde proue hym. Whan they came vnto a grete water wherin the re was of terryble beestes the whiche ben called cocodrylles/he sayd. Go downe into the water and passe. And incontynente he dyscended/and the sayd beestes came vn to hym the whiche dyde hym none yll/but they licked his body. And whan his broder sawe it he bad hym come out of the water And as they yede they founde a body deed in the waye/& the abstynent sayd. yf we had ony thynge to caste vpon this body/& the obedyent sayd let vs moze soner praye vnto god and parauenture he shall aryse/ & as they were in orayson ỹ sayd deed bo dy arose/& the brother abstynent glorfyfy ed hymself & sayd ỹ by his abstynence the deed body was reysed. God shewed al vn to the fader of the monastery. And how he tempted his broder of ỹ beestes. And how the deed man was reysed. Whan they we re come agayne vnto the monastery ỹ ab bot sayd vnto ỹ abstynent. Wherfore hast ỹ done so vnto thy brother. Knowe ỹ that by his obedyence the deed body hathe be reysed.

A. ¶Another example of an abbot ỹ whi che called his relygyous dede ỹ whiche ca me agayne and was obedyent & spake of the Joyes of paradyse.

THe disciple rehercth in his sermõ ỹ the whiche is wryten in libro ce sarii & sayeth ỹ there was a relygyous na med menigotz a man simple & good/that was so seke ỹ he had the sacrament of vnc cyon. And in ỹ tyme as ỹ abbot wolde de parte to go vnto the chappytre generall he sayd vnto hym. Brother ỹ shalte deye but tary at thy departynge tyll J come agaỹ He answered. yf J maye J shall doo it/& the abbot cõmaũded hym to do it. The ab bot yede vnto ỹ chappytre & taryed longe/ he comen agayne beynge at ỹ gate ỹ bel les range. He demaũded the cause of ỹ ryn gynge. Jt is for menygotz ỹ is departed/ The abbot said J sholde haue spoke with hym. Than he hasted hym & foũde him de de/& cryed vnto hym. Ay brother meny gotz. He ne had in hỹ voyce ne wytte/& se condly he repeted his name/& the pryour badde hym torment him no moze. The ab bot sayd in his eere. J cõmaũded ỹ not to deye tyl J came agayne. And yet sayd/J cõmaũde the ỹ thou answere me. And in waylynge opened his eyes as yf he awo ke from slepe & sayd. O fader what hast ỹ do/wherfore hast thou called me agayne/ The abbot sayd where was ỹ. J was in paradyse in a syege of golde nere ỹ fete of our lady & as ỹ caldest me agayne ysam bart our secretayn drewe me from ỹ sege and sayd vnto me. Thou shalt not be here thou arte hether comen inobedyently/re torne to thyne abbot/so am J come agaỹ

And how be it / it is promysed me that ỳ
syege and place is kepte for me where I
haue sene the secretayn in grete Joye. ✲

B. CAnother example how a serpẽt was
obedyent to a frere tardiner. Also of thett
And to do good vnto his enemyes. lvi.

SAynt Gregory sayeth in the
boke of his dyalogue that the-
re was a monke gardyner in a
monasterye of good lyfe. And
a theefe had of custome to stele
of herbes of the garden and lepte vpon a
hedge. For the sayd monke planted many
herbes and he founde but lytel. And some
were fouled and the other broken / he yede
aboute the sayd garden and founde wher
by the theefe passed / as he walked he foũde
a serpente vnto whome he commaunded
and sayd. Folowe me. He yode after hym.
And whan he was in the place wherby the
theefe passed / he cõmaunded vnto the ser-
pent in the name of Jhesus that he sholde
kepe the entre / & that he ne sholde suffre ỳ
theefe to entre. The serpente abode ouer-
thwarte the waye. And the monke retor-
ned vnto his monasterye. Whan it came
vnto the tyme of the myddaye that ỳ bre-
theren hadde of custome for to reste / ỳ the
fe came as he hadde accustomed and lept
vpon the hedge. And as he sette his fote in
the garden he sawe sodaynly that the ser-
pente closed the waye / and in tremblynge
drewe backe his fote so it toke thorowe ỳ
hedge and he abode hanged bakwarde in
the sayd hedge tyll that ỳ gardyner came
And whan he was in suche wyse foũde he
sayd vnto the serpent. Thou haste accom-
plysshed my cõmaundement / go thy wa-
yes nowe. And forthwith the serpent de-
parted. And he came vnto the theefe & said
vnto hym / how is this brother god hathe
gyuen the in to my handes / wherfore hast
thou presumed to do soo many of tymes
theefte vnto the labour of monkes. Than
toke he the fote from the hedge and sayd
vnto hym. Come thou after me in to the
garden. And he gaue vnto hym these her-
bes that he hadde appetyted to stele with
grete Joye. And sayd vnto hym. Goo and
do thou no more theefte / and that thynge ỳ
thou shalt appetyte come vnto me and I
shal gyue it the without that that thou ta-
ke it in cõmyttynge synne. In this exam-
ple two thynges be to be noted. The fyrst
is that syth a serpent was obedyent vnto
the sayd relygyous / by more grete reason
we the whiche ben reolonable sholde obey
vnto our superyoures. The seconde thyn-
ge is that syth that the sayd relygyous ga
ue of herbes vnto the sayd theefe the whi-
che dyde vnto hym yll. It is to vnderston
de that we sholde do the good agayne the
ylle vnto our enemyes. ꝛc.

C. CAnother example of hym the whiche
commaunded vnto two dragons ỳ they
sholde kepe the dore of his house. lvii.

IT is wryten in ỳ lyfe of the faders
that a holy fader dwelled in an her
mytage and the theues came often vnto
hym the whiche ete his brede and his sub-
staunce wherof he lyued. After that ỳ said
fader had moche endured of the sayd the-
ues he yode in to the feldes & founde two
dragons the whiche he ledde with hym to
whome he cõmaunded in the name of our
lorde Jhesu cryste that they sholde kepe
theym styll at his dore / and that they shol-
de kepe the entre against ỳ forsaid theues

Whan the theues came as they hadde of
custome and that they foũde the sayd dra-
gons the whiche kepte the entre they had
eyght grete drede & fell downe as deed to
ẏerth without speche Whan the auncient
apperceyued it he came vnto them & foũ-
de them as halfe deed. And he lyfte them
vp and blamed in sayenge. Loke you and
beholde that ye are more harde than these
beestes here/they obeye vnto vs for the lo-
ue of god/and ye ne drede god and also ye
haue no shame of the seruaunt of god. All
beit the sayd fader made them entre in to
the monasterye and set them at the table/
and commaunded them that they sholde
ete. Than they repented them dyd penaũ
ce and conuerted theym vnto god and soo
moche they prouffyted by penaunce that
in shorte tyme after they dyde myracles.

D. Another example how the water ỏf
a flode obeyed vnto a bysshop. Ca. liii.

It is wryten in the boke of ẏ dia-
logue of saynt Gregorye howe a
flode or a streme ranne nere vn-
to the walles of a cite and by the
dyuynacyons ẏ water made hys
cours to shede thorowe the felde & toke ẏ
that it foũnde sowen and set. After that ẏ
water had done of grete ylles and that the
necessyte constrayned the people of god/ẏ
men began to studye by grete labours to
make torne the sayd dyuersiõs by other
places/but they ne myght. Albeit that the
re they laboured longly. Than the bysshop
ẏ was a deuoute man made a lytell rake
afterwarde put hym in orayson & came
vnto the laste ende ỏf the streme & cõmaũ
ded vnto the water that it sholde folowe
hym by the places that he sholde shewe it
and he drewe the rake aboue vpon ẏ erth
The whiche water lefte hastely his ryght
cours. And all the water folowed hym ryght
that it lefte the place accustomed. And ma
de his course where ẏ sayd bysshop drewe
his rake. And more ouer the said water ne
hurted more that the whiche was sowen
and planted. Sins that the water obeyde
vnto the sayd bysshop wherfore shalt not
thou obeye vnto god and vnto thy supery
ours. Cesse thou of doynge yll as ẏ sayd
water and obeye vnto god and vnto hys
cõmaundementes or thou ne shalte be sa-
ued/so sayeth the gospell. mathei. vii. Si
vis ad vitam ingredi serua mandata. &c.

E. Another example how the fyre ẏ whi
che brente a house was obediẽt vnto a fry
er the whiche prayed god. Ca. liii.

Men fynde by wrytynge this ẏ
whiche foloweth that the dy-
cyple reciteth in his prempn
arye and sayth how a deuout
frere precher & lectour was o
ne tyme in a houle of a knight of Englon
de and the fyre toke sodaynly in the house
where they souped/the water to fayll and
all the counsayll humayne. And as the fy
re grewe more and more the compaignon
ranne and cryed with the housholde. And
the sayd relygyous fell prostrate in orayso
and chased the fyre in suche maner ẏ there
abode none apperceuaunce/the sayd frere
lyfte hymselfe vppe in vayngloyre ne
yet tolde it vnto no persone/but wrote it
vnto the mayster of the ordre of prechers
vnto the edyfycacyon of other.

F. Another example how the rayne tou

ched not vnto two freres prechers in wal
kynge on theyr waye. Ca. liii.

IT is wryten in some bookes this ẏ
whiche foloweth how the dyscyple
receyueth in his promptuarye and sayeth ẏ
two freres of the ordre of prechers were
sente by obedyence vnto a couuert and as
they accomplysshed Joyously ẏ sayd obe-
dyence it befell that grete impetuosyte of
rayne began to sourde / the whiche fered
them gretely. And they began to saye the
one vnto the other. Parauenture god ha-
the not agreable our obedyence. And whā
they see no place where they myghte hyde
them the one thoughte on a myracle that
god dyde vnto saynt domynyke in takyn
ge awaye the rayne from aboue hym and
aboue his compaygnon. And he was mo-
ued in hope & put hym in oraylon / he ma-
de the token of the crosse agayne the tem-
peste and impetuosyte ẏ whiche came vn
to theym / and forthwith the water of the
rayne deuyded it on the ryghte hande and
on the lefte hande and suffred that they ye
de without beynge wete soo that there ne
felle one droppe of water vpon them / albe
it that they sawe on the one parte and on
the other fall rayne. By these examples be
fore sayd and many other the whiche tary
byeause of shortenes / it appereth that for
to obeye vnto god and vnto our superyou
res a man dothe myracles. A man geteth
also the loue of god / paradyse and Joye
eternel. And vnto the contrary by inobedy
ence a man byndeth vnto punycyon and
dampnacyon. Also a man leseth al goodes
& purchaseth all yll. In lyke wyse as men
shall here herafter. &c.

The.

G. Of the obedyence of a relygyous na
med Pol: liii.

IT is wryten in the lyfe of faders ẏ
ther was a man symple named pol
amonge the dyscyples of saynt Anthonye
The begynnynge of his conuersyon was
that he sawe a rybaulde lyenge vpon hys
wyfe / than he was sory in herte departed
from his house and yede vnto the monas-
terye of saynt Anthonye and demaunded
to speke with hym / whan saint Anthony
vnderstode ẏ he asked the waye of helthe
he consydered that he was a symple man
of nature and answered hym that he myg-
ghte be saued yf he obeyed vnto the thyn-
ges the whiche sholde be spoken vnto hym
And the sayd Pol sayd vnto hym that he
wolde do all thynges that he sholde com-
maũde hym. And to the entente saynt an
thony myghte prouue yf he wolde accom-
plysshe his promesses sayd vnto hym. Pol
de the here before this gate and praye vn-
to god tyll that I come agayne vnto the.
And he entred in to his chambre / and pol
abode in the place and was so obedyente
that he yode not forth all the daye and the
nyght from the sayd place / where he pra-
yed god. And saynt Anthony behelde hym
often by a wyndowe secretely / the whiche
knewe that he remeued not / ne in the hete
of the daye / ne at the dewynge of ẏ nyght
and helde hym without mouynge in ora-
son as it is said. The other day after saint
Anthony yede forthe and taughte hym of
euery thyng how he sholde lyue. And amō
ge other thynges he cōmaunded hym that
he sholde take his refeccyon at the euen ty
de / & that he sholde take hede ẏ he ne toke
so moche wherby he myghte be full fedde /
Pryncypally in drynke and affermed that
the fantasyes of the soule were made

neuer lesse for to drynke haboundaunce of water/than of hote wyne. And after that saynt Anthony had wele enstructed hym and largely of euery thynge. And cõmaũded how he sholde lyue/he buylded a lytell habytacle thre myle frome hym where he dwelled. And saint Anthony vysyted him often and enioyed hym for that ỳ he found hym accomplysshynge tho thynges the whiche had be taught vnto hym & cõmaũded. Also of the obedyence of the sayd Pol It befell that many freres parfyte men came vnto saint Anthony with whome came the sayd poule. And as they drewe many thynges parfounde and spake of prophetes and of the sauyour. Pol them axed by symplenes of courage yt Jhesu cryste were fyrste or the prophetes. Whan saynt Anthony hadde vnderstonde the folysshe questyon/he had shame and by swete wordes sayd vnto hym. Holde thy peas & goo thy waye. And incontynente Pol parted/ and yede vnto his lytell chambre and kept scylence: In lyke wyse as yt he hadde be cõmaunded from heuen so that worde he ne spake in the worlde. Whan saint anthony had apperceyued that in no wyse he ne spake/he cõmaunded hym to tell the cause wherfore he kept scylence. Pol answerde. Thou saydest vnto me that I sholde go my waye & holde my peas. Than saint Anthony meruayled hym that he kepte ỳ sayd worde that he had brought forth necligently. And sayd. This here vs condamneth all/we haue not accomplysshed thoo thynges the whiche ben commaunded vs from heuen/& this here kepeth euery worde the whiche procedeth from our mouthe Afterwarde saynt Anthony cõmaunded hym of thynges the whiche were without cause and raylon to thende that his obedyence were proued & sayd vnto him. drawe of the water of this well and ceale not to caste it aboute all this daye vpon the erth and he was obedyent. Also he him cõmaũded that he sholde vndo all the roddes of a basket and afterwarde that he sholde tye them togyders and make them agayne/ he was obedyent. Also he hym cõmaũded that he sholde cloute or patche his beshyment/and afterwarde that he sholde vncloute it and cloute it agayne. These thynges here ben agayne reason cõmaunded the whiche pol ne agaynsayd. And shortly he came vnto perfeccyon. At the example of pol saynt Anthony taughte that yf ony wolde come hastely vnto perfeccyon/that he sholde be mayster of hymself. And that he ne obeyde vnto his propre wylles/albe it that the thynge semed vnto hym to be good and iuste so that he kepe the cõmaũdement of the sauyour the whiche is that before all thynges euery man also sholde denye vnto hymselfe and renounce vnto his propre wylles. Ut ante omnia vnusquisq; abneget semetipsum sibi: et recumiciet ꝓpꝛijs voluntatibus. The blyssed sauyour dyde this thynge in lyke wyse as it is wryten in the gospell. Ego descendi non vt faciam voluntatem meam: sed eius q̃ misit me. And in lyke wyse sholde we doo for to come vnto perfeccyon. &c.

H. Of the obedyence of a man ỳ whiche bare of the flesshe al naked vpon his body Capitulo. lvi.

It is wryten in the lyfe of the faders how saynt Anthony wolde prouue a man ỳ whiche demaũded to entre in to religyon. Vnto whome he sayd that he sholde go to bye of flesshe in suche a market/and ỳ he sholde brynge it vnto hym all naked/ỳ

whiche was obedyent. And as he bare in ſuche wyſe the ſayd fleſſhe / the byrdes came from ỹ ſkye vnto hym the whiche rente and brake all his body / and he bare the ſaid fleſſhe vnto ſaint Anthony as he had cõmaunded hym vnto whome he tolde ỹ caſe. And ſaynt Anthony ſayd vnto hym Thoſe the whiche renoũceth vnto ỹ worl de ben in ſuche wyſe punyſſhed and aſſayled / but they ſholde be ferme and conſtant in the fayth of god for to reſyſte agaynſte them. ꝛc. By this ỹ Anthony proued thoſe the whiche yelded them vnto him to be religyous. It is wele to be noted that in lyke wyſe ſholde do theſe prelates before as to clothe ꝛ to receyue of nouyces. For many there ben receyued the whiche receyue yll knaues. They make many dyuyſyons ſclaundres and deſolucyons / and breketh the ſeyences / ceremonyes / and conſtytucyons / wherby religyon is loſt. Unica ſola pecus. Illo as a ſeke beeſt vndoth many other / in lyke wyſe in a congregacyon whan one religyous is ylle movedyent ꝛ rebell he maketh many ylle. Mayſter Hugues of ſaynt victor declareth the lyfe of the fayll yll religyous at the begynnynge of the rewle of chanons and ſayth. Sunt quidem in congregatione obſtinati in ſuo ſenſu ſapientes in ſuis oculis. hu hoc quodam in animo conceperunt quam ex ratione defendũt. nec ſe aliis ſed alios ſibi aplicari contendunt. Et ſi viderint ſibi non obtemptari: ſtatim commouentur et alios perturbant. Tales ſolent eſſe rebelles mandatis ſeniorũ plurumumq; regnat in eis paſſio inobedientie et impatientie: iſti nõ ſũt ydonei ad concordiam. ꝛc.

C Inobedientia.

C. Examples of inobedyence / and fyrſt example how Adam and Eue dyſobeyed vnto god. ✲ liii.

It is wryten in the thyrde chappytre of geneſe how the ſerpente tempted Eue to ete of the fruyte that god her had defended / ꝛ eue ſayd vnto the ſerpente. God hathe ſayd vnto vs that one what daye ỹ we ete of it we ſhall deye / that is to ſaye / we ſhall be bonde vnto the dethe. And the ſerpente ſayd vnto them that they ſholde not dye and that god knewe wele that on ony daye that they ſholde eate of the fruyte theyr eyes ſholde be open and they ſholde be as goddes knowynge the good and the ylle. Than eue bylcued the perſuacyon and temptacyon of the deuyll / and ete of the fruyte defended. And alſo made adam to ete. And afterwarde god demaũded of Adam wherfore he hadde broken his commaundement. He excuſed hym vpon eue that ſhe had counſaylled hym / but his excuſacyon vayled hym nothyng. And god ſayd vnto hym illud geneſis. iii. Eo quod obediſti voci vxoris tue pluſq̃ michi: maledicta erit terra i opere tuo: in laboribus comedes eam cunctis diebus vite tue ſpinas et tribulos germinabit tibi: et comedes herbas terre: In ſudore vultus tui vefceris pane tuo donec reuertaris in terrã That is to ſaye for aſmoche as thou haſte obeyde vnto ỹ voyce of thy wyfe more ſoner than vnto myne ỹ erthe ſhal be curſt in thy operacyon. Thou ſhalte ete ỹ erthe by labours all the dayes of thy lyfe. The erthe ſhall bryngе forthe thornes ꝛ thyſtyll es. And than thou ſhalte ete the herbes of the erthe. Thou ſhalte gete thy brede in ỹ ſwete of thy face tyll vnto that that ỹ ſhalte retourne vnto erthe wherof thou arte

eoute. For thou arte poudre and asshes/ & vnto poudre thou shalte retorne. And god axed Eue of her inobedyence ỹ whiche excused her vpon the serpente that tempted her but her excusacyon vayled nothynge/ For god said to her illud genesis.iii. Multiplicabo erumnas tuas et conceptus tuos. In dolore paries filios tuos et sub viri potestate eris & ipse dñabitur tui. That is to saye/ I shall multeplye thy poorenes/ myseryes/ & thy conceyuynges. Thou shal chylde thy sones in sorowe and thou shalt be vnder the puyssaūce of the man. &c. By this example a man sholde vnderstonde that those the whiche synneth mortally in brekynge the cōmaundementes of god & in obeyenge vnto the temptacyons of the deuyl/ of the worlde and of the flesshe shal not haue of excusyō before god for to say I haue be tempted but that they shall be put from paradyse and lente vnto the fyre of helle/ by the dysobeyssaunce of the bytynge of an apple the whiche is a lytel thyng as vnto the bytynge/ but a grete thyng to do agayne god the whiche it had defended. Paradyse celestyall was close/ and adam and eue were put out of paradise terrestre and put in to this worlde full of myserie. And by theyr synne it behoueth that we all ben baptysed or put from paradyse. Unde iohā.iiii. Nisi quis renatꝰ fuerit ex aqua et spyrytu sctō nō potest introire in regnū dei. Who soo wele sholde consyder this exemple he sholde kepe hym to offende agayne the commaūdementes of god

B. Another exemple how by the dysobeyssaunce of the man of god a lyon straūgled hym in the waye. liiii

IT is wryten in the.xiii. chapytre of the thyrde boke of kynges that at the prayer of a man of god ỹ kynges hande was heled ỹ whyche was drye. Whan he had done this myracle the kynge prayed hym to go dyne with hym & that he sholde gyue hym of gyftes. He answered/ yf thou wolde gyue me the halfe of thy houle yet wolde I not ete of brede ne I shall drynke of water in this place/ it is in suche wyse sente me in the worde of god the whiche it commaunded. Unde.iii.regū. Noli comedere panem neq; bibere aquā nec reuertaris per viā qua veniſti. Than he yode by another waye. And the prophete ancyen the whyche dwelled in Bethell there as the kynge had be heled herde the said wordes that ỹ man of god had no wyl ne to ete ne to drynke mounted vpon his asse and yode after hym/ and prayed hym to go in to his house and to drynke & to eate. He excused hym and sayd that god hym had defended, and he sayd vnto hym. I am a prophete as ỹ arte/ and the aungel tolde me bryngе hym agayne in to thy houle to the ende that he ete of brede and drynke of water/ he dyde so moche that he brought hym with hym and ete of brede and dranke of the water/ And as they sate at the table the worde of god was broughte forthe in this manere. Quia nō obediēs ſiuiſti ori dñi: & nō custodiſti mandatū quod precepit tibi dñs dꝰ et reuerſus es: et comediſti panē et bibiſti aquam non inferetur cadauer tuum in ſepulchrum patruꝫ tuorum. That is to say for almoche as thou haste not ben obedyent vnto the mouthe of thy lorde and hast not kepte his cōmaundement. &c. Thy body shall not be borne to be buryed in the ſepulcre of thy faders. After that they had ete and dronke the man of god mounted vpon his asse and departed for to go/ and

founde a lyon in the waye the whithe slew hym the body deed abode in ỳ waye & the asse by. And the lyon ne ete of the sayd body & dyde none yl vnto the asse but sat by hym. &c. By this example we shulde vnderstonde ỳ yf god punysshed so holy a man for the fraccyon of so lytell a commaundement that he shal punysshe of grete obedyences. And for asmoche as the lyon ne ete of the body it is to vnderstonde ỳ the said man of god is not dampned & that his inobedyēce was pardoned hym/ but he was punysshed for that ỳ he was not obedient he bylcued to lyghtly vnto ỳ temptacyon of the other man. ❡ On oī ſpūi credenduz eſt. A man ne shulde bylcue vnto euery spirite.

C. ¶ Another example of the disobeyssaūce of two nonnes the whiche demaunded of the pope that they shulde confesse eche other. Ca. liii.

IT is wryten in some bookes this ỳ folweth the whiche the dilcyple reyeth in his sermons & sayeth ỳ the nonnes of a monastery were dyspoled one tyme that two amongest them shulde go vnto the pope to gete ỳ they myght confesse eche other. For they estymed that it was a thyng vnlefull ỳ they shulde declare theyr synnes & sekenesses vnto a man/ ỳ is vnto a preest. Whan they came vnto ỳ pope & that he had vnderstonde theyr symplesse and the fraude of the deuyll he toke vnto them a bore shitte & closed and said vnto them ỳ they shulde bere it with theym vnto theyr lodgynge/ and that they shulde bryngе it hym agayne in the morynge wout openynge it & that they shulde obteyn that/ ỳ they demaūded. Whan they were at theyr lodgynge they beheldе it dylygently and had grete wyll to open it/ & the one of them sayd vnto the other/ open we it & let vs se what is within it. The other said we dare not/ for the pope hathe defended it vs. In the ende by temptacyons they opened the sayd bore and thought to haue shytte it agayne as it was. And a byrde ỳ whiche was within enclosed toke her flyghte and fledde/ than they had drede. And in the morynge whan they retourned vnto the pope and that he had knowen theyr inobedyence/ he sayd vnto them. In thys thynge men knowe your instabylyte and sekenes. In lyke wyse shulde ye do the one with the other yf ye shulde cōfesse eche other/ whan the one shulde offende the other/ she shulde hyde her synne/ and so the pope sente them agayne wythoute graūtynge vnto them theyr demaunde.

D. ¶ Another example how the kynge Amaleche resysted agayne ỳ wyll of god/ and yll came vnto hym. Ca. liii.

IT is wryten in the. vii. chappytre of exode how the kinge amalech fought meruaylously agayn the people of Israhell/ and resysted agayne hym as he mounted into Egypte/ and yll came vnto hym the whiche shal be declared herafter. Also god told de it vnto Moyses. Delebo enim memoriam amalech sub celo. &c.

E. ¶ Another example of the obeyssaunce of kynge Saule. liiii.

IT is wryten in the.xv.chappytre of the fyrste boke of kynges how god sente vnto kynge Saule by the prophete Samuell that he & his armye shulde go to slee and to dystroye the kynge synner Amalechc & all his people/ & all his beestes/ and that al were dystroyed & leste without takynge ony vnto mercye. And without couetynge ne takynge ony thynge. v i regum.xv. Uade & percute amalech & demolire vniuersa eius et non concupiscas ex ipsius aliquid nō parcas ei:sed interfice a viro vsq; ad mulierem & paruulū atq; lactantē bouem & ouē & asinū. &c. Than Saule yode he and his armye the whiche was grete & accomplysshed not the cōmaundement of god/ for he toke the kynge Gag qurcke/ & slewe Amalech/ & the good bestyall was spared. Also they toke the precyous vestymentes & clothes/ & the best of the goodes And slewe the wulgarye people & bestyall & dystroyed all that ꝑ whiche was not gode & precyous agaynst the wyll and commaundement of our lorde Jhesu cryst by his prophete. &c. This thynge displeased vnto god for that ꝑ Saul was inobedyēt where as he punysshed not the synners as it was cōmaunded hym. And for as moche that he pylled and toke theyr goodes the whiche was defended him. &c. After ꝑ that the prophete samuell had spoken vnto god & knewe that he was wrothe of the sayd inobedyence. He came vnto Saule & demannded hym werfore he had not obeyed vnto god/ & that he was gone vnto ꝑ pyllerye. Saule answered vnto Samuel & sayd vnto hym. So haue I obeyed vnto god. I haue brought Gag the kynge & also Amalech haue I slayne/ ꝑ people haue be pylled & brought of fayre shepe and of oxes to thende that he dide sacrifyce vnto god. Melior ē ei obediētia ꝙ victime/ That is to saye obedyence is better than sacrifyce. Also the prophete Samuell reproued another tyme the sayd saul for his inobedyence & said vnto hym. illud.i.regū xiii. Stulte egisti nec custodisti mandata dñi dei tui q̄ ꝑcepit tibi: quod si nō egisses iam nūc ꝑparasset dñs regnū tuū sup israhel in sēpiternū:sed nequaq̄ consurget &c. Thou hast done folysshely & hast not kepte ꝑ cōmaūdementes of thy lorde god the whiche he cōmaunde the. Yf ꝑ hadest not done it our lorde had prepared thy realme vpon the people of Jsrahell in eternyte. But from henseforth he ne shall lyfte hym vp. For as moche as the sayd saul lefte god & dyde the wyll of the deuyll/ the deuyl hym possessed & tormented gretely as it is wryten in the bokes of the kynges/ & the ende of hȳ was ryght yll/ for he dyede his swerde & slewe hymselfe. Saul arripuit gladiū suū & irruit sup er eū. &c.

F. Another example of the dysobeyssāce of Pharaon & of his punycyon. lim.

IT is wryten in exodi in the.vii. viii.chapitre. &c. How the kynge Pharaon had the herte so enhaunded/ rebelle & inobedyent ꝑ he ne wolde obey vnto god/ & vnto his seruaūt. For he ne wolde let go the chyldre & people of Jsrahell by many tymes in lyke wyse as god hym commaunded. And therfore at euery tyme that he dysobeyed vnto our lorde Jhesu cryste he sente a punycyon. The fyrst punycyon that our lorde sente them was that all the waters and ryuers of the kyngdome of Egypte was chaunged and torned vnto bloode/

¶The seconde that god sent them so many of frogges ꝑ they spradde ouer all egypte. ¶The thyrde god sente soo many of gnattes and flyes vpon bestes and people that they ne myght defende them. ¶The fourth other flyes and more terrybie or al sortes. ¶The.v.was mortalyte vpon all the beestes of egipte. ¶The.vi.was woũdes & bladders vpon the beestes & people ¶The.vii.was thondres & lyghtenyges hayle and fyre in the myddes. ¶The.viii was grasshoppes and other ꝑ whiche ete all the verdure & grenesse of egypte. The ix.was derkenes. ¶The.x.was mortalyte vpon ꝑ fyrste borne/ & for that ꝑ he had the herte so harde that he ne wolde obeye to god ne by worde ne by punycyon. moyses stroke the water of the see the whiche departed on the one side and on the other And syxe hondred thousande men of the chyldren of Israhell without the women passed with drye fote. And pharaon and all his armye entred afterwarde & all were drowned. Uñ exo.xv. ¶Curus pharaonis & exercitus eius ꝓiecit in mare. Et electi ꝓncipes eius sub mersi sunt in mari rubro: abyssi operuerant eos descenderũt in ꝑfundũ quasi lapis. Filii aũt israel ambulauerunt ꝑ siccũ in medio mari. By Pharaon the whiche was soo obstynate ꝑ he ne wolde neuer obeye vnto the seruaũtes of god/ ne hym correcte for plage nor punycyon ꝑ god sente vnto hȳ ben vnderstonde ꝑ synners obstynate the whiche ne correcte them for prechynges ne wrytynges ꝑ a man vnto them myght tel/ ne for lykenes of fortune what so euer ꝑ god vnto them sente. And for almoche as they be in daũger to haue in thende & conclusyon as pharaon had/ ꝑ is ꝑ god shall punysshe them & make to deye myscheuously and ꝑ they shall descende in to dampnacyon in to helle. &c.

The.⁂.

G. ¶Another example of the inobedyence of the prophete ionas. liiii.

IT is wryten in the fyrste chapytre of Jonas how god him commaunded ꝑ he sholde go to preche in the cyte of Nynyues/ the whiche obeyed not redely & fled from the face of our lorde/ mounted vpon the see in a shyppe and incontynent the se began to moue for ꝑ tempest of the tyme. For to make short Jonas was caste into the see/ & a fysshe named a whale him swalowed/ & was in his wombe thre dayes & thre nyghtes. And in the wombe of ꝑ said fysshe made his orayson vnto god. Afterwarde god cõmaunded vnto the fysshe ꝑ he sholde vomete Jonas. He was obedyent and vometed hym and caste hym on drye londe. And whan Jonas came forthe of the wombe of the whale/ god hym commaũded secondly that he sholde go to preche in the cyte of Nynyue/ and he was obedyent forthwith.

H. ¶Another example how chore: dathan and abyron/ & theyr alyes dyscended in to hell for theyr inobedyence & murmure. Also how the chyldren of Israhell gadred of the manna agayne the cõmaundemente of Moyses. Ca. liiii.

IT is wryten in the.xvi.chappytre of the boke of nombres/ how chore/ dathan & abyron & two.C.& .l. men murmured agaynste god & Moyses & ylle came vnto them. For ꝑ erthe opened vnder them. And they dyscended all quycke in to hell hosed shod and clothed/ and in suche wyse they perysshed. Unde numeri.xvi. ¶Dirupta est tra

ſub pedibus eorum: et aperuit os ſuum de uorauit eos cum tabernaculis ſuis: & uniuerſa ſubſtantia eorum deſcendit uiui in infernum operti et perierunt. &c. Alſo it is wryten in the. xvi. chapitre of ỹ boke of exodi how ỹ children of Iſrahel murmured that they had not of fleſſhe and of bꝛede. And god ſente vnto them of ỹ manna the whiche dyſcended from heuen/and Moyſes commaunded them that they ne ſholde gadꝛe ne kepe but that the whiche ſholde ſuffyſe them foꝛ the daye without kepynge it tyll vnto the moꝛowe. And many were inobedyentes & kepte it tyll vnto the moꝛowe/the whiche manna ſtanke & therin gadꝛed the wormes. Theſe exampies here ſhewe that inobedyence & murmure maketh to haue punycyon & damnacyon tempoꝛell and eternell and therfore it behoueth to obeye vnto god and vnto his ſeruauntes.

J. Another example of a frere ỹ whiche was punyſſhed dyuynely foꝛ the murmure that he made agayne god. liiii.

It is wꝛyten in ỹ lyfe of faders that there was a frere honeſt & veryrable/after that he had ſerued god longe tyme in the oꝛdꝛe of pꝛechours/& that he ne had appercepued ony thynge of conſolacyons and ſwetnes of god the whiche redde and that he had herde how theſe other had taſted ofte tymes. In a nyght they were beforꝛe the crucyfyxe and lamentably began to enquyꝛe beforꝛe god in ſaynge theſe woꝛdes here. My loꝛde I haue herde of the ỹ thou pꝛocedeſt al creatures in bounte and manſuetude. And I haue ſerued the by many of yeres in kepynge harde thynges foꝛ the woꝛdes of thy lippes/and wyllynge ly I am all moꝛtefyed foꝛ the loue of the And my loꝛde I knowe that yf I had done as moche of ſeruyce vnto a tyꝛaunt he wolde haue ſhewed me ſome ſygne of benyuolence eyther in ſpekynge ſwetely/oꝛ in gruynge me ſome thynge/oꝛ in cõmyttynge me to do ſome ſecrete/oꝛ at ỹ leſt in laughyng on me. And certaynly my loꝛde thou haſte not ſhedde in me ony douſour/thou haſte not ſhewed in me ony benyuolence. Thou loꝛde the whiche pꝛechaſt ſwetnes thou arte in me cruell. Thou arte moꝛe harde than yf thou were to me a tyraunt/ỹ loꝛde what thynge is it oꝛ wherfoꝛe doſt thou it. Than as he ſayd theſe woꝛdes and began agayne & many other ſemblables/he herde one tyme & two gꝛete tremblynges/in lyke wyſe as the church had thꝛeted ruyne/and aboue the couerynge of the chirche he herde ſo moche of tredynge as & yf many dogges there had grated with theyꝛ nayles and gnawen with theyꝛ tethe. Whan he herde that he was aferde hugely and all his body trembled/& ſodaynly he ſawe behynde hym an hoꝛryble vyſage. And with a thynge that he held in his handes ſtroke it and fell pꝛoſtrate vnto the erthe. And as he wolde haue ryſen/he ne myght in no manere/and in bꝛekynge he dꝛewe hym towarde an aulter/ And moꝛe ouer he ne myght ferther pꝛocede foꝛ the grete dolour that he had. Whan the freres aroſe at pꝛyme & that they foũde hym replenyſſhed with dolours/they bare hym in to the fermerye & knewe not the cauſe of his maladye. He laye the ſpace of thꝛe wekes/and vnto hymſelfe & vnto other he ſtanke ſo moche that with gꝛete payne myght they ſerue hym yf they dide not ſtoppe theyꝛ noſethyrlles. After that he hadde recouered his ſtrength and that he was coꝛrected of his pꝛeſumpcion

retourned vnto the place where he had be stryken and where he hadde deserued the wrathe and ire of god/to the ende that he sholde gete mercy. And he sayd. My lorde I haue synned in heuen and before the I am the leest of all those of whome ỹ hatte pytye/and am indygne of thy greate graces. My lorde thou haste beten me iustely. but debonayrly thou hast heled me. Than he fell prostrate on his face and requyred pardon many tymes of thynges that he had folyshely thought and lightly spoken agayne god/ and a voyce vnto hym was made. yt thou wylte haue ỹ consolacyons that thou hast made. And these doulcurs of the holy ghost it behoueth that thou the repute vyle in lyke wyse as a worme and as the myre where vpon ỹ tredest. Whan he herde that he was strongly comforted he rose hym vp & yelded graces vnto god/ And afterwarde dyd the sayd thynges hũbly brennyngly/ and lyberally he shewed this thynge the whiche happened hym vnto the mayster of the ordre of prechours/& men byleue that it came vnto hym as it is before reherced in the lyfe of the faders/& therfore inobedyence maketh to haue punycyon. &c.

Verbum dei.

1. Examples for the worde of god and the prechynges. And fyrste.

1. Example how a grete synner repented hym and was saued by the herynge of a predycacyon or a sermon. lb.

When fynde by wrytyng in many bokes this the whiche foloweth the whiche the dyscyple recyteth in his promptuarye and sayeth that as saynt Bernarde preched in the churcheyarde in a cyte/ii. rybaudes were nere. Of the whiche the one thyder wolde go as the other people/ the whiche yede thyder. And ỹ other mocked hym and sayd vnto hym. How ledeth the thyder nowe the deuyll the whiche ne dedyste in all thy lyfe ony good dede. And nowe thou wylt go vnto the predycacyon And he toke no hede of the rebukes that he sayd vnto hym & thyder yode. And sayne Bernarde preched agayne those the whiche spoke cursed wordes and the whiche lede an yll lyfe. The synner began to haue contrycyon and doleure for his synnes/& he began for to wepe. And saynt Bernard sawe that he had aboute his necke a grete chayne the whiche had more than an hondreth linkes/but at euery tere that he wepte there fell a lynke from the sayd chayne Than saint bernarde began to preche more strongely and ardauntly and to detteste his synnes. And the synner more strongly wepte. In the ende the chayne was al vndone and broken. After the sayd predycacyon saynt bernarde called hym and comforted hym. And by his admonycion he cõfessed all his synnes and afterwarde lyued holyly and his compaignon abode in syne and bonde with a more cheyne than was the other. By this example a man sholde vnderstonde that mortall synne is a bonde or a chayne by the whiche the soule of synners is bounde and holden in the handes of the deuyll of helle. In lyke wyse as approueth the scrypture in many places/ Unde dauid in psal. Funes peccatorum circumplexi sũt me. The cordes of my sinnes hathe beset me aboute and compassed in all thynges. Et legitur prouerbiorũ. v.

Iniquitates sue capiunt impium et funi bus peccatorum suorum vnusquisq; constringitur. The iniquytes happen the synner. And euery one is constrayned by the cordes of his synnes. And saynt Austyn sayeth in his confessionayr. Vigatus eram non ferro alieno: sz ferra mea voluntate/ I was boũde not with strauge yron/but by my thought harde as yron.

26. ¶ Another example how a relygyous couerted in fewe wordes a man of grosse conscyence. lv.

MEn fynde by wrytynge in the promptuarye of the dyscyple and of other bookes that a ryche man puyssaunt had a wyfe deuoute/ & he hymselfe lyued seculerly & without deuocyon & it befell that a relygyous the whiche passed ỳ countree yode vnto theyr houle/ & they sytynge at the table/ the wyfe prayed the relygyous that he wolde saye before her husbande some good exhortacyon/ he answered so shall I do yf he wyll. Than the husbande sayd I shall here it With good wyll so that it be shorte. And he sayd. So shall I doo but vnderstonde it wele and put it in effecte. I saye that it is wryten mathei xii. Oia quecũq; vultis vt vobis faciant homes: & vos eadẽ facite illis. That is to saye. The good that thou wylt that men do to the/ do it vnto thy neyghboure. yf thou kepe these wordes here without forgetynge theym & that thou accomplysshe they m ỳ shalte be saued. Than he began to thynke ỳ he wolde kepe them & he dyde it/ afterwarde somtyme as he passed by a way he founde a mylle ỳ he had made to dystroy he recorded hym of the wordes of the sayd relygyous/ he sente his procurour to compounde with hym vnto whome it appertayned. Semblably these other ỳ he had offended/ he them appayled and satysfied them vnto his power. It befell also that he founde a poore man in the waye as he came agayne he ledde hym in to his house he refresshed hym & made hym to sytte by hym at the table/ and gaue hym of his metes. After souper he brought hym for to slepe in a place where he and his wyfe slepte ỳ was nere the yates of the dore. & whan the poore man had a lytell whyle slepte he had thurst. For he had taken good refeccyon not accustomed & whan he had not to drynke he cryed importunatly ỳ he was tormented by grete thurste/ & for almoche as the housholde slepte & was in a place on ỳ syde ferre of the hoste all only he herde hys crye the whiche was moued vnto mercye he rose hym vp & demaunded hym what he neded/ & he sayd vnto him. My lorde I lese by thurste. Than the mayster wolde haue brought hym of water of the cysterne. And as he drewe he felle within it and was drowned. ¶ Afterwarde longe tyme whan the seruaũtes sought hym they foũde hym within the sayd cysterne/ the whyche had aboute his necke a cercle of golde in the whiche there was in wrytynge that his soule was borne in to heuen before ỳ his body was colde after ỳ he was deed./ By this man the whiche was conuerted from ylle vnto good for to here one goode worde it is to vnderstonde that it is a grete thynge to preche & to shewe ỳ worde of god. And for that ỳ he restored ỳ thynges yll done and that he was mercyful it is to vnderstonde that he had contrycyon and purpose to lyue wele & that he chaunged the ylle in to good. And by that that men foũde the lettre of golde wryten and that he was saued. It is to vnderstonde that

he deyed in good consummacyon as very repentaunte and good catholyque.

C. Another example of a mayster delycatyle the whiche ne wolde here the worde of god ne do of penaūce & was conuerted in fewe wordes. lv.

IT is wryten in the boke of dyede of a mayster delycatyf/the whiche refused so moche the estate of penaūce that he ne wolde goo vnto sermons. And also he ne wolde here speke worde of god leste that he were moued to entre in to relygyō And it befell one tyme ỳ a precher of hys parentage came to vysyte him in his house. And whan he was in his chambre he dyede that he came to hym to preche/vnto whome he sayd. Frere whertore are ye come/yf ye wyll speke vnto me of god I care not of it/and yf ye speke of other besynesses ye are welcome. And he sayd vnto hym mayster I haue to speke with you of other thynges/and sythe that ye wyll not here speke of god I purpose not to speke vnto you of hym/but by your leue and lycence. Than he receyued hym to speke of other besynesses. And after that these rumours were fyned whan the frere wolde go sayd vnto hym. Mayster gyue me leue to speke one worde of god/with grete dyfficulte he graunted it hym. And the sayd frere sayd to hym. Mayster I pray you ỳ whan ye be layde this night in your bedde that ye remembre you of the bedde ỳ these slouthfull men and women haue in helle the whiche ne do of penaunce in this world. And ỳ sayd man sayd vnto hym. What bedde haue they/and the sayd frere sayd/The prophete ỳ saye sayeth in the.xiiii.chapytre. Subter te sternetur tinea et operimentum tuum erunt vermes. That is as moche for to saye that thy fyre shall be strewed vnder the with mouthes/and thy couerture shall be wormes. After these wordes the sayd frere departed. And the sayd maister thought so moche of the said worde of the bedde of helle that all the nyghte he ne myght slepe. And the sayd worde had so grete effecte & so moche vayled it vnto hym that within a tyght lytell tyme after he entred in to relygyon and corrected hym. Wherfore it is a grete thynge to here the worde of god.

D. Another example of an yll knyghte the whiche in his lyfe was confest but one tyme/and at one sule predycacyon he corrected hymselfe and conuerted. lv.

MEn fynde by wrytynge in the sermons of the dyscyple and many other bookes of a knyghte replenysshed with many synnes. The whiche ỳ deuyll hadde so strongly blynded his herte ỳ in al his lyfe he hadde not be confessed but one tyme. And it befell that he came reuerently vnto the churche on the daye of pentecoste/and not for bycaule of deuocyon/that he hadde vnto our lorde Jhesu cryste nor vnto his sayntes/but to the entent for to shewe himselfe. For vpon that daye he hadde be clothed with.ix. vestymentes the whiche were tyght precyous. And on the sayd daye he herde speke vnto prolne the preest of the sayd paryssche the whiche shewed of the solempnyte and vertue of the holy ghost. And whan the said knyght herde that vnto those what so euer they were eyther men or women the whiche haue cōmytted synne that wolde repente them

that god sholde sende the holy ghost ꝑ whi che sholde make clene theyr hartes and al synnes. And afterwarde sholde enhabyte in them. Incontynent that the preest had spoken this thynge the sayd knyght yode in to a place secrete to praye vnto god and sayd. O lorde god I am a synner / I haue goten many of synnes / of the whiche I sorowe and repente me gretely. I pray the by thy grete mercy that thou sende me on this daye the holy ghoost the whiche shall make me clene and enlumyne myn herte And incontynent god exalted hym & sent vnto hym the holy ghost the whiche made clene his herte by verey contrycyon and after by pure confessyon. And so ꝑ holy gost came vnto hym and abode with hym: and after synned he no more mortally and dyde penaunce dygne and satisfaccyon and ended his lyf in good consōmacyon. This example denoteth that it is a grete thyng to here the worde of god / for all benedyccyon and saluacyon procedeth of it. Another example it is wryten in the dede of ꝑ appostles that as saynt peter preched the holy ghost dyscended vpon all those ꝑ herde the worde of god. Vñ actuū. x. Adhuc loquēte petro cecidit spiritussāctus super oēs q̄ audiebant vbū dei.

E. Another example of a counte ꝑ whi che cōuerted hȳ in herȳge ꝑ worde of god

It is wryten in ꝑ sermons of ꝑ dyscyple & in other bookes ꝑ there was an erle lecherous / proude / & malycyous ꝑ whiche lyued longly in many synnes and so it befel one tyme ꝑ he entred in to ꝑ chirche & there herde a sermon. And whan he herde preche ꝑ / ꝑ is wryten eze. xviii. In quacūq; hora ingemuerit pecōr ois iniqtatū ei⁹ nō recordabor. That is to say / in what houre the synner shall wayle & wepe hys synnes I shall not remembre of al his iniquytes. He toke this austoryte in hymselfe he repented hȳ bytterly & requyred of god his grace & his mercy & that he wolde pardon hym his synnes / & confessed & sayd ꝑ he ne wolde do more other thynge tyll vnto the dethe than to serue god / he lefte the worlde / he entred in to relygion and there serued god deuoutely. And after his dethe men founde in wrytynge vpon his sepulture in lettres of golde the wordes of the psalmyste. Misit dñs vbū suū & sanauit eos. That is to saye ꝑ our lorde sente his wordes & heled hym / ꝑ is ꝑ he conuerted hym from ylle in good by the herynge of ꝑ worde of god. & therfore it is a grete thynge as to preche & to teche. Another exāple of a carle ꝑ whiche wolde not here the worde of god / & the crucyfyxe stopped hys eres in sygnefyenge ꝑ he ne wolde here ꝑ prayers that men made for hym.

Mayster Jaques of Vitre sayth in his booke ꝑ there was a carlysshe man ꝑ wolde neuer in his lyfe here ꝑ worde of god / & whan the preest began for to preche he yode out of ꝑ churche & wente in to the chircheyarde to talke & to detracte with other carles ꝑ whiche was reproued many tymes of his sayd preest for ꝑ that he & the other letted to speke the worde of god / but he ne corrected hȳ & abode in his obstinacyon. The whiche was afterwarde seke greuously / & called his sayd preest & confessed hym for drede of dethe / & not for the charyte of god / ne for his helthe / & of the sayd sekenes shortely he deyed. And whan his body was borne vnto the church and that the sayd preest and clergye songe the dyrige & the offyce of the deed bodyes

the ymage of ỳ crucifixe stopped his eres with ỳ tyngers of his handes taken from the crosse before all the people. Than as all they meruaylled to se ỳ / the preest sayd vnto ỳ people. Knowe ye what token this is here. They answered that naye. And ỳ sayd preest sayd. ye shal vnderstonde that the soule of this carle whose body lyeth here is nowe betwene the handes of the deuylles. For in lyke wyse as he stopped hys eres that he herde not the worde of god / In lyke wyse god closeth his eres that he nehere ỳ prayers & orayfons that we make for hym. And the sayd preest defended vnto al the presence ỳ they ne sholde pray more for hys soule. Than they ceased to praye for hym. And his body was taken from the holy place and was buryed in a felde. For as for the soule of one dampned a man sholde not praye. Quia in inferno nulla est redemptio. After that a persone is ruged and sente vnto the paynes of hell for to suffre payne / he shall neuer come agayne vnto lyghte ne neuer shall he haue mercy. Wherfore it behoueth no more praye for it. Unde gregoriꝰ vndecimo. Quil quis ad inferna mala tollerãda semel descenderit: nequaq̃ viterius miã parcentis liberat quos semel in locis penalibus iusti na iudicantis damnat.

3. Another example of ỳ paroyssyens of a curate the whiche ne wolde here ỳ predycacyon and the cõmaundementes of ỳ chirche.

IT is wrytẽ how a curate reproued many tymes his paroyssyens for ỳ that they yede in to ỳ chircheyarde whan he preched and made his antetyme. Also whan ony other made predycacyon / & for

almoche as he knewe not how to remedie it for ỳ helthe of theyr soules. For they dyuysed of theyr occupacyons seculers in the sayd chircheyarde whan he diuysed of feestes / fastynges. And other cõmaundentes of the chirche. What dyde he / he made to bryngе hym a lytell stole in the myddes of them in the chircheyarde and soo set hym downe / and beheelde theym there. And he herde theyr langayges. And whan he ennoyde them they demaũded what he dyde there. He answerde. Ubi sunt cures ibi debet esse episcopus. That is to say. That ỳ byssshop sholde be where his cytezyns ben Also a curate sholde be where his paroyssyens is / & you are here / wherfore I sholde be with you. And for almoche that at ỳ fyrst tyme they correcte them not / yet theder dyde he goo afterwarde the seconde time. And whan it came vnto the thyrde tyme they all had so grete shame that afterwarde they yede theder no more. And soo he correcte them / & vnto them it prouffyted more than all the langayges ỳ he had spoken to them before. And therfore whan a man maye not correcte his paroyssyens in one manere hym behoueth to assaye in another.

B. Another example how a herdeman was saued & correcte hymselfe by the heryng of one predycacyon. lvi.

THe dysciple recyteth in his tromptuary how that a pastour or herdman yede late vnto ỳ chirche vnto masse & sermons for the kepynge of his bestyall And one tyme he passed by a cite & entred in to ỳ chirche & herde preche ỳ euery creature is taught to flee synne & to loue god / by this prechynge he was edefyed. And in beholdynge ỳ creatures he sayd to hymselfe

Suche a creature seruyth vnto god & obeyeth vnto hym. The water in rennynge ꝑ bydes in syngynge the herbes in ryysynge vppe and growynge and in lyke wyse of other creatures. And he sawe a toode one tyme and said / the creatoure myght haue create me as this tode yf he had woide / & I offende hym contynuelly by synnes and am vnkynde. For he hathe made me and create vnto his ymage for to haue beatytude and me hathe redemed by his passyō &c. For to be shorte he conuerted hym and dyde penaunce / and was suffycyently instructe of a holy man and perseuered louably in the seruyce of god. &c.

C. Another example. That to here the worde of god it is prouffytable albeit that a man holde it not.

IT is wryten in the lyfe of the faders ꝑ a frere sayd vnto a goode fader abbot. I haue axed questyons oftymes that they wolde telme ammonycyon for the helthe of my soule. And of all that that they tell me I reteyne nothynge. The auncyente sayd vnto the frere I haue two vesselles voyde goo fetche me one and wasshe it w water / and afterwarde caste it and put ꝑ sayd potte in his place. And the sayd frere dyde so one tyme two tymes / and the aūcyente sayd vnto hym. Bryng me ꝑ two vesselles heder / whan that he hadde brought them the auncyente sayd vnto hym / Whiche of the two pottes is mooste moyst and also clene. The frere sayd vnto hym. It is that wherin I haue put my water that I haue wasshed. Than the auncyent sayd vnto hym. Sone in lyke wyse is it of the soule the whiche hereth often the worde of god / albeit that he reteyne nothynge of the thynges that he axeth / notwithstondynge he is more clene than he the whiche demaūdeth nothynge and also hereth nony thynge.

D. Another example how some freres slepte in herynge the worde of god and in herynge the ydell wordes they were mochе wakynge. Ca. lix

IT is wryten in the lyfe of the faders that an aūcyent the whiche set hym in hermytage for to pray vnto god that he wolde gyue hym grace ꝑ he slepte notwithstondynge men sholde speke of spyrytuell thynges. And whan men sholde speke of detraccyon, of hate that he myght slepe incontynente that the eres ne token the venyme of that synne. He sayd that the deuyll studyed hym to admoneste these men in ydell wordes for to impugne doctryne and thynge spyrytuell. And he tolde this example. Whan I spake some tyme vnto some freres of the vtylyte of soules / they slepte so profoūdely that they ne myght meue the eye lyd of theyr eyes. And I wolde shewe that it was a thynge dyabolyke. And I yode to speke thynges ydell. And they were incontynent wakynge and enioyed theym and I toke me to wayle and to saye. I spake tyll vnto nowe of thynges celestyall / and all your eyes were holden by greke to slepe & whan an ydell worde hathe be brought forth / ye haue be all prompte and redy to here. For the whiche thynge I praye you tyght dere brethern that ye knowe that it is the werke of the cursed deuyll / take hede to your selfe and kepe you from slepynge whan ye do or here ony thynge spyrytu-

tuell.&c. By this example a man may vnderstonde that the deuyll bryngeth a slepe his seruauntes of drede that they ne here the worde of god/and that they ne sholde leue theyr synnes. And also he waketh the for to here yll/to thende that they fall in to synne and dampnacyon.&c.

E. Another example agayne those the whiche fleeth the sermons. lvi.

IT is wryten that as saynt martyn yode frome towne to towne prechinge and doynge myracles one Cayment impotente fledde euermore before hym from towne to towne/and from cyte to cyte/and fered that he sholde hele hym/of drede that he ne loste to gete and to demaunde his liuynge. In lyke wyse the raupsshers/ỹ the vys/the lechoures/and synners fleeth the sermons and they ne wyll here them/of drede leste that they leue theyr synnes/& they ne amende them.&c.

f. Another example how the case of a prechoure was borne at the dethe/& how Jhesu cryste ayded hym and chased awaye the deuylles. lvi.

SOme maysters hathe wryten this ỹ whiche foloweth howe ỹ dyscyple recyteth in his prõtuarye and sayth that it was cõmaunded vnto a relygious preest of the ordre of the prechers that he sholde go to preche agayn the sarazyns/ỹ trosse he theder yode and so deyed. And he appered vnto one of his compaygnons ỹ whiche axed hym of his estate. He answered in this. It semed me that my payne was to longe. And whan that I deyed I ne sawe by me but the deuylles the which began to saye vnto me. Thou keptest neuer wele thy professyon ne the obedyence that thou hast promysed vnto thyn abbot And also thou ne preched neuer vnto ony clercly thy lorde god. And as the sayd deuylles proposed agaynst me dyuers thynges in the sayd manere and that there ne was persone the whiche answerde for me Jhesu cryste came and sayd. Come after me/for thou haste preched me. And incontynent all the company of deuylles departed as a smoke & I folowed Jhesu cryste in to glorye and I ne felte ony other pain excepte the sayd fere.&c.

G. Another example how he the whiche precheth the worde of god shal haue grete rewarde in heuen.

MEn fynde by wrytynge in some bokes/also the dyscyple it recyteth in his promptuarye that as a good preest prechet approched vnto his dethe one of his good frendes made hym sware in our lorde that he sholde come to certefy hym of his estate.xxx.dayes after his dethe. After that he was deed the said preest appered vnto hym as he had requyred hȳ in a meruayllous fayre chapel al replenysshed with ouches of golde that is to saye of Jewelles ryche/noble good and precyous/amonges the whiche there was one vpon the brest dyffered/& was more fayr without comparyson than the other. And as he enquyred of his estate/he sayd vnto hym that it was wele. After he hym de

maunded wherfore he was so cladde. He answered I haue this vestyment for the grete zele and loue that I haue had vnto my neyghbours. And as many as I haue conuerted of synners there are in my vesture of ouches. And I haue receyued the ouche that thou seest on my brest/for that that I haue conuerted a synner of whom no man had ony hope of helthe. And he asked hym of the estate of those the whiche haue cure and charge of soule and of people/as the curates the whiche haue paryshynges. He answered ryght fewe shall be saued. For they walke in the large waye ỳ whiche ledeth vnto helle. And shewe euyl examples vnto theyr subgectes they be so moche habandoned in couetyse that they care not of soules so that they haue the godes of theyr subgectes. And enioyneth ỳ is yet more perylous/that/ỳ they sholde conuerte vnto the vsage of ỳ poores/they dyspende it with vyle persones. Whan he hadde spoken these wordes he departed./ These curates and those the whiche haue cure of soules sholde wele note this example. For grete rewarde foloweth vnto those ỳ whiche wele shewe vnto theyr paroyssyēs. And also dampnacyon vnto those ỳ whiche vse yll of the offyce and charges ỳ they haue. &c.

H. Another example how the deuyll ne myght strangle a knyght/for that/ỳ he salued the vyrgyn Marye euery daye/& for the good wyll that he had to here a predycacyon he was saued. lvi.

The dyscyple recyteth in his promptuarye this the whiche foloweth/ the whiche is also wryten in other bookes and sayeth. That there was a knyght lorde of a castell whoo had vnder hym many tyrauntes. And this sayd knyght dyspoyled all the goers by without mercye/but he had of custome that euery daye he salued the vyrgyn Marye. And one day there passed therby an holy monke that ỳ sayd knyght cōmaunded he were dyspoyled/& the holy man prayed the pyllers that they wolde bryngе hym vnto theyr mayster & that he had a secrete thynge to tell to hym. Whan he was ledde he prayed the lorde ỳ he wolde make al his seruauntes to come forthe to the ende ỳ they sholde here a predycacion. And he commaunded that they sholde come al. Whan it was done he sayd They ne ben all here there wanteth one/& some sayd ỳ chamberer defayleth/he was made to come. The holy man sayd. It is this here that I demaunded. And he sayd vnto hym. I the adiure and cōmaunde ỳ in the name of the fader/of the sone/and of the holy ghost that thou tell what thou arte/and wherfore thou arte heder come. He answered. Alas I am constrayned to declare my secrete. I am not a man but a deuyll/and I haue dwelled with this knyghte. xiiii. yeres/for our prynce sent me hyther for to loke the daye that this vnhappy sayd not the salutacyon accustomed to the ende that I sholde strangle hym. For I haue the puyssaūce of god for ỳ synnes that he hathe cōmyted/to the ende that he were our compaygnon in helle/whan the knyghte herde these wordes he was abasshed. And he fell prostrate at the fete of ỳ sayd monke/requyred hym pardon. And amended his lyfe in to better. It is a grete thynge to here a predycacyon and to serue the vyrgyn Marye. And in lyke wyse as the deuyll of helle fleeth/and remeth from the predycacyon/bycause ỳ he wolde not fynde hymself there/denote ỳ those ỳ flee the sermons foloweth ỳ deuyll of hell

And as now there are many of his party the whiche ne wyll here predycacyon.

J. CAnother example how men shal forgete the cõmaundementes of god in the laste or latter generacyon.

IT is wryten in ỳ lyfe of the faders that one tyme the holy faders assẽbled them togyder & prophetyzed of ỳ last generacyon. Amongest whome one pryncypall named querimus sayd. We accomplysshe the cõmaũdementes of god. And these other faders shall aske it in demaundynge. And those that shall come after vs what shall they do. He answered and said vnto them. They shal accomplysshe paraventure the halfe of the cõmaundements and shall requyre the good eternell. And the faders demaunded after these people where shal become these other. In answerynge he sayd. The men of that generacyon shall not haue the operacyon of that ỳ god wylleth that be do. And they shal forgete the cõmaundementes of god. Also in that tyme synne aboue shall habounde & charyte shall wexe colde and grete temptacyon shall come vpon them but those ỳ whiche shal be in bounte proued they shal be better more blysfled & proued than we and our faders.

K. CAnother example of a ryche man ỳ whiche serued the deuyll. xl. yere. And in a sermon repented hym.

LEgitur in dyalogo celarii. It is wryten that a ryche man & puyssaunt full of vyces & cursydnesses was in

suche estate. xl. yeres. And afterwarde repented hym in a sermon / confessed hym / chaũged his lyfe / entred in to relygyon / & prouffyted so gretely ỳ he was in the grace of god / & that he made reuelacyon of ỳ houre of his dethe. And whan he was seke he sayd vnto his frendes ỳ he sholde deye the thyrde daye & so he dyde. &c. By these examples beforsayd it appereth ỳ all godenes / all saluacyon / & benedyccyon procedeth to here & to kepe the worde of god / & therfore it is wryten in the gospell. luce. xi. Beati q̃ audiũt v̄bũ dei & custodiũt illd̄.

C Primum preceptum. Idolotria.

CExample vpon ỳ fyrst cõmaũdemente of god. Nõ adorabis deos alienos. & fyrst

A. CAnother example of a preest prynce of the ydoles of the people ỳ brente in the fyre of helle / and how these without bylefue shall be founde there.

WE fynde in the lyfe of faders ỳ a good abbot named machayre foũde in his waye in ỳ deserte a hede dreye of a man deed / whome he cõiured & demaunded hym what he was / & he answered. I am the prynce of the preestes of ydoles of the people ỳ enhabyted in thys place here. And the abbot asked hym of ỳ payne ỳ he endured / & in waylyng on hye he said. Quãtũ distat celũ a tra:tãtũ ignis alt9 ẽ i quo medio positi sum9. That is to saye / ỳ of almoche as there is of dystaũce from heuen vnto erthe of almoche is ỳ fyre of hell grete in the myddest wherof we ben put whan ỳ holy Machayre herd this worde he began to wepe & saye. Oe hoi illi q̃ mãdata dei trãlgress9 ẽ. Maledicción is vnto ỳ man ỳ whiche hathe transgres-

ſed the cõmaundementes of god. And he aſked him agayne yf there were moze gre te payne/ & he anſwerde yes. And ỳ the ie wes were moze ſtrongly bzent & tozmen= ted/ & lower than they/ foz that ỳ they had gretter knowlege of god & of ỳ faith than they haue had. And after ſayd ỳ yll criſten men & women ỳ whiche lyue in ſỹne moz tall ben yet moze bas bzent & tozmented/ Foz as moche that of certayn ſcyence they offende god & had moze grete knowlege of hym & of the fayth than the Jewes & pay nemes ỳ whiche offended by ygnozaunce & enfermete & vnſtedfaſtnes. And therfo= re they ben in the botome of helle / ỳ whi= che of almoche as it mounteth hye/ & it is the leſſe hote. And therfoze we ne ben ſoo moche tozmented as ỳ ſayd cryſtyens / & whan the ſayd Machayze herde the ſayde wozdes he aſked hỹ no moze/ & in wepỹg ſo departed. This example ſheweth ỳ all ſoztes of people incredules & vnfaithful ỳ go agaynſt the fayth / & deye impenyten= tes ſhall be punyſſhed in ỳ fyze of helle af= ter theyz delerte. Unto ỳ purpoſe the pſal. ſayth. Jones eos vt clibanũ ignis i tẽpo= re vultꝰ tui dñe: dñs i ira ſua ꝯturbabit e= os et deuozabit eos ignis. That is to ſaye O ỳ lozde ỳ haſte put the yll in lyke wyſe as an ouen of fyze in ỳ tyme of thy face/ ỳ is of thy iugement/ the lozde ſhall trouble them in his ire/ & the fyze ſhal deuour thẽ. And agayne ỳ pſalmyſt ſayth. Cadẽt ſu per eos carbones: ſez i die iuditii: i ignem deuicies eos i miſeris nõ ſubliſtẽt. That is to vnderſtonde. The coles ſhall fall vpon them at ỳ daye of iugement ỳ ſhal bzenne where ỳ ſỹnes hath ben made/ ỹ ſhal caſt them in ỳ fyze/ they ne maye be but in my ſeryes. Et le. iob. xx. Deuozabit eũ. ſ. ipũ ignis q̃ nõ ſuccendit. That is to ſaye. The fyze ỳ is not lyght ſhall deuour the curſed dampned.

B. Another example of the ydolatrie of Nabugodonoſoz whan he made the thze chyldzen to be put in ỳ furnayſe. lxvi.

IT is wzyten in the thyrde chapy tre of the boke of Danyell how the kynge Nabugodonoſoz dyd make an ydole of golde of. lx. cu= bytes in heyght/ & lyze of large= nes/ & made to bere it in to a grete felde & cauſed all the people to come theder. Mo= re ouer he ſente a cõmaundement ỳ al the people ſholde wozſhyp the ymage whan they ſholde here the inſtrumentes melodi cus ſoũde/ & that al thoſe ỳ wold not pzoſ trate them oz fall vnto ỳ erthe & wozſhyp the ſayd ydole ỳ they were taken & caſt in to the furnayſe lyght & embzaced. And as the people wozſhypped in ſuche wyſe the ſayd ydole there were thze chyldzen called ſydzac/ Miſac/ & Abdenago ỳ wolde not wozſhyp it ne pzoſtrate theym. Than the kynge made them to come befoze hym to whome he demaũded. Whiche is the god that may delyuer you fro my hande. And the ſayd chyldzen ſayd vnto the kynge na bugodonoſoz. Of that thynge it nedeth ỳ none anſwer. The god that we wozſhyp hathe puyſſaunce to delyuer vs fromethe furnayſe bzennynge & from thy handes. Than ỳ ſaid kynge was replete of fureur & cõmaũded ỳ the ſayd furnayſe were. vii tymes moze ſtrongly embzaced than had be accuſtomed/ & the mooſt ſtrongeſt men of his hooſt bounde theyz fete & theyz han des & caſte them within the ſaid furnayſe The whiche was done/ & the fyze bzente thoſe ỳ caſte them in/ but it dyde none yll vnto ỳ ſayd chyldzen / the whiche walked within the myddeſt of ỳ ſayd furneyſe in laudynge & bleſſynge god. And the fyze ne dyde them neuer yll. Than the kyng was

moche meruaylled to se them in suche wyse to walke thorowe the fyre/& to gyue lo-uynges vnto god the whiche made them for to to go out of the furneyse. And ỹ grete & puyssaunce of the kynge beheldе them gretely/but they founde that the said fyre had not had ony puyssaunce to touche thē nor neuer heere of theyr hedes nor vesty-mentes were brente. Than the kynge nabugodonosor began to crie ỹ theyr god were blysled the whiche sente his aungell/& delyuered his seruauntes the whiche bylee-ued in hym. And they chaunged the wor-de of the kynge the whiche made a decre-te that all the people of what lygnee and tongue that he were ỹ whiche had made blaspheme agayne the god of sydrac/my-saac/& abdenago/sholde perisshe/and his house be wasted. &c. ¶ In this example a man may vnderstonde ỹ all blasphema-tours ben reprehend & punisshed greuous-ly be it in confessyon or otherwyse/ syth ỹ the kynge the whiche was ydolatre & per-uers knewe manyfestly the puyssaunce of god/& that he offended agayne hym in do-ynge hym suche dyshonoure/ rebuke and blaspheme to gyue the diuyne honoure vn-to an ydole ỹ whiche apperteyneth to god And therfore of good right he made to pu-nysshe the blasphematoures after that he hadde knowen his heithe.

C. ¶ Another example how Egeas ydola-tre was slayne of the deuyll. lvii

¶ It is wryten in the legende of sa-ynt andrewe how the kynge ege-as constrayned the crystyens to do sacrysyce to ỹ ydoles. Agayn whome came saynt Andrewe to reprehende him and they dysputed longly

togyders of the passyon and redempcyon of our sauyoure. And for asmoche as the sayd saint Andrewe was ferme in ỹ faith And the sayd egeas ne myght put hȳ out he hym iuged & condampned to be crucy-fyed & put in the torment of the crosse the fete vpwarde to thende ỹ he had ỹ more longe & gretter torment. And to be shorte in suche wyse was it done. And the said an-drewe was two dayes in ỹ sayd torment where he preched & shewed vnto the peo-ple the whiche were present by estymacy-on. a. xx. M. the whiche people yode vnto the sayd egeas cryenge ỹ vniustely he had condampned hym to dethe. &c. The sayd egeas came vnto the sayd saynt for to sa-tysfye vnto ỹ people & to take hym frome the crosse. And the lyght dyscended vnto the sayd saynt. And as the sayd egeas re-torned hym the deuyll entred in to his bo-dy the whiche slewe hym in the sayd way & so euylly fyned he his dayes.

D. ¶ Another example of the dethe of sy-mon magus & of other myscreaũtes. lvii.

¶ It is wryten in the dede of ỹ ap-postles ỹ the enchauntour symō magus deceyued ỹ people by fal-se arte magyk in many maners the whiche abide bicause of shor-tnes/in thende of his dayes he vaunted hȳ to flee in the ayer. And in dede moũted in-to a toure & toke hym to flee before ỹ peo-ple/but they were the deuylles the whiche bare hym thorowe the ayre/the whiche le-te hym fall by the cōmaundement of saint peter/& fell vpon the stones ỹ whiche bra-ke his body. And ryght shortly after yelde vp his spyryte/& so deyed myscheuously./ Another example of two enchauntoures/

zaroes and arphalat ꝑ whiche deceyued ꝑ people in many maneres. And they were brente & bruyled of the fyre & of the lyghtenynge the whiche dyscended from heuen. Whan saynt symon & saynt Jude sholde be martred in lyke wyse as we rede in the legende of those appostles. ¶ Another example how he the whiche slewe saynt leodegayre yede oute of his wytte & cast himselfe in ꝑ fyre/ & so was brent as it is wryten in ꝑ legende of saynt leodegayre. Another example how the preest of the ydoles the whiche coũsaylled that men sholde sle saynt Vitall/ yede oute of wytte/ & by seuen dayes was possessed of the deuyll/ & drowned hymself as it is wryten in the legende of the sayd Vytall. Another example how the emperoure domycyen ꝑ whiche put saynt Johan the euangelyst to dethe & made hym to be put in a tõne of oyle was slayne ꝑ yere. And all his dedes were reproued yll of ꝑ senatours as it is wryten in the legende of the sayd Johan.

E. ¶ Another example how dyascorus ꝑ whiche was ydolatre deyed euyll. lvii.

It is wryten how dyascorus was fader vnto saynt Barbara/ ꝑ whiche was a grete lorde (but ydolatre) And for as moche as the sayd doughter saynt barbara made her to be baptysed & ne wolde byleue ne worshyp the ydoles/ ꝑ sayd dyascorus betoke her vnto the juge marcyen/ for to torment her & to punysshe by martyrdome/ and soo was it done. And after that she had endured many martyrdoms and ꝑ the sayd marcyen was confused he sent her agayne vnto dyascorus/ ꝑ whiche ledde her on a hye mountayne/ & to make shorte there byheded her wt his owne handes. And afterwarde as he came agayne in dyscendynge the sayd mountayne vengeaunce & punycyon dyuyne folowed for fyre/ lyghtenynge/ & tempeste dyscended vpon him & was brente & consumed in suche wyse ꝑ of his body there ne abode powdre ne asshes/ ne other thyng of hym/ and so mischeuously he ended his dayes as reason was/ & as done people of yl lyfe.

F. ¶ Another example how the prouost Tarquyn the whiche was ydolatre deyed mischeuously. lviii

It is wryten in the legende of saint sylvester/ ꝑ after ꝑ the prouost tarquyne had made saynt thymothee to deye by martyrdome for that/ ꝑ he preched fermely the fayth of Jhesu cryste/ he cõmanded vnto saynt sylvester to doo sacryfyce vnto the ydoles/ or he wolde make him in the mornynge to be tormented by dyuers tormentes. And sylvester sayd vnto hym Fole thou shalte deye this nyght and thou shalte receyue tormentes perdurables/ & wylte thou or not ꝑ shalte knowe the god the whiche we byleue to be true/ & in eatynge at dynere the bone of a fysshe abode in his throte the whiche he ne myght cast ne swalowe downe/ so dyed he at mydnyght & was ledde vnto ꝑ tombe with grete wepynges and lamentacyons/ & saynt sylvester was delyuered from pryson with grete Joye. So it appereth that people ydolatres & myscreauntes deye mischeuously.

G. ¶ Another example how the kynge of perse quosdros the whiche wolde be of all folkes praysed & worshypped as god/ had the heed stryken of.

IT is wryten in ỹ exultacyon of the crosse/that the kynge of perse quosdros put vnder his empire many realmes of the worlde After he dyd make a toure of syluer and golde where the precyous stones dyde shyne/& made ỹ ymages of the sõne & of the mone & of the sterres in semblaũce of an heuen. And a precyous sege wher in he sat/ & made hym to be worshypped as god. Wore ouer he had a sone moche orguyllous/greate & puyssaunt the whiche made the warre/the whiche fought vpon a brydge agayne the humble prynce eraclius. For to be shorte god gaue grace vnto the sayd prynce eraclius in suche maner ỹ he dyscomfyte the orguyllous in fyghtynge. And after yode vnto the sayd toure & stroke of the heed of the sayd kynge quosdrus for that ỹ he ne wolde bylcue in god Soit appereth that the proude men and mysbylcuers fyned theyr dayes myscheuously.

H. Another example of the dethe of the ydolatres dacyen and Valeryen. lvii.

IT is wryten in the legende of saint Ypolyte that dacyen and valeryen emperours deyed myschcuously/for after that they had made to sle by martyrdome saynt laurens/saynt Ypolyte & many crystiens/he moũted in to a chayre for to goo to tormente of other crystyens/ & dacyen was rauysshed of ỹ deuyl/cryed. O Ypolyte hath rauysshed me/& holdeth me wt gretc chaynes. And valeryen cryeth. O Laurens ỹ drawest me boũde with chaynes & deyed incontynent. And Dacyen retourned vnto the house/& was thre dayes tormented of the deuyll/& deyed euylly.

The.*.

I. Another example of the dethe of kỹge yrache ydolatre. lvii.

IT is wryten in the legende of saint mathieu ỹ after ỹ the kynge yrach had made to sle saynt Mathieu ỹ fyre toke in his palays ỹ brent & wasted all/& none ne escaped but onely ỹ kynge/& one of his sones was rauysshed of the deuyl/and began to crye the synnes of his fader and so yode vnto ỹ sepulcre of saynt mathieu And his fader was a foule lepre ỹ whiche slewe hymselfe with his swerde whan he sawe he ne myght be hole.

H. Another example of the ydolatrye of Quincien. lvii.

THe legende of saynt Agathe specyfyeth ỹ'after that Quyncyen had made to cutte the brestes of the sayd saint Agathe and to deye by martyrdome/he entred in to a bote & his two horses beganne to greune togyders/and the one of them bote hym/and the other stroke hym wt his fete and cast hym to a water in suche wyse that ỹ body of hym ne myght neuer be founde.

L. Another example of the dethe of neron. lvii.

AFter ỹ Neron had made to crucyfye saynt peter & to beheed saint poule/& that he had cõmytte many other cuylles for to make shorte he slewe himselfe with a sharpe staffe.

M. Another example of the dethe of Maximuen. lvii.

After that maximien had made to sle and to martyr many crystyens towardes thende of his dayes he dysguysed hym & wolde cõmaunde to tyrannyse as a tyraunt. And he was pursued of constancyen his sone in lawe the whiche made hym to be taken hastely/and soo fyned his dayes as it is writen in the legende of saynt Maurice. By these examples before sayd it appereth that the people of yll lyfe defyneth theyr dayes cursedly. Also those the whiche hathe dispysed and persecuted god and his seruaũtes/god them shal punysshe & persecute at the houre of theyr dethe. And shall be iuged and punysshed after that that they haue deserued. Vñ psal. Tu reddes vnicuiq; iuxta opera sua.

Apostasia.

A. Examples of people apostates. And fyrste how Julyen apostat the whiche left te the crystyente & persecuted the chirche/ deyed by punycyon dyuyne. lviii.

It is wryten how Julyen the apostat was in his chyldhode instructe in arte magyk and afterwarde was monke. And stole & toke awaye from a woman thre pottes ful of golde as telleth mayster Johan beleth. Wore ouer he lefte the relygyõ and yode vnto Rome. And in thende dide so moche that he was emperour of ỳ cyte of rome/as wele by moneye as otherwyse he dyde many ylles & persecuted the chirche. Also he fyned his dayes ylle. For as he yode in armes in batayll he sente vnto saynt Basylle bysshop ỳ he sholde prouyde hym of his neessytees vnto hym & vnto his hoost. He answerde that ỳ thynges of the chirche was not his: but gods. Than ỳ sayd Julyen was angrye & swore ỳ at his retorne he sholde dystroye his chirche. and the sayd bysshop trusted in the kepynge of our lorde Jhesu crist & of the vyrgyn Marye put hym in fastynges/oraysons and almesdedes hymself his clerkes & his people in requyrynge theyr ayde. And as the said bysshop was in orayson in his chirche requyringe ayde of our lady/he was rauysshed in spyryte before ỳ trone of god/where he herde ỳ vyrgyn Marye ỳ complayned her vnto her sone of ỳ dystruccyon of her chirche. And god demaunded whiche was he ỳ wolde venge the iniurye of hys moder. And incontynent saynt Mercure martyr ỳ was buried in ỳ chirche offrid hys to do the sayd vengeaunce. Than he rose hym frome his tombe & armed hym & came in to the place wher euery man made hym waye/& with his axe of armes strooke the sayd Julyen apostat ỳ whiche toke of his blode hymselfe & cast it towardes ỳ skye & sayd. Thou hast vaynquysshed me nazareth/ỳ haste vaynquysshed me. And so deyed myscheuously/& his hoost fledde The sayd bysshop tolde by ordre ỳ sayd syon vnto his people & for token of trouth they ne founde saint mercure in his sepulcre the whiche was open/ne his armoure the whiche hange in ỳ chirche. And after thre dayes all was founde in theyr places And those the whiche came agayne from batayll tolde the trouthe of the dede. And they all yelded thankes vnto god the whiche delyuereth all those ỳ haue truste in hỳ as it is wryten. eccle. ii. qm nullꝰ sperauit in dño & confusus é. & dauid sayeth. In te sperauerũt patres nostri sperauerũt & liberasti eos. That is to say there is none ỳ hath hoped in god ỳ is confused. Also for truste ỳ haste delyuered our faders.

B. CAnother example of Theophylle ꝑ whiche was apostat/worshypped the deuyll renounced vnto god and vnto ꝑ vyrgyn Marye/but he repented hym and after was saued. lviii.

IT is wryten in the legende of oure lady that Theophylle desyred to be vycayre and rectoure of a bisshop/& for to come vnto his entencyon he yede to seche the counsayll and ayde of a cursed Jewe hebrewe sorcyer the whiche ledde hym vnto the sabbat of the deuyll. And soo mochyll he counsaylled hym that he drewe hym to do ꝑ wyll of the enemye/& that he was apostate/worshypped the deuyll/renounced god & the vyrgyn Marye/& betoke hym a lettre of his hande. After ꝑ the bysshop founde hym so moche tempted & prycked that he constytuted ꝑ sayd Theophylle to be his vycayre general. And whan he had regned an espace of tyme by the grace of god he reknowleged his faute/repented hym & dyde penaunce/& came before the ymage of our lady & wepte & wayled his synne by daye & by nyght/& contynued in fastyng & orayions to requyre the ayde of the gloryous vyrgyn Marye/the whiche appered vnto hym/that sholde be a longe thynge to tell/but for to be shorte she gate his grace & was meane ꝑ all was pardoned hym. And ꝑ the lettre wherin he was bounde vnto the deuyl vnto hym was restored. Also ꝑ he shewed before the sayd bisshop in grete congregacyon of people al ꝑ case by ordre how it was done. And anone after he deyed in good consummacion & is of the nombre of ꝑ saued. By this exãple is to be vnderstonde ꝑ ther nys in the worlde so grete synner but ꝑ he may haue saluacion yf he wyl come agayn vnto god & do penaunce here. Uñ ysaie.lv. Derelinquat impius viã suã: & vir iniquus cogitaciones suas & reuertat ad dñm & miserebit eius.

C. CAnother example of a monke ꝑ whiche renyed god/his baptysme/& purpose of monke/after he repented hym/dyde penaunce & was saued. lviii

IT is wryten in ꝑ lyf of faders how a relygyous was tempted of fornycacyon/ꝑ whiche loued so moche ꝑ dought ter of a preest of ꝑ ydoles ꝑ he demaũded herto wyfe/whiche preest gaynsayd hym tyll he had spoken whis goddes. Then he spake to the deuyll ꝑ tolde hym yf he wolde renye his god/his baptysme/& the purpose of monke than gyue her vnto hym./ The said preest tolde it to ꝑ monke ꝑ was contente to renounce vnto ꝑ thre thynges beforsayd. And incõtynent he sawe a whyte douue goynge from his mouthe ꝑ whiche flewe in to heuen. And the preest retorned to ꝑ deuyll & tolde hym he had promysed hym to renoũce/shall I gyue her vnto hym/& he sayd naye/for his god is not yet departed from hym but hym aydeth. Whan the sayd relygyous herde ꝑ he had greate repentaũce/& tolde his case vnto a good fader ꝑ bad hym fast thre wekes contynually/& he sholde praye for hym. At thende of the fyrste weke the good fader hym demaunded. Hast thou ony thynge sene. and he answerde I haue sene in ꝑ skye a douue fle ouer me/& at thende of the seconde weke. He sayd he had sene the douue fle after hym. And at the ende of the thyrde weke he sawe her come ouer him and entred in to his mouthe/the whiche denoteth ꝑ he had done all his penaunce for the renyenge of god/and ꝑ god hym had pardoned.

By this example a man may vnderstonde that grace and vertue departe theym from the persone the whiche renyeth god. or synneth mortally. Also a man may knowe that grace cometh agayne vnto synners/whan they repente them and do penaunce. &c.

D. ¶ Another example of a bisshoppe the whiche renyed god for to escape ỹ tormentes of the incredules/the whiche repented hym afterwarde dyde penaunce and was saued. lviii.

IT is wryten in ỹ lyfe of faders how a good fader walked. xvii. dayes by a countre of desert for to se yf he sholde fynde ony the whiche serued god. And he founde a lytel habytacle. And by it a tree of palme. And a man beynge there the whiche had grete heere/and the berde whyte of age the whiche couered hym. And he was poorely clothed. Also he was of terryble loke. Whan he sawe me he yode in orayson/ and whan his orayson was fyned he dyd knowe that I was a man toke me by the hande & axed me how I was comen theder/ and whether the persecucyons were yet in the worlde. I anlwered hym that I was comen theder vnto hym ỹ whiche serued god for the grace of him. And how the persecusyons were ceased by the puyssaunce of god. And I prayed hym that he wolde tell me how he was comen theder. And in weppynge sayd vnto me. I was a bysshop/ & of the myscreauntes I had of persecusyons & tormentes. And for asmoche as I ne myght bere the sayd tormentes I renyed god & dyde sacrefyce vnto ỹ fals goddes. After ỹ I reknowleged my synne & gaue me in to this hermytage to deye & do penaũce. And it is. xlix. yere lyth that I haue ben here in confessyon & prayer ỹ god me wolde pardon my synne. I haue lyued of the fruyte of this tree ỹ god hathe gyuen me. And I haue not had of consolacyon of my sayd synne tyll vnto/ xlviii. yeres. In this yere here I haue had consolacyon. Whan he had sayd these wordes here/he rose vp and yode oute/& there was in prayer a longe space of tyme. And whan his orayson was ended he came vnto me/and whan I beheldе hym I hadde re/for he was as tyre. And he sayd vnto me drede not god hathe sente the heder to thende that thou bery my body. And whan he had spoken these wordes/ he stretched out his handes and so deyed. And I dyspoylled my robe I cutte the halfe/& with the one partye I couered wrapped/& beryed the holy body and with the other halfe I coucred my body. And incontynent the sayd tree waxed drye. And his habytacle fell downe. Than I wepte strongly & prayed god that he wolde lende me the sayde palme. And how in ỹ place I sholde persuer ỹ remenaũt of my lyfe. And I knewe that it was not the wyll of god I retourned in to the worlde and shewed this thynge. Many thynges be to consyder in this example. ¶ Fyrste a man sholde vnderstonde that yf the sayd bysshop had not repented hym correcte and amende he hadde be dampned. ¶ Secondly a man sholde consyder ỹ by penaunce he was saued. Thyrdly it is to consyder the greate austeryte of lyfe/ as to ete but one fruyte/ and not to lye in bedde/ne to haue of clothynge ne cõsolacyon of persone/& to be so longe tyme as is. xlviii. yeres without hauynge trewe lacyon ne consolacyon of his synne. &c. &

C. Chow a cryſten man loſte the crowne of glozye by that that he renounced ỳ cryſtendome. And a paynym wanne it. lviii.

The diſciple ſaith in his ſermons ỳ it is wzyten how one tyme. xl. cryſtyens were take of the myſcreaũtes. The whiche cryſtyens were put in the tyme of wynter in a tonne of colde water there to ſuffre martyzdome. And as they were in the ſayd tozment a paynyme ſawe by the ſuffraunce of god. xl. aungelles the whiche helde. xl. crownes ouer theyz hedes And in the ende one of the ſayd cryſtyens ſayd ỳ he renounced vnto the cryſtendome by ſuche condycyon that men ſholde take hym oute from the veſſell. And incontynente ỳ he was taken out one of the ſayd aũgelles flewe in to heuen with one crowne. And ỳ ſayd paynym the whiche ſawe this thyng ſayd. And I byleue in hym foz whom theſe here ſuffre payne. And he was put in the ſayd tonne of water to ſuffre. And he the whiche was taken oute demaũded hȳ who it was the whiche conuerted hym ſo ſoone. Than he tolde hym by ozdze that ỳ he had ſene. So he the whiche ne perſeuered as the other loſte the crowne of glozye all be it that he had wele begonne. And ỳ paynym the whiche perſeuered with ỳ other had the crowne eternell Foz to be ſaued it ſuffyſeth not to begyn wele / but it behoueth to perſeuer. Unde mathei decimo. Qui perſeuerauerit vſqz in finem: hic ſaluus erit. Saynt bernarde ſayeth. I wene that it is a good lyfe to ſuffre yll / and to do good operacyons. And ſoo to perſeuer tyll vnto the dethe.

f. Another example of a man ỳ gaue yl counſayll foz to make martyz ỳ cryſtiens

& make them renye theyz faith / & that coũ ſayll redounded fyrſte vpon hym. lviii.

The dyſcyple recyteth in his pzomtuarye how a mayſter werker gaue folyſſhe counſayll vnto a tyzant called Valeryen the whiche dyde do make a grete bulle of bzaſſe holowe within / & that the cryſtyens were put in that bulle and of fyre vnder foz to tozment them. And ſayd ỳ theyz voyces ſholde reſounde not as men but they ſholde belowe as bulles. The tyzant dyde do make it / but of the ozdonaũce dyuyne the ſayd werker the whiche had gyuen the counſayl there was fyrſt punyſhed & put in by the ſayd Valeryen foz to here his voyce how he ſholde belowe and bzaye. So the curſed counſayll that he gaue came fyrſte vnto hym befoze other as reaſon was after god and the ſcryptures Unde eccle. xxvii. Qui fodit foueã vt non cadat pzoximo in illam decidet. Et qui ſtatuit lapidem pzoximo offendet in eo: et q̃ laqueũ alio ponit peribit in illo facienti ne quiſſimũ conſiliuz ſup illud dcuoluetur et non agnoſcet. Unde veniat illi. Et dauid in pſal. IX. acũ aparuit et effodit eum: et incidit in foueam quam fecit.

Exempla contra hereticos.

A Examples to confoũde heretykes / & fyrſte example how the deuylles kepte fro bzennynge an heretyke / but whan ỳ hoſty was there they myght not kepe hym. &c.

Den fynde by wzytynge in ſome bokes. Alſo ỳ dyſcyple recyteth it in his pzomptuarye and ſayeth / that as an heretyke the whiche ſholde be bzenned / ỳ

Whan he was caste in the fyre he cryed./ Helpe me/ayde me. And incontynent the deuylles drewe hym oute of the fyre. And he therin was cast agayne/and the deuylles drewe hym oute agayne. And in this hangynge the good catholyckes dysputed of the fayth. And a good predycatour said vnto the bysshoppe. Make ỳ body of Jhesu cryst to be brought. Whan it was broughte the sayd heretyke was caste in the fyre as before. He cryed helpe me. And the deuylles answerde apertly/we ne may for a more grete mayster than we is comen/ & so was he brente/they ne myght resyste agayne god almyghty. Quia non erit impossibile apud deus omne verbum. Ut dicitur luce. i. ca. Also god is the strength of all his people that sayth dauid. Unde psal Dominus fortitudo plebis sue. &c.

B. Another example how an heretyke was dombe by the vertue of ỳ fayth. lix.

IT is wryten in the promptuary by the dyscyple this ỳ foloweth/ There was a faythfull & deuout crysten man albeit that he was an ydiot. And an herytyke mocked hym of the fayth ỳ he helde. And wende to haue beten hym downe/but the said faythfull crysten man put hym in oraison And lyfte vp his eyes and sayd before all vnto the heretyke. I cõmaunde in the vertue of the fayth crystyen that thou ne declare ne blaspheme ony thynge agayne it that is agayne the fayth. And forthwith he was dombe before all. And ỳ crystyens reioysed them and the herytykes were all confounded.

B. Another example how a cautellous heretyke was brende of a fole demonyacle

MEn fynde by wrytynge thys the whiche foloweth how ỳ dyscyple recyteth in his tractuarye and sayeth that there was an herytyke ryght cautellous the whiche dredde to be soughte & brente for that that he yode agayne god & the fayth. And one demonyacle hym bad quysshed/and was ledde in to a chirche & bounde. And in that chirche was there a clerke possessed of the deuyll and bounde/ The whiche clerke by the wyll dryuyne vnbounde hymselfe in the nyght folowynge And whan he was vnboũde he assembled the mattes/the strawes and benches of ỳ sayd chirche. And put them in a hepe vpon the sayd heretyke. And the sayd herytyke wende that ỳ woodman had played/and endured/& dyssymuled to call ayde vnto ỳ that the sayd clerke demonyacle toke of fyre of a lampe/and lyghted the sayd hepe of strawe. Than whan the fyre was take the sayd heretyke began to crye. And at ỳ voyce the gardyens of the chirche ran all abasshed/the whiche wolde quenche the sayd fyre. But the said clerke foũde a glayue in the sayd chirche/& vyolentely chased the sayd gardyens oute and brente ỳ sayd heretyke without ony taryeng. And in dede by ỳ iugement dyuine that clerke was delyuered of the deuyl. And appered playly all hole heled.

D. Another example how the bysshop of heretykes fayned to gyue lyght vnto one that was blynde. lix.

The dyscyple receiteth in his prompt uarye and sayeth that a bysshop of Arryens named Cerula seynge that he was confounded by the reasons and dysputacyons of the good catholyques he gaue vnto a man of his secte fyftye pecys of golde by suche couenaunte that he sholde sayne to be blynde & heled of the sayd bysshop. And Cerula passed in grete compayne and excercyte of people of armes and of bysshoppes good catholykes prysoners The sayd man toke hym to crye & to saye O ye my ryght verytable Cerula beholde my blyndenes/& gyue me the experyence of thy vertue. For thou gyuest the syght to the blynde/the herynge vnto ỹ dete/thou helest ỹ lepres/and reysest the deed. Than Cerula drewe him a parte/touched his eyen and sayd. After our fayth that we byleue ryghtfully thyn eyes ben open and ỹ se clere. Forthwith that he had spoke his sayd wordes the eyes of the sayd accursed toke them to swelle soo horrybly that they wolde oute by grete dolour/the whiche incyenace dyscouered ỹ malyce. And he cryed in castynge the pecys of golde and sayd Here is thy golde and yelde me agayn my syght. Than the man vsed of good counsayll/and prosterned hym before the bysshoppes catholykes in weppynge and denynge the enuye of the arryens. Than sayt Eugenye bysshop made ỹ crosse vpon his eyes gaue hym helthe & receyued his syght Whan the kynge sawe this thynge noted that his secte was confoũded/and that ỹ fayth catholyke was exalted/made to torment ỹ sayntes of god in dyuers maners and incontynent the sonne wexed derke/ And the sayd kynge was possessed of the deuyll in suche maner that he tere hym wt his owne tethe. And so fined his dayes by dygne torment. Chaton sayeth Cẽpoꝛibus peccata latẽt & tpe parent. The sỹnes some tymes hyde them but in tyme & place they appere. Also the gospel sayeth that there nys thynge so bestowed & hydde but that it be wyste and knowen/& that it ne come manyfestly before all. Nichil occultũ est qõ nõ sciat: nec abscõditũ quod non agnoscat et in palã veniat. &c.

C. Another example how a symple bysshop vaynquysshed an heretyke right grete phylosophre.

It is wryten in the hystorye ecclesyastyke that many phylosophres gadred them togyder to thende ỹ they sholde warre agayne the fayth of Jhesu cryste./ And amonge those philosophres ther was one vnto whome none ne myght resyste/ For he sopled ryghtly all the argumentes Than a symple bysshop was moued agaỹ hym & demaunded audience. And there other crystyens the whiche knewe his symplenes dred ỹ he ne sholde fayll vnto purpose/but for his holynes they ne durst defende hyme. The whiche in arguyng with that philosophre purposed ỹ Jhesu cryst had taught to eschewe the fallaces dyabolykes & to byleue in one god/& in Jhesu cryste his sone/and in sayenge all the symbole sayd vnto the philosophre. Tell me yf thou byleue so. Than incontynent as he herde the fayth compnge out of his mouthe he was enlumyned and bileued & said vnto those ỹ whiche were present. Whan I haue herde ỹ wordes of the one and of the other I haue yelded worde for worde But whan the dyuyne vertue was approched I ne myght ferthermore answer ne more agayne saye vnto the fayth cristien but I me consente I am enlumyned of ỹ fayth.

I. Another example how by the penaū ce and good example of saynt domynyke he conuerted an heretyke. lxi.

The dyscyple recyteth in his promptuarye this the whiche foloweth/ the whiche is wryten in other bookes and sayeth that as saynt domynyk yode to dispute agayne the herytykes with many re lygyous & preestes. And for as moche as they ne knewe the waye they demaunde it of a man & wende that he had be a good catholyke/ but he was an heretyke. The whiche sayd with good wyll I shal shewe you the waye/ & so I shall lede you tyl vnto the place. Than he them ledde thorowe a forest/ & malycyously them made so moche to swerue and to go oute of the waye/ that he them ledde thorowe the thornes & brers/ so ỹ theyr fete & thyes were fulfylled with blode. And saynt domynyk bare it pacyently & sayd vnto them. And by a grete ioyousnes admonested them to pray se god & to bere all pacyently/ & sayd vnto them. Ryght dere frendes truste ye in god that we shall haue vyctorye/ oure synnes ben nowe purged by the effusyon of oure blode. And that heretike the whiche regarded the ioyous & meruaylous pacyence of them. And the good wordes of the man of god repented hym & vnto them declared the venim of his fraulde/ renoūced vnto ỹ sayd heresye and reuoked hymselfe afterwarde & demaunded lyfe louable.

Exempla contra fidem.

A. Examples of people ỹ haue not ben stedfast in ỹ fayth/ & fyrst example of charmers ỹ in maste tyme charmed theyr hogges. lx

Den fynde by wrytinge this ỹ whiche foloweth/ how ỹ discipule recyteth in his boke & sayeth ỹ a man deuout founde the deuyll in a forest in mannes lykenes/ he asked hym what he dyde there He answerde I kepe the hogges here that hathe ben charmed ỹ the wulues & cruell beestes ne deuoure them. And to thende ỹ men put to fayth vnto ỹ sayd charmours and that they abyde in theyr errours. I kepe them in all dylygence.

B. Another example how a deuyll lyed vnto a noble man/ & put hym in errour wenynge to deceyue hym in his dethe. lx.

Some maysters hathe wryten this ỹ whiche foloweth howe the discipule reciteth in his promptuarye & sayth that a man noble and puyssaūt with his people passed thorowe a forest by nyght. And he herde the voyce of a woman syngynge in lyke wyse as she had be nere by hym & he sayd vnto his seruauntes/ is there ony of you that wyll se this woman the whiche syngeth. And they ne wolde go. & they sayd vnto hym that they ne wolde go. He theder yode all alone and founde her vnder a tree. The whiche was also as a blacke nonne the whiche longe holdyng ỹ handes towarde heuen. And the sayd noble asked her what she dyde there. She answered. I prayse here my god/ he byleued ỹ she was one of ỹ holy women. He prayed her in sayngе. I praye the tell me what thinge is to come vnto me. She answerd thou haste done many ylles & yet shal doo And after that thou haste ouercome thyn enemyes/ thou shalte passe the see & thou shalte go in to the vyage of Jherusalem/

And thou shalte receyue the crosse and so shalte thou deye in the seruyce of thy lorde Jhesu crist. Whan he had herde these wordes he departed with grete Joye. And as it was tolde hym he vaynquysshed his enmyes. And in awaytynge to goo ouer the see he fell in to a greuous sekenesse. Than his frendes and the physicyens prayed hym that he wolde confesse hym & repente hym of his synnes & to receyue the sacramentes for the peryll of dethe. He ne wolde in no manere. And sayd that he ne sholde dye yet. And as the physycyens meruaylled the of this thynge they called his broder carnall the whiche was a grete clerke & tolde hym the peryl of dethe & that he sholde warne hym of his helthe. Whan the sayd clerke had argued the seke. He answerde. Thou art also a fole as these other for I knowe wele that I shall not deye nowe. And the clerke in weppynge hym demaunded how he knewe it. Than he declared vnto hym that that the sayd woman had sayd vnto hym in the wodde. And the clerke was stryken of dolour in herte / sayd vnto hym. my dere broder it was the deuyll the whiche lyed vnto the the whiche watcheth the and tayeth to haue the & to dysceyue the nowe at thy dethe. Repente the thynke of thy helth & receyue the sacramentes. And without taryenge he repented hym demaunded the preest requyred pardon / confessed his synnes / & the errour wherin he was / & estably shed his testamente / toke the body of our lorde / was anoynted & in good estate he deyed. And so men bylcue that he was delyuered from the malyce of deuylles And the sayd clerke broder of the deed knewe the bounte of Jhesu cryst / entred in to religyon in to the ordre of prechers. And left in the worlde many of goodes. &c.

The.

C. Another example how a woman in errour bylcued in a byrde the whiche is called a cuckowe. Ir

Men fynde by wrytynge this the whiche foloweth how the dyscyple recyteth in his promptuarye & sayth a woman was seke tyll vnto the dethe / & her doughter sayd vnto her. My moder sende to seche the preest & confesse thy synnes. Vnto whome the moder sayd. What nedeth it I shal be hole to morowe. And whan the doughter sawe how she empayred she made the neyghbours to come theder / warned her to confesse. Vnto whome she sayd. I shall not dye before.xii.yeres. for the cokow tolde it me. In thende she was dombe in suche peryll. And her doughter made the preest to come with the body of god. And the preest demaũded her yf she wolde onything confesse / she sayd alonely cokow cokowe. And soo the preest retourned / & she so deyed. &c.

D. Another example how a relygyous in errour bylcued that he sholde lyue. xxii yere / & he ne lyued but two yere. Ir

The dyscyple reciteth in his promptuarye how a relygyous cõuers herde synge a byrde the whiche is called a cokowe. He nombred the tymes the she sange without ceasynge / & he founde. xxii. the whiche he coũted for as many of yeres as he sholde lyue in this worlde. And sayd for certayne puttynge to sayth that he sholde lyue yet. xxii. yeres. More ouer he sayd wherfore shall I make me leue in relygyon so longe tyme. I shall retorne in to the worlde xx. yeres. And I shall repente me the other

two yeres the whiche ben yet to come. but our lorde Jhesus ꝑ hateth all deuynynges dyspoſed it otherwyſe/ for he lyued but .ii. yere/ & was deceyued. Saynt poule ſaith in his epyſtylles. Jt is vnpoſſyble to pleaſe god without ſtedfaſt fayth. Sine fide impoſſibile ẽ placere deo. And therfore men ne ſholde put to of fayth in ſuche thynges incredybles.

C. Another example how that there is mo of women than of men dampned.

The dyſcyple recyteth in his promptuary that one deuyne conuerted vnto the fayth conuted one tyme the deuyll that he ſholde ſhewe hym of the whiche was more eyther of men or of women dampned. The deuyll anſwerde that mo of women. And ꝑ deuyne ſayd. How may ꝑ be/ for there ben many vſurers/ rauyſhers/ players/ rybaulde/ blaſphematoures. &c. The deuyll anſwerde. Jt is as Jhaue ſayd. And the deuyn conſtrayned hym to tell the cauſe. He anſwerde that it was for the ſorceryes/ & deuynynges/ & how ꝑ lyghtly they falſed theyr fayth catholycque Eue our fyrſte moder byleued more ſoner vnto the deuyll the whiche ſpake by ꝑ ſerpent than vnto god the whiche defended that they ne ſholde eate of the tree of ..ience of good & of yll. And by ꝑ theſe women the whiche byleue to lyghtly go agayne ꝑ fayth & cõmaundementes of god. And by that they go vnto dampnacyon.

F. Another example how ſome prepayred the table vnto deuylles bycauſe ꝑ they wolde enryche.

The dyſcyple recyteth in his promptuarye & ſayeth that as ſaynt Germayn yode to lodge in an ynne/ he ſawe ꝑ after ſouper men prepayred agayn the table & he meruayled. And he demaũded vnto whome men prepayred ſuche thynges. His hoſteſſe tolde hym ꝑ good thynges ſaren there by nyght/ to thende that they ſholde enryche them in temporall goodes. And ꝑ holy man waked by nyght. Whan the deuylles were come in manes lykenes/ and that they were ſet at ꝑ table/ ꝑ holy man ſuffred not that they yode out of the houſe & yode to wake them of the houſe and demaunded them yf they knewe thoſe perſones there. They anſwered that ye. And that they ben ſuche & ſuche. Than the holy man ſente them vnto the houſes of theyr neyghbours for to ſe yf they were there & they founde them in theyr houſes. Whan they had reported it vnto the holy man he conſtrayned the deuylles to tel what they were. And they confeſſed that they were deuylles and that they deceyued in ſuche wyſe the men. &c.

G. Another example of a kynge ꝑ whyche ſente to ſeche counſayll of belzebub/ & his meſſengers were brente of the fyre celeſtyall. And he deyed myſcheuouſly. ix.

It is wryten in the fyrſte chapytre of the .iiii. boke of kynges how the kynge Ozochias was ſeke in bedde. The whiche ſent for meſſengers for to take counſayll of belzabub god of Acharon. That is to vnderſtonde yt he ſholde lyue or dye of the ſekenes. And the aungell of god came vnto the prophete Helye/ vnto whome he ſeyd. Aryſe & goo thou before the meſſengers of ꝑ kyng of Samarye & thou ſhalt

say vnto hym. Is it not the god of Israel ꝑ is to vnderstonde vnto whome ye thold go to take counsayll & not vnto belzebub god of acharon. For this thynge our lorde hathe said from thens that thou art moũ ted ꝑ shalt not dyscende/but ꝑ shalte deye The said prophete made his message: and the sayd messengers retourned to tel it vn to the kynge. And ꝑ sayd kynge said. Why are ye come agayne. And they tolde how a man herye cladde vnto the raynes with a skynne is comen agayne vs. &c. ꝑ whiche sayd it is Helye. Than ꝑ sayd kynge sent vnto the sayd prophete a Capytayne and fyfty men vnder hym/ꝑ whiche capitayn came vnto hym & said. Gods man ꝑ king hathe cõmaũded that ꝑ dyscende. Homo dei. Rex ꝓcepit vt dicẽdas. And Helye answerde. yf I be gods man dyscende the fyre from heuen & the deuoure & thy fyfty men. And incontynent the fyre dyscended from heuen & hym deuoured wt his. l. men And agayne the sayd kyng sente another capytayne with fifty men ꝑ whiche were brente as the other in the same maner/& yet agayne the sayd kynge sente another capytayne and fyftye men vnder hym/ꝑ whiche came before ꝑ sayd helye/yode on knees & prayed humbly/not as the two other ꝑ spake proudely/& said. Man of gode dyspreyse thou my soule/ꝑ fyre is dyscended from heuen ꝑ hathe deuoured thosey haue ben sent towarde ꝑ before me/& I praye the haue mercy on my soule/and the aũgell of god spake vnto the sayd prophete & sayd. Dyscende with hym & drede thou not. Than he came vnto the sayd kyng with hym/vnto whome he sayd. For ꝑ that thou hast sent messengers to take thi coũsayll wt belzebub god of Acharon/as & yf there ne hadde be of god in Israhell of whom thou mayst axe a worde. And therfore from the bedde wherin thou art moũted thou shalt not dyscende but thou shalt deye of dethe. Than he deyed after ꝑ worde of ꝑ prophete. This example denoteth manyfestly howe a man sholde euermore seche counsayll after god & good maneres And so men sholde take hede to bylene ylle counsayll in lyke wyse as sayeth the sauge Unde ecclesiastici. xxxvii. A cõsilio malo serua aĩam tuã. And by that ꝑ these two fyrste capytaynes the whiche spake proudely in sayenge/the kynge hathe cõmaunded ꝑ thou dyscende/is here to be noted ꝑ god punysheth boweth downe & dystroyeth the proude men. And exalteth & preserueth the humbles as he dyde the thyrde capytayne the whiche humbled hym on knees and spake humbly. &c.

H. Another example of a man the whiche gaue hymselfe vnto the deuyl bycause that he sholde entryche hym. ix

The dyscyple reciteth in his promptuarye & sayeth ꝑ a ryche man came vnto pouerte & afterwarde submytted hym of his good wyll vnto the deuyll to thende that he sholde entriche hym. And the deuyll toke hym & baptyzed hym in sayenge. I baptyse the in the name of Lucyfer & of all the deuylles that thou be ours in body and soule. Afterwarde the deuyll toke hym many rychesses & sayd vnto hym For as moche as thou art ours ꝑ sholdest bere oure token the whiche is pryde in clothyng and in all thy membres. After that he had be in suche estate by some yeres it befell that he entred in to the chirche and herde a predycacyon of the mercy of god/ And afterwarde abode in the chirche contryte and sorowfull of his synnes. He fell prostrate vnto the erthe and prayed god

lyenge that he vnto hym wolde yelde hys grace/and that he wolde correcte all that that he had done. Whan our lorde had sene his humylyte/his terys/& his wyll that he wolde correcte & amende his lyfe/proffered from ỳ aulter & sayd. Aryse thou vp thy synnes be pardoned the. Go and sinne thou no more. The whiche arose and with the grete contrycyon that he had he was chaunged that is as an auncyent man so ỳ ryght fewe of his housholde knewe him more. The whiche dide afterwarde so grete penaunce & tormented his body by correccyon that it was knowen that he had the lyfe eternall. Oure lorde sheweth hys mercy vnto synners whyles that they ben lyuynge in this worlde & shall shewe tyll vnto the iugement/but whan ỳ sayd Iugement shall be come. He shall shewe and do Iustyce vnto the good & vnto the yll.

I. Another example of a woman the whiche renyed the fayth/slewe her chylde and betoke herselfe vnto the deuyll / and after had mercy. lx.

The dyscyple recyteth in his promptuarye how a woman had a husbande the whiche vnto her was moche contrarye. For whan he came fro the masse/ From the market/ frome the tauerne/ he bet her euermore. And she toke counsayl of an olde woman what she sholde do to the ende ỳ her husbande sholde leue her. She promysed her to fynde the meane/& ledde her in to a garnyer Whan she was there ỳ olde woman called the deuyll the whiche was present incontynent. Unto whom ỳ olde woman said. This woman wolde serue you soo ỳ ye make ỳ her husbande loue her. He sayd ỳ he sholde do it wt good wyll so ỳ fyrste she muste slee her chylde ỳ she had. Whan she had slayne it she retorned vnto hym. Ye shall do yet a thynge/ ỳ whiche is that ye shall renye the fayth and ỳ ayde of god and of al the sayntes. And she sayd that she consented/& that she comytted her vnto hym bothe body & soule. And the deuyll sayd vnto her. Go ye now al assured vnto your house/than she thider yode Joyous. And her husbande came to bete her ỳ came from the tauerne. And as he had be before vile & cursed / he was nowe more cursed. Whan she se that she was confused/she toke her to flee. And as she fled the deuyll ranne after her in semblaunce of her husbande & in semblable habyte/& on horsbacke/vnto whome he sayd. And accursed whether goest thou. She answered I fle before you. Unto whom ỳ deuyl sayd/retourne anone vnto thy house. For I promyse the I wyll bete the no more/ nor do the yll. And so she lepte behynde hỳ vpon the horse/& wende it had be her husbonde. Whan they were before the house/ the deuyll vanysshed awaye so ỳ she wyst not where he was become. And her husbande came for to bete her. Unto whome she sayd. How fledde I before you this daye/ & that ye haue brought me agayne. Ye haue promysed to bete me noo more. Whan he herde that she had fledde before him he began agayne to bete her. And so bet her so moche/ ỳ she was as at ỳ dethe. And as she laye halfe dede in woũdes sayd. bryng me a confessour/ vnto whom her husbande sayd/ she wyl nowe confounde me and saye ỳ I haue slayne her/& defended ỳ none sholde goo for ỳ preest. She ceased not to crye bryngе me a confessoure. In thende one of her seruaũtes wente prycely to fetche the preest/ ỳ whiche came at nyght with ỳ body of our lorde. But her husbande locked ỳ doze agaynst hym. And as he

was before the house ỳ woman cryed vnto hym sayng. ☞My lorde at ỳ leest herme thorowethe walle (& thus she cryed) ☞My lorde I confesse ỳ I haue slayne my chylde/ & haue cõmytted me vnto the deuyl in body & soule/ & renyed the fayth of Jhesu cryste. And in grete contrycyon of her synnes yelded vp her spyryte. And incontynẽt god ỳ whiche is debonayre pardoned her all her synnes/ & receyued her to grace/ & made to bere her soule in to heuen by hys aũgelles. Her husbande se that & the prest & the presence by the permyssyon dyuyne. And therfore these synners sholde haue ỳ eye to requyre god the whiche is fader of pyte/ mercye and forgyuenes. &c.

CHides.

I. CExamples of the faith/ & fyrst example how a mountayne was put from one place in to another for to conferme ỳ faith catholyque. lxi

SOme doctours hathe wryten this the whiche folowyth how the disciple recyteth in his sermons & sayeth howe in the towne of a kynge infydele mysereaunte yl and peruers came. v. byssshoppes crystyens the whiche assembled them there for to make a consystorye. For one partye of ỳ people of ỳ towne were crystyens And by the counsayll of an infydele ỳ sayd kynge made to come before hym the said byssshoppes vnto whome he sayd. Here to this cite there is a mountayne ỳ letteth ỳ the see cometh not nere/ the whiche sholde be a grete good dede yf the sayd mountayne were taken awaye. And I can not fynde the meane to make it to be take away. And I haue vnderstonde ỳ it is wryten in your lawe that yf ony hathe fayth in your god as the sede of mustarde & that he saye vnto a mountayne ỳ it remeue in to another place ỳ it shal be done incontynent & for asmoche as ye be the maysters of the lawe I cõmaũde you ỳ ye do make to be take awaye ỳ mountayne frome thens it is/ bytwene this & suche a daye/ or I shall make you to deye. Than the sayd byssshoppes were sory in sayenge amonges them that better it was to deye than to make ỳ sayd requeste vnto god for to obeye vnto the cõmaũdement of the sayd infydele/ & that he ne was dygne that men vnto hym sholde obeyene do the sayd pleasure. And as they waylled in awaytynge the dethe and the daye & the houre that they sholde be trode vnderfote. A good crystyen symple man & shomaker demaunded ỳ cause of theyr heuynesses. Answere was gruen as it is sayd ỳ/ that the kynge vnto them had spoken. And the sayd shomaker sayd Alas and shal our pastours & byssshoppes dye the whiche vnto vs precheth/ techeth kepeth & susteyneth our lawe. And he yode to make request vnto god/ & said in this wyse. ☞My god/ my lorde/ & my maister yf it be so ỳ I haue fayth in the in lyke wyse as a sede of mustarde after ỳ/ that ỳ scripture speketh. I requyre the that the sayd moũtayne be chaunged in to another place/ and that our byssshoppes ben kepte frõ dethe. And incontynent ỳ sayd moũtayne was founde in another place than it was accustomed to be. And the sayd byssshops were kepte frome dethe. It is that ỳ whiche is wryten mathei. xxi. Amen dico vobis si habueritis fidẽ et non hesitaueritis/ & si mõti huic dixeritis tolle & iacta te mare cito fiet et oĩa quecũq; petieritis in oratione credentes accipietis. &c.

B. ¶ Another example of a preest a good catholyque the whiche entred within the fyre for to approue the fayth / and he was not brente.

MEn fynde by wrytynge in the lyfe of faders this ꝑ whiche foloweth how the dyscyple recyteth in his promptuarye & sayeth ꝑ there was a deuoute preest the whiche founde a grete doctoure heretyke of the manychees the whiche deceyued the symple people. And for asmoche as that doctoure was stronge to tourne & to take in wordes the deuoute preest sayd in herynge of all. Lyght a greate fyre of wodde in the myddes of the place. And entre we bothe within the flambe. And he ꝑ whiche of vs bothe shal not be brent. men shall byleue that he hathe the better fayth This thyng pleased vnto the people. and forthwith a grete fyre was made. Than the preest toke the heretyke and drewe hym̄ with hym for to entre in to the fyre. And the sayd heretyke sayd. It shall not be soo but euery of vs syngulerly therin shall entre. Thou shalte entre in to it fyrste sayd the heretyke / for thou hast fyrste imposed it. And he blysſed hym and entred in ꝑ name of Jhesu cryst in ꝑ myddes of ꝑ flambe / & was there halfe an houre / & there yode on the one syde & on the other. And the fyre neuer hurte him. Whan the good cristen people sawe ꝑ / they toke them to crye in grete admyracyon & sayd. ℳirabilis deꝰ i sc̄tis suis. That is to saye ꝑ god is meruaylous / ꝑ is in doinge meruayles in his sayntes. Afterwarde they began to cō strayne ꝑ heretyke ꝑ he sholde entre in to the fyre / & he began to resyst & to wdrawe hymselfe. Than the people toke hym and caste hym win the fyre. And incontynent the flambe of the fyre beset hym aboute & brente hym. And yelded hym so half brent And the people cast oute of theyr cyte the sayd heretyke with confusyon / and said ꝑ seductoure brenneth lyuynge. And they toke the preest with them in blysſynge godd / ledde hym vnto the chirche with honoure And so the crystyens were ioyful / & the heretykes confounded. &c. This example denoteth that by the bounte & grete fayth ꝑ the sayd preest had he was preserued and kepte from brennynge. And so had honoure before god and the worlde for puttyng hym in daunger of dethe for to defende ꝑ fayth / and so sholde we do. &c.

¶ Humilitas contra superbiā.

¶. Examples of humylyte of a holy nōne the whiche fayned to be a fole / & was scolyon of the kechyn.

SAynt Basyll telleth that in a monasterye of women / there was a byrgyn the whiche for the loue of god fayned to be a fole. And where the other byrgyns were olde & wele ioconde / she lyued sobrely. And she serued al the other / neuer a nōne of forty ne se her eate / ne neuer sat she at the table / nor neuer toke she pece ne partye of brede / but gadred the grōmes ꝑ fell from the table & made clene ꝑ pottes And of ꝑ she contented her / she neuer dide ne sayd iniurye to none / she spake beryly tell / euery body she fledde as a fole. And vnto a holy man the whiche dwelled nere vnto the sayd monasterye came the aūgel of god vnto whome he sayd. Thou wenest to be grete / wylt ꝑ se a woman more holy than ꝑ. Go vnto suche a monastery wher thou shalte fynde one of them the whiche

hathe a crowne vpon the heed the whiche is more holy & better than thou / the whiche fighteth agayne the people here vnto her & nyghte and daye / & her herte departeth not from god. Than he came vnto ỹ sayd monastery and desyred to se all the relygyeuses the whiche came with greate Joye vnto the holy man & set them at his fete. And for as moche as he ne sawe her for whome he was come / he sayd bryngeth eym all vnto me there lacketh one. And they said that they sholde make the sole of the kechyn to come. The whiche ne wolde come / for she knewe the sayd dede by reuelacyon. And they sayd vnto her. Sctūs petrus vocat te. Than she yode thyder. And whan ỹ sayd sayntsawe her he fell at her fete and requyred her benedyccyon. Than she gaue it vnto hym. And also she requyred the benedyccyon of hym. And the said relygyeuses hadde shame the whiche sayd vnto hym. Abbot doo not that thynge she is a sole. And he answerd them / ye ben all soles. Please it vnto god that I were foūde at the daye of Jugement also dygne & worthy as she is. And whan they herd these wordes / they yode on knees to crye her mercye. Whan the sayd saint was parted she myght no more here the glorye ỹ they dyde vnto her. And she parted & lefte the house / wheder she yode / & how she ended her dayes it came not vnto knowlege for to speke of certayne. But men presuppose that she is saued. &c. ¶ This example denoteth that for to be of the nombre of those the whiche ben perfytely good. It behoueth to dyspyse the prayse & honour of the worlde & to haue humylyte & pouerte as hadde the sayd woman. Unto purpose of this example the holy scrypture putteth. Si quis int̄ vos voluerit sapiēs esse stulti fiat vt sit sapiēs. sequit̄. Sapiētia hui⁹ mūdi stultia ē apud deū. That is to say ỹ

ony amonge you hath wyll to be wyse make hym selfe a sole vnto the wysdome of this worlde the whiche taketh hede vnto pryde / auarycc & vanytees. And he be sayge as vnto god And fulfylled of grace and of vertues for the gospell sayeth that he ỹ whiche humbleth hym & boweth downe shall be lyfte vp and honoured in glorye. Unde mathei. xxiii. Qis qui se humiliat exaltabitur & qui se exaltat humiliabitur. Et legit̄ iob. xxii. Qui cū humiliatus fuerit erit in gloria.

¶ Secundū preceptū. Blasphemia.

A. ¶ Examples of those the whiche hathe blasphemed & swore god & his sayntes vnprouffitably. And fyrst of the sone of a woman of Jsrahell ỹ whiche was stoned by the cōmaundement of god for his blasphemc. &c.

IT is wryten in the byble in the. xxiiii. cha. of ỹ boke of nombres that one of the sones of the women of Jsrahell toke stryfe and noyse with a man of Jsrahell / ỹ whiche sone blasphemed the name of god & cursed hym. And afterwarde was ledde vnto Moyses. His moder was called salumyth ỹ whiche was procedcd of the ligne of dan. Moises made ỹ blasphematour to be put in pryso / tyll men knewe what god sholde cōmaūde / for in ỹ tyme he spake to moyses & sayd. Lede the blasphemateure without the castelles & put they all theyr handes vpon his heed ỹ whiche hath hadde ỹ blasphemc / & all the vnyuersall people caste stones at hym & slee hym / & so was it done. And more ouer god sayd to moise

Say vnto the chyldren of Israhel that ꝑ man the whiche hathe sayd yll of his god shall bere his synne. And he the whiche ha the blasphemed the name of ꝑ lorde shall deye of dethe/the multytude of people re buke hym & slee with stones. Unde leuiti. xxiiii. Homo q̄ maledixerit deo suo: porta bit peccm̄ suū. Et qui blasphemauerit no men dñi morte moriat: lapidib⁹ opprimet eū ois multitudo populi. Syth ꝑ it is so ꝑ god made to stone & to sle the blasphema toures ꝑ regned in this worlde in the tyme of Moyses. It folowth wele that he shall punysshe theym terrybly after theyr dethe yf they deye impenytentes. yf men drede the punycyon eternell. The persone ꝑ whiche blasphemeth iniurieth & sayeth yll of his god/his kyng his Juge & mayster is not wyse/ne he ne may do wele. For he deserueth to haue pu nycyon and to be prayed as was he ꝑ whi che was stoned the whiche is an example the whiche sholde drawe backe all perso nes from blasphemynge god. yf all ꝑ blas phematoures the whiche regneth in this worlde were stoned/many sholde be dede the whiche ben alyue/but they sholde dre de to be stoned and punysshed in helle.

B. Another example of a chylde of the aege of fyue yeres blasphematour ꝑ whi che ꝑ deuylles slewe in ꝑ lap of his fader.

It is wryten in the fourth booke of the dyalogue of saynt Grego rye. That in a cyte there was a man knowen of all & puyssaunt the whiche had a sone that he lo ued to moche carnally/and nourysshed hy to moche softely without correccyon. And that sone had of custome a thynge ꝑ whi che is greuous to tell and to here/the whi che is that he blasphemed the maieste of god whan there came vnto hym ony thyn ge in courage/he was of the aege of fyue yeres. And one daye as his fader held hy in his lappe/in lyke wyse as many vnto saynt Gregorye it wytnessed ꝑ whiche we re presente. The sayd chylde sawe come to hym the yll spyrytes that ben the deuylles his eyes wepte/he cryed vnto his fader/ Helpe me defende me. And in crynge he declyned his face and hydde hym in the bo some of his fader ꝑ whiche was abasshed to se hym in suche wyse tremble and cry demaundynge what he sawe. The chylde sayd the blacke men of mozyenne ben co me the whiche wyll bere me awaye. And as he blasphemed the name of the maies te he yelded vp his spyrryte. Saint Grego ry sayeth vpon this example that all yell chyldren the whiche spake yll a man shold not byleue that they entre all in ꝑ realme of heuen. For vnto some lytel chyldren the sayd realme is closed by theyr parentes/ yf they ben yll nourysshed. Unde gregor⁹ Omnes paruulos qui iam loqui possunt regna celestia ingredi credendum non est quia nonnullis paruulis regni celestis adi tus a parentibus clauditur si male nutri antur. After the scrypture euery persone is bounde to holde and to kepe the cōmaū dementes of god in that aege that he may them comprehende. Statim enim cum quis sit capax precepti dei tenetur ad eius noticiam et obseruantiā distinctione. ꝙ dā Some ben more aduysed and sage in the aege of fyue yeres than the other ne ben at. x. And by that that incontynente that the persone maye dysserne that he dothe good or ylle. And that he hathe dyscrecion for to vnderstonde the cōmaundementes of oure blessyd lorde Jhesu cryste clerely/

ye sholde accomplysshe them for that / ꝑ they ben of necessyte of helthe. &c.

C. Of a player the whiche blasphemed the wombe of the vyrgyn Marye and yll came vnto hym.

It is wryten in ꝑ boke of myracles of clerualx of two players after ꝑ that the one had loste he wrathyd hym & had envye vpon hym the whiche had won And for to satysfye vnto his wrathe / he began to refrayne and saye / holde thy peas. Thou ne sholdest say yll. And incontinent he blasphemed god. And after swore by ꝑ vyrgyn Marye & to swere by her wombe And forthwith a voyce from heuen was herde the whiche sayd. I haue sustayned & forborne myne iniurye / but the iniurye of my moder I ne may forbere in no wyse / And forthwith this blasphematoure was stryken vpon the table inuysybly of a wōn de vysybie and apperynge & in gaspynge yelde vp his spyryte. Celar sayth ꝑ this is true. This example sholde drawe backe al persones from blasphemynge god and the vyrgyn Marye. For syth that the said man was in suche wyse punisshed in this worlde cruelly. It is to presuppose that he is dampned & punysshed horrybly. &c. It is wryten ecclesiastici. xxiii. Vir multum iurans replebit iniquitate: et nō discedet a domo eius plaga. That is to say a man swerynge moche is fulfylled with iniquite. And the plage shall not departe frome his house. &c.

D. Another example of an erle blasphematoure.

The.

En fynde by wrytynge this ꝑ whiche foloweth how the disciple receyueth in his prompstuarye / & sayeth that an erle brought forthe suche blasphe me ayenste god that he sayd ꝑ wolde god or not he sholde haue agayne his londe / & incontynent he fell from his hors vpon ꝑ whiche he was / & was tormented horrybly. And after that the knyghtes had lyft hym vp agayne he felle / in shewynge the payn of his blasphemc. and whan he was broughte agayne in to his house he was strongly tormented in ꝑ fete & in ꝑ thyes / He dyspayred confessyon & in suche wyse deyed myschcuously foure monthes after Also in ꝑ sayd boke of the disciple is wryten of rybaulde ꝑ whiche dyuyded a hēne And afterwarde by wantōnes sayd / neyther saynt Peter ne Jhesu crysie ne can make it hole agayne. And forthwith they were lepres. These examples here sholde drawe backe all persones to bryngc forth wordes blasphemynge god / for punycyon and dampnacyon foloweth.

E. Another example of a burgeis of paris ꝑ had his lyppes perced for blasphemyge.

It is wryten in the legende of saint Lowys ꝑ one of the cytezyns of parys blasphemed our lorde Jhesu crist / but the sayd saynt lowys kynge of fraūce made his lyppes to be perced with a hote yrō by punycyon & for to gyue example vnto other. And bycause some prīces reproued hym for this thynge. He answerde theym I wolde wt good wyll sustayne in my lyppes that payne & vnbesemynge whyles ꝑ I shall lyue so ꝑ this vyce were out of my realme. & ꝑ no man sholde offende more.

vnto the example of saynt Lowys men sholde reprehende and punysshe the blasphematours / for it is a synne the whiche displeaseth moche vnto god and vnto his sayntes. And those the whiche wyll go in to paradyse with them sholde correcte the of that vyce.

F. Another example of a dyse player ꝑ was a blasphemer the whiche brake ꝑ armes of the ymage of the vyrgyn Marye / and he was possessed of the deuyll. lxii.

IT is wryten in the myracles of the vyrgyn Marye ꝑ some men played at the dyse before the yates of the chirche of the vyrgyne Marye of ꝑ monastery of doul. And the one of them was wrothe for that that he had loste / and began to blaspheme the vyrgyn Marye / and to specke foully agayne her. And in thende he tourned him towarde the ymage of the vyrgyn Marye the whiche was in stone vpon the yate of the sayd chirche / and in his wrathe keste agayne that a stone and brake the armes of the ymage. And incontynent the blode sprange oute of it freshely. And the blasphemateure was possessed of the deuyll & was tormented & expyred his dayes.

G. Another example of a dyse player blasphemateure ꝑ the deuyll slewe. lxii.

SOme maysters hathe wryten this the whiche folowyth how the dyscyple recyteth in his promptuarye / & sayeth that it happened in the realme of Frise in patria lãditie of a dyse player blasphematour / & theefe the whiche bled his lyfe in suche thynges. And one tyme among other to abrege the matere after that he hadde cõmytte theefte yode vnto the tauerne to playe at ꝑ cardes with his compaygnons and for asmoche as he lost he blasphemed horrybly god and the vyrgin Marye. And incontynent the deuyll came vnto hym to whome he gaue suche a stroke vpon ꝑ hede that al the voynctes from the membres of his body were dyscouered and departed and he dyed horrybly. Than his compaygnons fledde the whiche denounced the dede vnto his fader / and that he sholde goo to fetche his sone in a sack. And as ꝑ sayd fader theder yode to fetche hym / he yode thorowe the churcheyarde. And one of his neyghbours deed seuen yere afore rose hym vp and came to mete with hym the whyche he knewe and demaunded hym. Art not thou suche one deed of late / he answered yes. I am sente frome god to tell the that thou burye not thy sone in this churcheyarde with vs for his soule is damned and borne in to helle for his synnes. And god hathe suffred that the deuyl hathe hym led hym. Goo in to suche a place where he is / thou shalte fynde hym by suche tokens that all his membres ben departed frome his body / the whiche ben all stynkynge & burye hym in a place prophane / & so was it done. This example denoteth thre thynges. The fyrst is that the sayd blasphemateur deyed myscheuously / & was punysshed corporally for his synnes. The seconde that his soule is buryed in helle with ꝑ dampned of perdycyon in paynes and tormentes. The thyrde denoteth ꝑ the body of one dampned the whiche is deed manyfestly in mortall synne sholde not be buryed in holy grounde with the good cristen men that be in paradyse.

p. ¶ Another example of a knyght wᵒ one eye the whiche was enlumyned for that that he smote a Jewe that blaspheme the vyrgyn Mary. lxii.

Men fynde by wrytynge this ꝑ folowethe/how ꝑ dysciple recyteth in his boke of a knyght wᵒ one eye the whiche with good wyll herde the masse of ꝑ vyrgyn Mary. And on a tyme as he herde sayenge sctā parēs he kneled on his knees. Whā a Jewe sawe hym he began to mocke hym & blaspheme the vyrgin Mary. The sayd knyght ne myght bere the iniury ꝑ he dyde vnto our lady/but gaue hym a buffet & entred in to the chyrche & herde masse deuoutly. And ꝑ meane tyme the Jewe yede to cōplayne vnto ꝑ Juge/ & he ne myght tell other token of hym but ꝑ he had but one eye Whan the people came forthe from masse the sayd knyght abode & dredde. The vyrgyn Mary enlumyned hym & commaunded hym ꝑ he sholde go forth hardely. Whā the Jewe sawe hym he sayd/yt this mā had not two eyen I sholde say ꝑ he were culpable. And the knyght sayd. It is I ꝑ smote the loue of her that hath restored myn eye/ for whome I haue prepared to spende my body & my goodes. Whan ꝑ myracle was seen & knowen grete prayseynges was there gyuen vnto ꝑ vyrgyn Mary/& the knyght alowed. &c.

p. ¶ Another example of two players at ꝑ dyse vnto whome there came yll for swerynge and blaspheminge. lxii.

It is wryten in ꝑ boke of honyslyes that in a towne of the partyes of Champayne a Jewe played wᵒ a crysten man. And after that the sayd Jewe had lost many penyes he was moeued by impacyence. In thende he recouered his losse & wrothe hym ayenst our lorde Jhesus & blasphemed and cursed. And as he gadred the dyse for to cast them his hande closed vpon the dyse wout beynge in power to helpe hymselfe. And thāne by cursed furour he was enbrased & enforced hym to smyte the table wheron he had played wᵒ the sayd seke hāde. Agayn he blasphemed vntruely Jhesu cryst & his moder & forthwith he torned the eyen ouerthwart & fell to the erthe all deed. And the crysten man ꝑ played with hym for feere loste his wytte/lāguysshed afterwarde & ended his dayes by cruell dethe. &c. ¶ By this example a man may se clere that yl cometh vnto players blaspheners. Al sothe dethe is euyl as vnto the body/it is to presuppose that it is ryght cruell & terryble as vnto the soule For in the fyre of hell they ben so moche tormented that they haue dethe wout deyeng & without endynge & defaute without defaylynge. And euermore in dyēge they shall lyue/And neuer dye they may not.

k. ¶ Another example how yll came vnto kyng Semacheryb the whiche sent wordes blaspheminges agaynst god vnto Ezechyas. lxii.

It is wryten in ꝑ. xxxvi. chappytre of the boke of ysaie how kynge semacherib was mervayllously proude for his grete puyssaunce of people of armes & of rychesses/ꝑ whiche toke many townes & castelles/ & after came to besyege Jherusalem/& kynge Ezechias was within. Unto the whiche Ezechias he sent that he sholde delyuer the towne and to say vnto hym by grete pryde & elacion. What is he of al the goddes of these landes here the whiche hath power to delyuer

his lande and his people fro my hande/as
yf he wolde say that none had power to re-
syst agaynst hym/& who is so grete ỳ shall
delyuer Jherusalem fro myn hande. And
whan ezechyas herde his wordes here/he
cut his clothes and clothed hym in a sacke/
yede vnto ỳ hous of god/& sent Elyachym
and the auncyent prestes clothed with sac-
kes vnto the prophete ỳ saie to tell ỳ prou-
de wordes ful of blaspheme agaynst god ỳ
the kỹge Sennacheryb sēt/& that he was
besyeged.&c. And the prophete ỳsaie sayd
vnto the messageres. Illud ỳsaie.xxxvii.
Hec dicitis dño vestro/ne timeatis a facie
verborum que audistis quibus blasphema
uerunt pueri regis assiriorū. Ecce ego dabo
ei spiritum et audiet nunciū & reuertetur
ad terram suam et corruere eum faciā gla-
dio in terra sua.&c. Say to your mayster
that he drede not the wordes of the sayd kỹ
ge. For to abredge this mater it is wryten
in the sayd boke of ỳsaie that the aungel of
god strake and slewe.lxxxv.thousande mē
of armes of the sayd kynge Sennacheryb
And those of Jherusalem came in the mor-
nynge and founde the sayd dede bodyes/&
the sayd kynge Sennacheryb fledde in to
the cyte of Nynyue. And it was done that
as he prayed his god in the temple his two
sones drewe theyr swerdes & slewe hym in
the sayd temple/& so he was punysshed of
his pryde. And the sayd Ezechyas ỳ which
clad hym w̄ a sacke/& the whiche humbled
hym was delyuered. Jt is that/ỳ the gos-
pell of mathew speketh.xxiii. Qis qui se ex
altat humiliabitur/et qui se humiliat exal-
tabitur.

Qperiurium.

A. Example how a tauerner lost the vse
of spekynge/for swerynge and blasphe-
mynge. lxii

The dyscyple reciteth in his boke
ỳ it is wryten how in the toune
of Cluny there was a tauerner
yll & of foule lyfe. For whan the
people that yede to dryke in his
tauerne payed not his wyll he blamed god
& the vyrgin Mary & spake many vylayne
wordes. So it happened ỳ a man tolde hy
ỳ he had well payed him that ỳ he ought hy
Than the sayd tauerner sware by ỳ tongue
of our lady ỳ he lyed & that he had nothyng
payed hym. And incontynent by the pun-
cyon dyuyne his tongue lept fro his mouth
and he lost the vse of spekynge/& dyed dre-
adfully for the vyle wordes that he had sayd
of god/& of sayne Mary.

B. Another example of some chyldren ỳ
whiche sware/and in swerynge they we
re drowned. lxiii

It is wryten in a boke that is cal
led martall how a good woman
instructe her chylde to salue ỳ vyr-
gyn Mary. The whiche as he yn-
de w̄ other chyldren to playe they
sware and stryued by a water side. The wa
ter flowed vp the whiche drowned them al
in blasphemynge/& reserued hym before
sayd that our lady toke from the water &
set hym on her lappe/confortyd hym and sa
ued.&c. By these examples a man shold
vnderstande ỳ swerynges ben to flē & that
it is grete synne & cause too swere vaynely.
And to name in suche wyse god & his sayn
tes vnlefully. Legit ecclesiastice.xxiii. In
ratione non assuescat os tuum/multus eni
casus in illa sequitur nominatio dei non fir
assidua in ore tuo neqz in omnibus sacrorū
admiscearis quoniam non eris immunis
ab illis/qua omne iuramentum requirē
a te.

C. Another example how the heed of a swerer torned that ỹ was behynde before/and the cattes cryed vpon his graue after his dethe. lxii.

MEn fynde by wrytyge this the whiche foloweth how the dyscyple recyteth in ỹ boke of his promptuary and sayth that a yonge man wrothed hym moche for that ỹ he had lost at the playenge at the tenes. Therfore he began to swere and to dyspyte god and the vyrgin Mary. And incontinent his heed was tourned that ỹ was behynde before/and his tongue lepte out of his mouthe more than halfe a fote/ and thre dayes after he deyed/and was buryed in an abbaye. But euery nyght there came so grete multytude of cattes the whiche made there so grete tempest that ỹ mõkes ne myght take no rest/and this dured longe tyme/soo longe that fynally it behoueth to put hym out of the chyrcheyarde/& kest hym in a dyche.

Quota.

D. Examples how a man sholde accomplysshe his vowes. And fyrste example how the chyldren of yſraell accomplyshed theyr vowes after that they had victory. lxii.

IT is wryten in the byble in the boke of Judyth ỹ whan the chyldren of Israell were besyeged of holofernes/& ỹ they felt grete necessyte they made vowes vnto god for to go in to Jherusalem for to make gyftes & oblacyon yf it pleased hym to delyuer them. And it is wryten in. xvi. chappytre ỹ after ỹ they had victory & that Holofernes was slayne all they yode in to Jherusalem to worshyp god & fulfyll theyr vowes.

E. Another example of a vyrgyn ỹ vowed chastyte & after wolde be wedded. lxii

SOme maysters hathe wryten this the whiche foloweth how the dyscyple recyteth in ỹ boke of his promptuary/and sayth how a vyrgyn serued faythfully in chastyte the vyrgyn Mary/& bounde herselfe by vowe to serue her & her sone Jesu cryst in chastyte vnto her dethe. And the deuyll of hell had enuy of her good operacions the whiche moeued the courage of a ryche man in her loue for her beaute/& dyde so moche that he demaunded her in marryage/& offred worldly glory/honour/ryches/ses/& euery day he ceased not by flateryes and promesses to drawe her soo to consent What more. The sayd vyrgyn was so wery of the temptacyons of the ennemy ỹ she fell and consented to mary with the sayd ryche mortall man/& left the espouse of the kynge eternall the whiche is Jhesu cryst & the goodes perpetualles for to haue ỹ godes translytorys. The day of the weddyn was constytute and set. And the nyght precedent ỹ day ỹ the weddynge sholde be as she rested in the hous of her parentes/ she sawe in her dreme as she slept ỹ she was rayssshed vpon the mouthe of a well/from ỹ whiche proceded so moche stynke that it semed vnto her ỹ the worlde was infect and vndone. And also kest so grete clowdes of smoke ỹ she thought ỹ all ỹ clerenes of the worlde was dryuen away/& all boyled of serpentes & wormes & of soules tourmented. And as she meruayled her of the horryble clamours of those the whiche were with ỹ tourmentes she sawe sodaynly go forth of ỹ sayd well of these morpens of fyre they ben deuylles the whiche toke wout dyfferẽce ỹ soules deputed to ỹ tourments & them plunged & kest wyn it. And as they drewe ỹ

ſayd vyrgyn amonge ỳ other for to be plon
ged there ſhe loked on the one ſyde & on the
other as delpayred yf there were ony ayde
& ſawe a ferre of her auncyent lady the glo
ryous vyrgyn Mary that torned to her ỳ
backe. And the whiche was for ỳ ſhe might
not drawe her backe. In thende ſhe couer-
ted vnto her with al her herte/ & called her
name and ſayd. O lady thynke on thy han
demayden conſtytute in ſo grete & bytter
neceſſyte. And ſhe approched more nere &
ſayd vnto her. What art thou. And ſhe an
ſwered I am thyn handmayden/ I haue
be euermore deuout in thy ſeruyce & in thy
memory. And ſhe ſayd/ it is not ſo/ thou art
not myn/ for thou haſt dyſpiſed me and my
ſone/ thou arte his that thou haſt choſen/
thynke on hym and he wyll delyuer ỳ. And
ſhe ne myght here the wordes & ſayd. O la
dy ferre of is he fro me/ fro my herte/ & fro
my mynde/ delyuer thou thyn handmayde
and deferre it not. O dña iam abſorbet me
ꝓfundū/ iam vrget ſup me puteꝰ os ſuum.
And ſhe excuſed her for to ayde her & that
the ennemyes drewe her without gruynge
vnto her dylacion. The moder of pyte Ma
ry the moder of god approched vnto her/
touched with her honde & toke her/ & incon
tynent the ennmyes fledde ferre of/ & durſt
nomore loke whan they ſawe the helpe of ỳ
moder of god. Than ſhe ſpake & conforted
her benygnely & ſayd. Here ben the fruytes
of ỳ fleſſhe/ & the rewarde of volupt. Thou
knoweſt not that thou gyueſt the to be caſt
in this deluge of tourment/ ſe it now ſyth
that thou haſt ſeen therperyence/ & drawe
the with all thyn herte and w̄ al thy might
to recouer grace & to ſerue me in tyme to co
me chaſtely/ & I ſhall helpe the by my pra
yers. Than the vyrgyn Mary departed &
yelded the ſoule/ & ſo ſhe awoke. The fren-
des of the ryche man were there the whiche
demaunded what the man ſholde do. And
ſhe anſwered/ mynyſtres of dethe departe
ye ferre of/ & in grete indygnacyon ſhe put
them backe. The parentes & all were trou-
bled/ vnto whome & to al togyder ſhe tolde
all the thynge before ſayd. And they left her
fre whan they had herde that ỳ ſhe had ſpe
wed/ & ſhe retorned vnto her fyrſt purpoſe
And with all her force ſhe exercyſed her in
penaunce & weppynge for to recouer grace
of the glorious vyrgin Mary & of her dere
ſone Jheſus. And after ended her dayes in
good purpoſe. &c.

F. Another example of a man ỳ had ma
de a vowe the whiche was dampned. A
ſo example of rauayne & of the paynes
of hell.

The dyſcypple recyteth in his pri-
uatyy this the whiche foloweth
the whiche is wryten in other
bokes & ſayth that as man pre-
ched of the croſſe a carle bluet
bought agayne a vowe ỳ he made to Jhe-
ſalem/ & yode to ỳ deſpenſatour fraudelen-
ly & gaue vnto hym for his ſayd vowe. v.li.
& he myght well haue gyuen. xl viii. ſous
to dyſheryte his chyldren. And as this ſayd
carle ſate in ỳ tauernes he ſayd vnto other
the whiche hadde made vowes. Ye foles ye
ſhall paſſe the ſee in peryll of your lyues/ &
ye ſhall ſpende your ſubſtaunce. I haue a-
gaynbought my vowe for. v.li. And I ſhal
abyde ſure of my lyfe in my hous/ & alſo I
ſhall haue as grete mede as you. And on a
nyght as he was in his bedde with his wy
fe he herde in his myll moeuynge tempeſt
as the wheles gryndynge/ & he ſayd vnto
his ſone. Goo ſe what is in the myll. The
chylde yode & retorned anone by grete dre
de and horrour/ of whome the mayſter de-
maunded/ what haſt thou ſeen. I haue had
ſo grete fere at the myll dore ỳ I durſt not

tary. And he sayd/ yf the deuyll be there yet shall I go & se who it is. Than he kest his clothes vpon his sholdres and yode vnto ꝑ mylle/ he was all naked sauf onely of ꝑ sayd vestement. He opened the doze & loked wiñ and sawe to blacke hozses/ & a blacke man by them the whyche sayd vnto the carle. Haste the lepe vpon this hozs the whyche is to the brought. The carle feered/ & the blacke man sayd. Why taryest thou/ caste downe thy vestement & come. There was a crosse on his garmẽt. He was dyspeyred at ꝑ voyce and callynge of the deuyll & kest of his clothes and lept on the other hozs. and they were incõtynent brought in dyuers places of paynes/ in the whyche ꝑ cursed sawe his fader & his moder in many other ꝑ he had knowen. And he sawe a knyght named Helye of the castell hozste ꝑ sate strydlynge on a cowe/ & the backe towarde ꝑ hoznes. The whyche cowe ranne on the one syde and on the other/ & tourmented terrybly the sayd knyght in smytynge hym with her hoznes in the backe. And the carle demaunded hȳ wherfoze he suffred suche payne. He answered. I haue taken away this cowe from a woman wydowe wout mercy/ & therfoze she me tourmẽteth soze. Afterwarde there was shewed vnto the carle a syege of fyze/ & it was tolde vnto hym. Thou shalt retorne now vnto thy hous/ & after thze dayes ꝑ shalte come agayne in to this place here/ & thou shalte take thy rewarde in this syege After these wozdes the deuyl brought hym agayne in to his mylle/ & he founde his wyfe & his meyny as halfe deed/ vnto whome he tolde that ꝑ he had sene & how it was comen vnto hym. The preste was called foz to confesse hym & to styze hun to confessyon and to haue contrycyon. And he answered. What prouffyteth me these wozdes here I may not repent me/ foz I se that in vayne I sholde confesse me/ & I knowe that it is of necessyte to accomplysshe in me the thynge the whyche is dyspoised. And the cursed man deyed in suche wyse without receyuynge the sacraments of ꝑ chyrche. &c. ¶ They the whyche chaungeth theyr vowes sholde take hede therin to make fraude as dyde ꝑ sayd man & to mocke other/ foz punycyon and dampnacyon there foloweth. Also the rauysshers sholde well note where punycyon & dampnacyon foloweth to take & to rauysshe the kyen oz other godes from theyr neyghboures as was punysshed the sayd knyght named Helye. Also people obstynate ben to be blamed Foz yf ꝑ sayd carle had repented hym & confessed he had be saued/ but foz his obstynacyon he was dampned eternally. &c.

G. ¶ Another exãple how a doctour ꝑ had vowed & dyfferred to accomplysshe his vowe lost his syght. lxvii.

MEn fynde by wrytinge this ꝑ whyche foloweth how the dyscyple recyteth in the boke of his promptuary and sayeth ꝑ a doctour gretly lettred & clerke after that he had vowed to entre in to ꝑ ordre of freres in the cyte of melanke/ and that he vnto them had assygned the day he was withdrawen of his scolers and wente in to another cyte to thende ꝑ he sholde teche his scyence/ & that he ne se the sayd freres. And on that day ꝑ he brake his promes he lost his syght & abode thze dayes blynde At the last he reknowleged his synne & recouered his syght & entred in to the ordre/ & therin was deuout and ended his lyfe in good consummacyon.

H. ¶ Another example ꝑ it is peryll to dyfferre to do his vowe. lxvii.

MEn fynde by wrytynge this ẏ whiche foloweth how the dyſcyple recyteth in the boke of his promptuary and ſayeth ẏ a yonge man named Johan vowed that he wolde entre in to the ordre of Cyſterciences/but he was replenyſſhed with ſlouthe & repented hym. And in ſtede of that vowe he made his pylgrymage vnto ſaynt in galyce James. And whā he had accomplyſſhed it he was receyued honorably of his parents. And in his ſlepe he ſawe hym aſcyted before god/with whome was ſaynt Peter/ſaynt Poule/ſaynt James/ſaynt Johan/& the other. And it ſemed hȳ that ſaynt Peter helde in his hande a fayre boke the whiche our lorde commaunded to open. And he ſawe that the name of ẏ ſayd Johan was wryten in lettres of golde/& how our lorde commaunded that it were ſcraped out. Than ſaynt James fel proſtrate before our lorde & requyred hym that the name of his pylgryme were not put out/& out lorde excuſed hym not. Than our lorde reproched hardly vnto the ſayd Johñ with grete Indygnacyon that he had contempned to accomplyſſhe his vowe/& he cōmaūded vnto ſaynt peter ẏ he ſholde ſcrape out his name. And ſaynt James fell proſtrate yet agayne before god/& prayed hym that the name of his pylgrym were not effaced ne put out/in promyttynge for hym that he wolde accomplyſſhe his vowe wīn. xv. dayes. Than the ſayd Johan awoke fro ſlepe & yelded thankes vnto ſayd James/& promyſed ẏ he ſholde beginne before the terme And before the. xv. dayes he entred in to ẏ ordre of cyſtercyences/and was ſo good afterwarde that he was abbot and byſſhop of Ualence where he dyde many myracles & kynyſſhed his lyfe. &c. ¶ This example denoteth ẏ thoſe the whiche repente theym to haue vowed or that ne wyll accompliſſhe theyr vowes ne ſhall be of the nombre of ẏ ſaued/yf they in ſuche wyſe deye without amendement. It is here vnderſtande by ẏ that god made to efface his name out of the boke of lyfe. And that/ẏ ſaynt James prayed for hym denoteth that pylgrymage is agreable/whan ony dooth in the honour of ony ſaynt & remuneracyon there folowed. For the ſayd man was ſaued by the prayer and meane of ſaynt James. &c.

J. ¶ Another exāple how a preſte the whyche wolde not accompliſſhe his vowe ended his dayes yll. Alſo of his Jugement & of his punycyon.. Iru.

IT is wryten in the boke of Peter of Cluny ẏ a preſte cōmytted many ſynnes the whiche as he was warned many tymes of ẏ prycyour bonneuall that he ſholde amende his lyfe/ẏ he ſholde renounce ẏ worlde/ and that he ſholde entre in to thordre of religyon. The whiche preeſt vowed ẏ he ther in ſholde entre/but he accomplyſſhed not his vowe/& ſodaynly he began to be ſeke & ſent for the pryour. Whan he was come he warned hym to accomplyſſhe his vowe wtout more dyſſerrynge/& he began to crye ſo daynly. O fader praye for me. For two bores cometh to deuoure me. Than the ſayd pryour with them preſent prayed for hym and forthwith he was delyuered/& yet he accomplyſſhed not his promeſſe. And agayne he began to crye that men ſholde praye for hym/for the fyre dyde renne vnto hym for to deuoure hym/and he was delyuered agayne at the prayers and requeſtes of the good man. And yet he contempned to accomplyſſhe his promeſſe and vowe/and as deſpayred he was rauyſſhed in the Jugement of god/and herde that ſentence was gyuen agaynſt hym for his ſynnes/and for

the brekynge of his vowe. And he was incō
tynent brought agayne vnto the place fro
whens he had ben rauyſhed/and tolde the
ſe thynges the whiche he hadde ſene & her-
de and that he had nomore hope of helthe.
And he put to and ſayd. Here ben to deuyl
les the whiche beteth a fryenge panne for
to haue me fryed wtin it by perdurabylyte.
And as he ſayd the ſayd worde a droppe of
the fryture fell vpon his hande the whiche
deuoured hym vnto the bones before all ỹ
before hym were the preſente/ and than he
ſayd. Beleue ye now that here ben the de-
uylles the whiche caſteth me in to the fry-
enge panne. And in ſpekinge theſe wordes
he departed and ended his lyfe without cor
rectyon. &c. ¶By this example a man ſhol
de denote that he ought too accomplyſhe
his vowes and hȳ correcte & amende why
le that he lyueth for to eſcape punycyon/ &
to haue ſaluacyō. The ſayd preeſt was war
ned of the holy ꝓphour/and for that that he
wolde not correcte hym he was dampned
with the deuylles.

L. ¶Another example of a carle the whi-
che vowed a cowe & her calfe vnto ſaynt
Myghell and he accomplyſhed not his
vowe. lxvi.

¶Tis wryten in ſome bokes. Alſo
the dyſcyple recyteth in his prōp
tuary and ſayeth how a carle led
his cowe and her calfe vnto the
mountayne of ſaynt Myghell fe-
red of the peryll of the ſee for the wawes of
the water came vnto hym/& in crienge he
ſayd. O ſaynt Myghell helpe me and dely-
uer me/and I ſhall gyue the my cowe and
the calfe. And whan he was delyuered he
ſayd. Saynt Myghell was a veray fole to
wene that I ſholde gyue hym my cowe &
my calfe. And agayne the wawes of ỹ wa-
ter came vnto him/and yet he cryed & ſayd
O good ſayut Myghell helpe me and dely
uer me/and I ſhall gyue the my cowe and
my calfe. Whan he was delyuered he ſayd.
O ſaynt Myghell thou ſhalt neyther haue
cowe nor calfe. And as he was ſo as aſſured
the wawes of the ſee came agayne the whi
che enclouted hym/and drowned hym and
his cowe and calfe.

L. ¶Another example how ſome Jewes
made a folyſhe vowe for to ſlee ſaynt
Poule. lxvii.

¶Tis wryten in the.xxiiii.chappyte
of the dede of the appoſtles that
mo thā.xl. Jewes vowed and ma
de an othe that they ſholde ney-
ther eete nor drynke tyll that they
hadde put ſaynt Poule to dethe. And they
departed and went to tell vnto the prynce
of the preeſtes that they hadde vowed by
deuocyon not for to ete nor drynke tyll that
they hadde put to dethe ỹ ſayd ſaynt Pou
le. And that he ſholde make the ſayd Pou-
le to come afore hym for ſome cauſe. And ỹ
ſone of the ſyſter of ſaynt Poule the which
herde theyr malycyous counceyle wente &
tolde it vnto ſaynt Poule the whiche foun-
de the meanes for to eſcape and eſchewe ỹ
curſed intencyon that they hadde conſpy-
red agayn̄ſt hym. And than he was ledde
and conduyted by nyght out of theyr boun
des and fraudes. &c. Almyghty god dely-
uered his ſeruaunt from the handes & tou-
chementes of cuyll people/ the whiche had
made curſed vowe and othe ỹ whiche they
might not accomplyſhe as reaſon was. &c
¶By the examples afore declared and ſhe
wed it euydently appereth that all maner
of perſones ought for too kepe theym well

from swerynge/from blasphemynge/& fro
brekynge the vowes iustly made for the lo
ue of god for to escape dampnacyon/& also
to haue saluacyon.

¶ Tercium preceptum.

¶ Operatio.

A. ¶ Examples of thē the whiche hath bro
ken the festes commaunded. And fyrst.
Example of a man ỳ moyses made to be
stoned for that ỳ he gadred wood on the
holy day. lxiii.

IT is wryten in the byble in ỳ.xv.
chappytre of the boke of nombres
ỳ a man of the chyldren of Israel
was founde gadrynge wood on
the day of the feest commaunded
He was taken & gyuen vnto Moyses and
Aaron the whiche made hym to be put in
prison for that ỳ they knewe not what they
sholde do. And god sayd vnto Moyses the
wordes the whiche folowe. Morte morıat̄
homo ista obruāt eū lapidibus ois turba ex
tra castra. That is to saye/this man shall
deye of dethe/al the company of the people
cast stones at hym/& lete hym be broken &
slayne without the castels. And thus was
done ỳ cōmaundement of god. ¶ By this
example a man sholde knowe ỳ it displea
seth to god to werke on the feest commaun
ded. It was a lytell thynge as to gadre wo
de/but it is a grete thynge as to breke the
commaundements of god ỳ sayth. Kepe &
sanctyfy the feest wout werkynge theron.
By this that god commaunded that he we
re stoned/slayne/& punysshed is to vnder
stande that so shall be those the whiche bre
ke the feestes/in lykewise as god sayth in ỳ
holy scryptures. Vñ psal. Si iustitias me
as prophanauerit et mandata mea non cu
stodierit: visitabo in virga iniquitates illorū
et in verberibus pctā eorū. That is to say.
yf the synners haue taken in scorne my Iu
styces/& yf they haue not kept my cōmaun
dementes I shall vysyte theyr iniquytees
in rodde & betynge theyr synnes. And the
sage sayth. O ye cursed men maledycyon
vnto yon the whiche haue left the lawe of ỳ
right hye god. Vnde ecclesiastic. xli. Ue vo
bis viri impii qui dereliquistis legem dei al
tissimi.

B. ¶ Another example of a woman that
was dyuynely punysshed for that ỳ she
sercled and closed her felde on the feest of
saynt Johan baptyst. lxiiii.

IT is wryten in the myracles of
saynt Martin ỳ as a woman clo
sed her felde ỳ day of saynt Iohn
baptist whā other were at masse
Whan she began to be delyr her
handes were taken incontinent wt the fyre
dyuyne/and her vysage was enbrased as it
had cast flambe of fyre/& all her body & her
membres were replete wt bladders brennyn
ge and pryckynge/so that the cursed vnhap
py was bounde not alonely of dolour of bo
dy/but with ỳ of dolour of shame wherin
was so ỳ she must nedes declare her synnes
¶ This example sholde withdrawe all per
sones fro worke on the holy daye/& ought
for to warne too sanctyfye it. For whan a
man dooth theron operacyon he breketh ỳ
commaundemente of god/he synneth mor
tally/and he byndeth hymselfe vnto punys
cyon and dampnacyon/and also it putteth
hym from the Joyes of paradyse/& from
the vysyon of god.

C. ¶ Another exāple of a man ỳ wrought
on the sonday. lxiiii.

IT is wryte in ỹ myracles of sayt Marty how a man made his hedge on ỹ sonday his handes hanged them in the wood & he drewe backe strongly his ryght hande but the fyngers fastned them vnto the palme & was in grete dolour by.xl. days. And afterwarde by the merytes of saynt Martyn he was heled.

D. CAnother example of a man the whiche caryed hey on the sonday. lxiiii.

IT is wryten in some bokes also ỹ dyscyple recyteth it in his promptuary and sayth ỹ a man was led to se the paynes of hell and he sawe as it had ben a carte ful of hey and it was sayd vnto hym. There must nedes as moche hey be brente on thy backe for that that thou hast ladde hey on ỹ sonday And thou knowest well it was defended of the preest. Afterwarde he was brought agayne and dyde penaunce and was confessed of his synnes and was of right good lyfe after.

E. CAnother example of a man the whiche bare his whete on the day of the feest commaũded. lxiiii.

MEn fynde by wrytynge this ỹ whiche foloweth how the dyscyple recyteth in his promptuary & sayeth that a carle ledde his whete from the feldes into his graunge on the day of the feest commaunded. And by the suffraunce of god ỹ fyre brent al the sayd wheet and the graunge. This sayd man yede agaynst the scripture the whiche defendeth that a man sholde not bere charges on the day of the solempnyte that is of ỹ feest commaunded. And that a man sholde put no charges without his houses. Also that a man ne do operacyon the whiche sholde lette the sanctyfycacion of the feest. Unde hieremie decimoseptimo. Nolite ponderа portare in die sabbati et oẽ opus non facies in eo. &c.

F. CAnother example of goynge vnto the plough on the day of the feest commaunded. lxiiii.

ALso the dyscyple recyteth in his promptuarye how Gregory of tours telleth that as a carle wolde plowe that is to ere he toke with his ryght hande the hafte or the handle of an are for to make clene ỹ plough but his hande was nayled and hanged in the wood and two yeres after was heled in the chyrche of saynt Julyen by the prayers of the sayd saynt.

G. CAnother example of two women the whiche baked theyr breed in the solempnyte of the sonday. lxiiii.

IT is wryten in the myracles of saynt Martin of a woman of the partyes of Angyers the whiche wolde bake on the saterday after the sonne goynge downe. And as she made the breed she was smyten of cuyl in suche maner that her body and her membres became all dyrye. And in especyall her ryght hande and her fyngers were more dyrye than the other membres. And afterwarde she yode vnto the sepulcre of the holy archebysshop saynt Martyn of Tours and fell prostrate in deuocyon and prayer. And at the last she had helthe by the merytes of the sayd saynt Martyn. By this example a man ought to absteyne hym from worke on the holy dayes.

¶ Another example wryten in ỳ sayd myracles of a woman the whiche baked on ỳ saterdayes at nyght within the fast of the sonday/and as she put the breed within the ouen her handes were greuously seke/the whiche claue and toke in the hafte of the pele in settynge in the breed. And whan the sayd woman felte that payne and punycyon toke her she wolde haue casten away ỳ sayd pele hastely/but she myght not escape the payne. And her sayd handes were croked/and the nayles of her fyngers fastned them in the palmes of her handes in suche maner that the leches sayd that she myght not be remedyed. Afterwarde she went vnto the tombe of saynt Martyn by grete deuocyon and there was heled/and vowed vnto god and vnto saynt Martyn that she sholde goo to serue one weke in euery moneth in the holy place where the body of the sayd saynt Martyn rested. And she accomplysshed the sayd vowe one yere without faylynge it. And after that yere she left one weke of a moneth without goynge thyder & doloure toke her in her eyen in suche maner that in lesse than halfe an hour she was blynde of bothe the eyen. And afterwarde she confessed her of her neclygence to haue lefte the sayd vowe/dyde penaunce/retorned vnto ỳ tombe of saynt Martyn in orayson & for to accomplysshe her vowe/& her eyen keste blode and she was enlumyned at the ende of .viii. dayes. ¶ These examples here denoteth that a man sholde abstayne hym from werke on the festes commaunded/& that a man sholde do and accomplysshe his vowes/or elles he shall be punysshed be it eyther in this worlde or in the other.

I. ¶ Another example of bakyge of breed on the daye of the holy feest commaunded. lxiii.

Men fynde by wrytynge this ỳ whiche foloweth that the dyscypple recyteth in ỳ boke of his promptuary and sayth that a chorle baked his breed on the daye of the feest/and al the sayd brede was blody in token of offence made/& also that the feest sholde be halowed & kept.

K. ¶ Another example that god sendeth punycion vpon those the whiche breketh his cõmaundementes. lxiii.

The dyscypple recyteth in his sermons that men fynde by wrytynge that it happened in the tree of Englonde in a yere that the cornes came & grewe in grete haboundaunce and were moche faye. And whan ỳ tyme to gadre approched there sprange vp a swarme of flyes in grete haboundaunce the whiche consumed the cornes in suche maner that in fyue thousande pace of londe with grete payne myght a man fynde one quarter of corne. The men of the countre toke some of those flyes and beheelde them dylygently/so that they founde lettres wryten on theyr wynges. And on the one wynge there was wryten/ira/that is to say/yre. And on the other wynge was wryten/dei/that is to saye/god. The whiche sygnyfyeth that god was wrothe ayenst theym for theyr synnes and mysse lyuynge and that by vengeaunce and punycyon all myghty god sent vnto them the sayd berymyn or flyes.

L. ¶ Another example of two cordoyners of the whiche the one kepte the festes commaunded/and the other wolde worke alway. lxiii.

IT is wryten in some bokes this ꝑ foloweth the whiche the dyscyple recyteth in the boke of his sermõs wherin he speketh of two cordwyners of the whiche the one had grete multytude of chyldren the whiche kepte wel the festes & yode vnto masse euery day and habounded in grete goodes. And the other ne kepte feest ne werke day / & ceased not to werke day and nyght & had no chyldren & was moche poore. And this poore demaunded of the other from whens came vnto hym his goodes. And he answered / come with me in the morynge in to the chyrche & I shall shewe the where I take them he came and they yede by thre morynges vnto the chyrche & vnto masse. And after ꝑ ryche sayd vnto the poore. Go do thy werke. And the poore sayd vnto hym. I wened that ꝑ sholdest haue ledde me vnto a grete treasour. I haue none other place where I gete the treasour of the body and the reward of the lyfe eternall than the chyrche. For god hath sayd. Illud mathei. vi. Quæmum querita regnum dei et hec oĩa adiuciẽtur vobis. Go as I do vnto the chyrche and kepe the festes and obey vnto god / & he shall gyue the of his goodes. He yode confused / corrected hym / yode vnto the chyrche / & afterwarde had goodes.

¶. Another example of a mowyer the whiche ceased of mowynge on a saterday at euensonge time / and his felawes dyde not. lxiiii.

MEn fynde by wrytinge this ꝑ whiche foloweth how the dyscyple recyteth in the boke of his promptuarye and sayeth how that a knyght made for to fell his medowe. Whan it came vnto the euensonge tyme that the belles range in ꝑ chyrches for the feest one of the fellers sayd vnto his felawes / leue we werke for they ringe to euensonge it is tyme to cease. And they wolde not for hym / but confoũded by wordes him the whiche them warned / and he left werke and yode vnto euensong. On the thyrde day he yode to make an ende of fellynge with his felawes the sayd medow And for as moche as the other yode before and that he must nedes fell the laste all the other mocked hym / and he bare pacyently theyr mockynges and laughynges. And at the begynnynge that he put the honde vnto the sythe for to fell after the other he sawe before hym a grete ꝑece of golde the whiche hanged at the stumpe of a felled tree / ꝑ whiche tree was of grete beaute and largenes / than he bowed his knees and thãked god. Whan he cryed the mayster of the medowe and his felawes rase and they sawe the dyuyne myracle. The knyght the whiche was a clerke beheld the scrypture and founde that there was in wrytynge about the sayd ꝑece of golde. The hande of god hath made me and brought me in gyft vnto the poore the whiche hath not broken the day of the feest. And the knyght bought ꝑ ꝑece of golde of ꝑ sayd poore and shewed it vnto many in recountynge the sayd myracle. &c.

¶. Another example how the sellers & the byers on the holy daye of the feestes commaunded ben gretely for too be reprehended. lxiiii.

IT it writen in the byble. Neemie vltimo capitulo. how the prophete Neemie repreued vyllanously those the whiche bare in to Jhesalem of lyuynges or vytayles

and the whiche there ſolde and bought on the ſabbot daye / that is on the feeſte / vnto whome he ſayd. Dyde not our faders this that ye do / and our lorde ledde vpon vs & vpon this cyte all yll / and ye brynge agayn his yre vpon Iſraell in bylynge this feeſt. For to ceaſe ſuche marchaundyſes and ope racyons the ſayd Neemye made to ſhytte the gates of Iheruſalem the day of the ſab bot / & conſtytued his ſeruauntes vpon the gates that none ſholde bere burden on the ſayd day in the cyte. And the negociatours and marchauntes abode two tymes before Iheruſalem wt̄ theyr marchaundyſes we / nynge there to entre. But ỹ ſayd Neemye threatened to lay hande on them yf they ca / me ones agayne: & ſo they came nomore on the feeſt day. This here is a grete example for to kepe and to ſanctyfy the feeſtes. ⁂

¶ Another example. It is wryten in ỹ. xvi chapytre of Exodi. how the chyldren of Iſ raell gadred in deſerte the. vi. daye double manna by the commaundement of god to thende that they ſholde reſt them on ỹ day of the ſabbot in gyuynge example that in ỹ feeſt men ſholde ceaſe and doo none opera / cyon.

¶ Seruicium.

A. ¶ Another example of a ryche man the whiche rode & went to worldly occupa / cyons whan they range to maſſe. Alſo he dyſpyted for too here the predycacy / ons or ſermons. lxb

Some mayſters hath wryte this the whiche foloweth how the diſ cyple recyteth in his promptua / ry and ſayth ỹ there was a ryche man of ſuche condycyon ỹ whā he ſhold go to maſſe he lept on horſbacke & went to ſe his manoyrs / his mylles / & his cornes in his feldes. And he was warned by his wyfe ỹ was deuout that he ne ſholde do ſuche thynges / & that he ſholde go vnto the maſſe on the holy ſondayes & ſolempny / tees vnto the chyrche to thende ỹ he myght here ſome good in predycacyon. He anſwe / red. I knowe what I ſholde do better tha / thy prechers. At the laſt on a tyme as me / range to maſſe he lepte on horſbacke / & as he rode in a felde the deuyll ranne vnto hy / and ſayd. Alyght from thy hors & here my maſſe / and the deuyll ledde hym in to a gre / te dyche the whiche was there & keſte hym / and deſcended with the deuyll in to hell for / to here the ſeruyce of hell. &c. ⁂

B. ¶ Another example of a woman ỹ wh / che wolde haue hanged herſelfe / & as ſhe / herde knyll vnto a ſakerynge ſhe kneled / on her knees and was delyuered from / daunger. lxb.

There is foũde by wrytynge this / the whiche foloweth how ỹ dy / cyple recyteth in his boke of ſer / mons & ſayth that a womā was / one tyme ſo heuy & tempeſted of / the deuyll that ſhe prepared a corde & a pla / ce to hange her ſelfe / & as ſhe made an ende / of that ſhe had begon ſhe harde ryngynge / to a ſacrynge / than ſhe bowed her knees & / put her in orayſon for ſhe had lerned to doo / it in her youthe / & ſayd. Myn lorde Iheſus / ſone of the lyuynge god haue mercy on me. / And incontynent the beme & the corde bra / ke / and the deuylles fledde and ſayd. The / vertue of the preſence of Iheſu cryſt hath / delyuered the from the dethe preſente and / eternall.

C. ¶ Another example how the deuyll ba / re a boke wherin was wryten the ſynes / of men and women / and in eſperyall a

complyn that saynt Austyn had forgoten. lxv.

IT is wryten in ỹ legende of saynt Austyn that as the sayd saynt Austyn studyed he sawe the deuyl go before hym berynge a boke on his sholdre. And than he conured hỹ that he wolde shewe that the whiche was wryten in it. And he ãswered that they were the synnes of men that he gadered in all places & put theym there. Than saynt Austyn commaunded hym ỹ yt he had ony of his synnes in wrytinge that he sholde gyue them incontynent vnto hym to rede. And he shewed hym ỹ place where he was/& foũde nothynge in wrytinge but that he hadde ones forgoten to say complyn. Than he cõmaunded ỹ deuyl that he sholde tary there & he entred in to the chyrche and sayd complyn deuoutly & made an ende of his orayssons accustomed. And after came vnto the deuyll whome he commaunded ỹ he vnto hym sholde shewe agayn the chappytre where ỹ sayd complyn was wryten. And he torned and retorned the sayd place/ & in conclusyon he founde ỹ sayd place voyde where it before was wryten. Than the sayd deuyll was wrothe & sayd that he had fouly mocked hỹ/and ỹ he repented ỹ he had shewed hym his sayd boke. &c ¶ By this example men sholde vnderstande that they the whiche forgeteth or leueth to say theyr seruyce that ỹ deuyll dooth not forgete theyr negligence.

D. ¶ Another example how deuyls were sene vpon a womans crayne pompyously clothed. lxv.

CEsarius dicit. It is recyted in the boke of the dyscyple how cesar sheweth in his wrytynges that as a deuoute preste kepte holy water on the sonday vpon ỹ people at the chyrche dore/there aryued a matron belene & aorned of dyuers aornementes as a pecocke. And the sayd preste sawe grete multytude of deuyls the whiche were vpon her crayne the whiche was longe & the sayd deuylles were lyteil as dorsmyse blacke as ethyopyens/scornynge w theyr mouthes/strykynge with theyr handes/& leppynge as fysshes do enclosed in the nette. Whan the preest sawe them he called ỹ people & adured the deuylles that they sholde not fle. The woman was afrayed and stode styll. And the good Just man obtayned in orayson that the people myght se the vpson. Than the woma vnderstode that she was so beset about with deuylles for ỹ pryde of her clothynge & retorned in to her hous & chaunged her clothynge. ¶ This vpson was occasyon of humylyte as wel to other women as to her.

E. ¶ Another example how saynt Bryce sawe the deuyl wryte in the chyrche ỹ euyl wordes that were sayd. lxv.

MEn fynde by wrytynge this ỹ whiche foloweth how the dyscyple recyteth in his promptuary and sayeth how as saynt Bryce helped saynt Martyn to synge he sawe the deuyll ỹ wrote the yll wordes that two persones spake in ỹ chyrche. And whan al his parchemyn was wryten he drewe it with his tethe to length it/ the whiche escaped hym & strake his hede agaynst the wall/and the sayd saynt Bryce began to laugh. And whan the masse was ended saynt Martyn demaunded hym the cause wherfore he laughed. Than he tolde vnto hym the dede. And in thende & conclusyon the sayd saynt Martyn knewe that ỹ sayd thynge was verytable. Wherfore it fo

lowethy that cuyll wordes ben to fle/in espe cyall in the chyrche.

F. Another example how the deuyll enscharged a woman for to do four thynges. lxv.

Men fynde wryten in the legende of the deed folke that a doctoure telleth that as a womã wydow despayred her lest she sholde be in pouerte the deuyl appered vnto her and sayd vnto her that he wolde make her ryche yf that she wolde do after his wyl/and she accorded therto. And he gaue her in charge foure thynges. The fyrst was that she sholde make to do fornycacyon with people of the chyrche that she sholde receyue in to her hous. The seconde that she sholde receyue on the day the poore people for to lodge/and that in ỳ nyght she sholde put theym out without doynge them ony good. The thyrde is that she sholde lette other of theyr prayers by her Janglynge and talkynge. The fourthe was ỳ she sholde not confesse her in none of ỳ thinges before sayd. And in the ende whan her dethe approched her sone warned her that she sholde cõfesse her. Vnto whome she discouered her dede/and sayd that she myght not confesse her and that her confessyon ne sholde nothynge preuayle. And her sone began to wepe and warned her to repente & too confesse her in promysynge her that he wolde doo penaunce for her. Than she had bytter contrycyon and purpose to confesse her and to amende/& sent for to seche ỳ preste by her sayd sone/but or euer that the preste came ỳ deuyls came vnto her/& for the grete horrour of them she deyed. Than the sone confessed the synne of his moder vnto the preste/& dyde. vii. yere penaunce. And whan it was accomplysshed his sayd moder appered vnto hym & thanked hym of her delyueraunce & saluacyon/ & that by hym she was saued. This example denoteth pryncypally thre thynges. The fyrst is that the deuyll counceyleth vs to do yll/& to leue the good to bryngе vs to dampnacyon. The seconde that a man sholde correcte & amende hym by contrycycyon & confessyon how grete so euer ỳ synes be ỳ a man hath committed/& he shall haue grace and mercy. The thyrde is that the penaunce & good operacyons that a man dooth for one that is dede auayleth to delyuer hym fro the paynes of purgatory. &c.

G. Another example of a monke that ỳ deuyll drewe out of the chyrche whan ỳ other prayed. lxvi

Saynt Gregory telleth in the seconde boke of his dyalogue ỳ an abbot named Pompeian' myght not correcte one of his monkes ỳ in the tyme that the other waked in orayson he went out of the chyrche & yede vnto vanytees. The whiche abbot wrote the cause vnto saynt Benet to thẽde ỳ he sholde correcte hym. Than ỳ sayd saynt Benet yode vnto the monastery and sawe bysybly the deuyll in lykenes of a blacke man ỳ drewe out the sayd monke by ỳ plytes of his vestement. And for as moche as the other relygyous sawe not the sayd deuyll the sayd saynt Benet sayd vnto the that they sholde goo to prayer/ & that they ne sholde cease to pray god tyl it pleased hym ỳ some of theym myght se hym that drewe out the sayd monke. Than they all put the in prayer. And whan they had ben so by.ii. dayes saynt Mor relygious of the sayd monastery sawe bysybly the deuyll the whiche drewe out the sayd monke with saynt Benet. And the sayd abbot Pompeianus and

the other relygyous myght not se the sayd deuyll. Than sayntt Benet bette the sayd relygyous / & so he was corrected / and the deuyl came nomore. ¶By this example a man may vnderstande that they the whiche holde theym not in orayson whan they sholde be bounde of necessyte of helthe / and haue not excusacion but for to go vnto vanytees that it is the deuyll the whiche theym drawe th out to thende that they lese the fruyte of prayer.

¶Sompnolentia.

1. ¶Examples of slepynge in herynge the seruyce. And fyrst example of a monke without deuocyon the whiche slepte in orayson. lxvi.

IT is wryten in the dyalogue Cesaru that there was a monke preste of the ordre of cystercyences called whyte monkes the whiche lened hym vpon a syege or stalle & slepte whan the other relygyous were at the psalmodye and in orayson. The whiche thyng soo moche displeased vnto god that he wolde shewe vnto hym that in suche a place and suche an hour he sholde not slepe. And it befel that many tymes whan the sayd relygyous came to pray before the crucyfyxe the ymage torned the backe vnto hym / and in denotynge for that thou arte slouthful and necligente in suche orayson thou arte not worthy to beholde my face. Hymselfe wytnessed that he had sene the experyence of the sayd thynge. Wherfore men ought to be feruent in prayer.

2. ¶Another example of a monke that was smyten with the knot of a strawe in slepynge for that he was without deuocion & weyke in spyryte. lxvi.

The .*.

LEgitur i dyalogo cesaru. There was an auncyent relygyous the whiche was accustomed to slepe in the seruyce tyme. It befell that at matynes on a nyght as he dyde slepe at the psalmody he sawe in a dreme before hym a grete man longe / blacke / and defourmed the whiche helde in his hande a dyrty strawe. The whiche as he beheelde the sayd relygyous / and after that he had sayd wherfore slepest thou so all the nyght he smote hym in the vysage with the sayd strawe. And the sayd relygyous the whiche had so grete drede as no meruayle was awoke. And to thende that he myght auoyde the stroke of hym that smote hym he smote his heed ayenst the harde wall. &c.

3. ¶Another example of a slouthful monke vnto whome the deuyll gaue hote brennynge pytche for to drynke lxvi.

MEn fynde in wrytynge this that whiche foloweth how the dysciple recyteth in his promptuary and sayeth that a monke had a custom for to slepe. And it befell that as he slepte in the quere at the laudes he sawe in dremynge a deuyll ryght terryble the whiche had a ladle enbrased with fyre & pitche molten within it / and came to vesyte euery monke for to knowe yf he slepte. And vnto some that lōbred he offred in a spone of yron of the sayd pytche. And whan the sayd deuyll came vnto the sayd relygyous the whiche slepte / and that he vnto hym had offred the sponefull of pytche in fyndynge it hote he withdrewe sodaynly his heed and smote hymselfe sore agaynst the lenyng of the syeges that he founde hymselfe sore hurte. &c. ¶These example here denoteth that god wolde shewe that it hym displeaseth whan a man slepeth in the seruyce of

god. And thoſe the whiche ſlepeth ben wor-
thy of punycyon. ¶ Tempus eſt orandi/tē-
pus eſt dormiendi. ⁊c. Oia tempus habēt
et in ſuis ſpacus trāſeunt vniuerſa. There
is tyme to pray/⁊ tyme to ſlepe. All thyn-
ges haue theyr tymes/and al thynges alſo
paſſeth in theyr ſpaces of tymes. ⁊c.

D. ¶ Another example of a relygyous the
whiche ſwette in ỹ mornynge at the ma
tyns. lxvi.

MEn fynde in wrytynge this ỹ
whiche foloweth how the diſ
cyple recyteth in his promptu
ary and ſayeth that ỹ deuyll
made to come vnto a monke
a ſweet fantaſtycall in the mornynge/and
counceyled hym ỹ he ſholde not aryſe. And
many tymes he loſt matyns wenyng that
he ſwette in the morninge by ſekenes. And
for as moche that one tyme he wolde haue
eyſen the voyce of the deuyll was herde all
on hye the whiche ſayd vnto hym. Ryſe thou
not/wake not thy ſlepe. So he vnderſtode
ỹ the deuyl made hym in ſuche wyſe ſlouth
full/⁊ to leſe to do ỹ good dede/and correc-
ted hymſelfe. ⁊c.

¶ Oratio.

E. ¶ Examples of prayer. And fyrſt how a
man ſholde take hede to the prayer that
he maketh. lxvi.

IT is wryten in the lyfe of the fa-
ders that a relygyous complay-
ned him one time vnto a good ab
bot that they were tourmented
in theyr quarter for the dryenelle
for it rayned not there. And the good abbot
ſayd. Why goo ye not vnto prayer. And he
ſayd/we ceaſe not to pray/⁊ it rayneth not
I beleue ỹ ye pray not ententyuely. That
is to ſay that ye praye not deuoutly enten-
dynge vnto your prayers. Wylt ỹ ſe that a
is ſo/goo we vnto prayer. He ſtretched his
handes vnto heuen in orayſon/and incon-
nent the rayne deſcended from heuen ha
boundaūtly. Than the other had grete me
uayle/⁊ knewe ỹ the prayers were not ma
de of herte ⁊ deuocyon.

F. ¶ Another example of a deuout relyg-
ous the whiche ceaſed not to be in ỹ ora
ſon of the pſalmodye/⁊ good odoure ỹ
ſſued out of his ſepulcre. xiii. yere after ỹ
he was deed. lxvii.

IT is wryten in the boke of the dia
logue of ſaynt Gregory that there
was a relygyous named Mer
moche deuout/the whiche was a
gyuer of almes/wept often/and
toke hede ſo moche vnto the pſalmodye in
orayſon that he ceaſed not at ony tyme but
alonely whan he dranke and ete/or whan
he ſlepte. And this ſayd relygious had a vi
ſyon in the nyght the whiche appered vnto
hym as a crowne of whyte floures deſcen-
ded from heuen on his heed. And haſtely ⁊
kenes corporell toke hym/and with grete
ſurete and Joyouſines of courage he depe
and was buryed. And. xiii. yere after as the
abbot of the monaſtery made to prepare
in that place his ſepulture ſo moche of good
odoures and ſwetenes yſſued out that it ſe
med that the odoure of all good floures we
re there aſſembled/in lyke wyſe as that ab
bot wytneſſed to haue ſmelled. ⁊c. ¶ This
example denoteth that orayſon well made
moche pleaſeth vnto god whan the dead bo
dy the whiche naturally ſholde ſtynke beſt
good odoure. Dauyd ſayeth in the pſalter.
Dirigat dñe ad te oratio mea ſicut incen-
ſum in conſpectu tuo. That is to ſaye. O ỹ

my lorde dyrect myn orayson and prayer in thy syght in lykewyse as ensence. Whan ensence is put vpon the coles of fyre it casteth a good odoure and smoke the whiche mounteth vnto heuen towarde god. Also orayson & prayer well made and embrased vpon the coles of deuocion is a good odour the whiche mounteth on hyghe before god the whiche maketh to haue grete rewarde in paradyse. &c.

¶ Gula.

1. ¶ Examples of drynkynge whan men sholde serue god. And fyrst example how a nonne the whiche ete letuse before that she serued god / and without makinge ỹ sygne of the crosse was possessed of the deuyll. lxvii.

IT is wryten in the dyalogue of saynt Gregory that a mayden entred in to a gardyn the whiche beheldе and coueyted a letuse / she forgate to make the benedyccyon and sygne of the crosse & ete glotonously ỹ the sayd letuse / and incontynent was possessed of the deuyll and fell vnto the erthe in the sayd gardyn. And as she was strongely tourmented it was shewed vnto a holy man named Equycius the whiche came to pray for her & to socour her the whiche yede thyder and entred in to the gardyn. And the deuyll the whiche was in the sayd mayden began to crye by her mouthe and sayd What haue I done. I sette me on a letuse & she is come and hath eten me. And ỹ mã of god commaunded hym that he sholde departe & that he had no more place in the seruaunt of god / and forthwith he departed without power to do her ony more euyll & grefe. &c.

2. ¶ Another example that cuyll came vnto a conuers the whiche dranke wyne in the cyte without lycence / & without makynge the sygne of the crosse. lxviii.

THe dyscyple recyteth in his boke ỹ it is wryten in a boke how a frere conuers was tyght grieuously tourmented of the deuyll in a conuet. The freres of ỹ conuent arose them vp for they were layde / & called theyr mayster saynt Domynycke ỹ whiche was at that tyme in the hous / the whiche sent that he were brought vnto the chyrche. And wt grete payne .x. freres brought hym. And in entrynge in to the chyrche with a grete blast he put out all the lampes in the chyrche that there were brennynge. And as the deuyll tourmented hym in many maners saynt Domynycke sayd vnto ỹ deuyll. I the coniure from Jhesu cryst that thou ỹ tell wherfore thou tourmentest this frere here. And whan and how thou art entred in to hym. The whiche answered I tormente hym for he hath deserued it. He dranke wyne yesterday in the cyte without hauynge lycence / and without makynge the token of the crosse. And in drynkynge I entred in hym / that is he dranke me with the wyne. After these thynges matynes were ronge. And the deuyll sayd. I may nomore tary here syth that these hoded folke aryse to prayse god. And the deuyll departed fro the frere and left him as deed lyenge vpon the erthe. And the freres bare him in to the termoury. Whan the morynge came he arose all hole and wyst not what was comẽ vnto hym. He the whiche wrote this myracle herde it tolde of one of those the whiche at that sayd time was presente there in the abbaye.

C. ¶ Another example of a smyth the whiche waked to drynke and to ete whan ỹ other waked to serue god. lxvii.

THe venerable Bede telleth in gestis angelorū in libro quito how a smyth had of custome to drynke and to ete and to be dronken whan the other waked in ỹ chyrche at seruyce. And on a tyme there came vnto hym a sodeyne sekenes in the whiche he was warned to repent hym/to confesse and to do penaunce. The whiche as dyspeyred began to crye that he myght not repent hym. For in lykewyse as saynt Stephen sawe heuen open soo he sayd that he sawe hell apertly/and a place of tourmente the whiche was made redy nygh vnto the place where as were Pylate/cayphas/Judas and ỹ other the whiche made our lorde Jhesus to deye/and afterwarde tolde what ỹ Jugement of hym was made/& ỹ he shold neuer haue hope of helthe for the grete contynuacyon of dronkenes that he had ledde And whan he had tolde this he deyed and was put from sepulture ecclesyastycall & from all prayers. &c. ¶ This example here is good for those the whiche leseth the masses and the seruyces of the chyrche for to be waytynge in tauernes and potacyons by that ỹ the sayd smyth wolde not wake at ỹ sanctyfycacyons of the feestes & in the seruyce of the chyrche/but dysppyled them. In lykewyse god wolde that he were put at his dethe/and from the prayers of the chyrche and from sepulture ecclesyastycall/& from all good and honour. And by that ỹ he sayd that the Jugement of hym was made and that he sawe ỹ tourments the whiche was made redy vnto hym sholde vnderstande these dronken & slouthfull people to go to sanctyfye and to honour god in solempnytees commaunded ỹ the Jugement partyculer shall be made of those at theyr dethe and that they shall haue there punycyon after theyr deseruynge. Unde psal. Tu reddes vnicuiq; iuxta opera sua. And god lusfred that he spake the sayd wordes to thende that his semblables therby take example and hede.

D. ¶ Another example of a man ỹ yede to playe and to drynke at the tauerne with his felawes whan he sholde wake in the seruyce of the chyrche. lxviii.

THe dyscyple recyteth in his sermons this the whiche foloweth the whiche is also wryten in other bokes and sayeth that in tyme of a deuoute bysshop named Cyrillus there was a ponge parent of the sayd bysshop Cyrillus named Ruffus dwelled wt hym as a seruaunt. And when the bysshoppe sange masse the sayd Ruffus yode vnto tauernes to playe with his felawes. So it befell that he was seke & deyed After that he was deed the sayd cysshop requyred ỹ people the whiche vnto hym were lubgecte that they wolde make prayer for hym / for he loued hym moche & was well loued of the people. And one day after that the bysshop hadde songe for his soule as he was in deuocion and orayson the sayd dede body appered vnto hym all in fyre & in grete tourment. And he demaunded hym what he was. He answered. I am ỹ soule of thy cosyn for whom thou prayest god in vayne for I am dampned eternally. Than ỹ sayd bysshop was ferefull and sayd. Alas how hast thou deserued it the whiche hast lyued truely ynough/& I wened that ỹ haddest be yet in Innocency vyrgynal. And he sayd It is soo/for I am yet vyrgyn. But I am dampned for that ỹ I had of custome in ỹ morynynge whyle that ye dyde synge masse

to go and vysyte the tauernes with my fe-
lawes and to play with them at the dyse &
cardes/& that ꝑ I wanne I kept to my sel
fe without beynge in wyll to make restytu-
cyon. And I was the occasyon somtyme ꝑ
they sware/wrothed and blasphemed god.
And of this I am not confessed. I ne haue
done of conscyence ne of penaunce/howbe
it that I was warned in sermons and by
good people. Alas I cared not/& therfore
I am lost eternally. This bysshop Cyrillus
wrote this vysyon vnto holy saynt Austyn
¶ This example denoteth that dampnaci
on cometh vpon those the whiche go to dry
ke and to ete or to playe whan they sholde
wake in the seruyce of the chyrche/vnto ꝑ
solempnytees & feestes commaunded yf ꝑ
they correcte them not and amende by pe
naunce. Also it is to note that it is offence
not beynge in wyl to restore/or to be the oc
casyon to swere and to blasphemе god and
his sayntes. &c.

¶ Another example of a mā named Uo
do the whiche yode vnto the tauernes
whan he sholde go vnto ꝑ chyrche/what
drynke/what bayne/& what bed he hath
now in hell. lxvi

Men fynde in wrytynge this ꝑ
whiche foloweth how the dys
cyple recyteth in his promptu
ary and sayth that a man na
med Uodo had of custome to
be dronken well nere euery day/and lyued
after ꝑ voluptuosytees of the body/to drin
ke wynes and to ete metes goten rycht ap
plykes. And for as moche as he dyde good
operacyons god sent fyrst his aungell/and
secondly warned hym ꝑ he sholde amende
hym/& elles that he ne myght in suche wyse
be saued/thyrdly the aungell warned hym
and with that sayd. yf thou amende ꝑ not
shortely thou shalte sustayne cursed dethe.
and so the angel departed. The whiche mā
amended hym not and perceucted in his sy
nes as before. And on a daye he layde hym
downe dronke/& he had a good seruaunt &
deuout the whiche sawe ꝑ soule of his may
ster that the deuylles drewe from the body
in the sayd nyght/and ledde it vnto ꝑ pay
nes of hell. And the prynce of the deuylles
rose hym vp and came before hym/and ma
de hym sytte vpon a seete of fyre/and com
maunded that deuylles sholde bringe to hy
to drynke of molten brymstone medled w
fyre. And they gaue it hym to drynke in sa
ynge. For as moche as in the worlde thou
hast made thy selfe dronken this shall be he
re thy drynke/and parforced hym to dryn-
ke. After the prince of deuylles made to ap
paryle hym a bayne of fyre in pytche and
sulphre medled/& was put there in ꝑ bayne
And the prynce of deuylles sayd vnto hym
this here shall be thy bayne for thou hast of
fended thy creatour in baynynge the with
delytes and draughtes of lechery. &c. Thyr
dely that deuyl made to prepayre a bedde/
and than he was casten in to a dyche ryght
depe the whiche was ful of fyre/smoke/sul
phre and stynke. And the prynce of the deuyl
les sayd vnto him. Hast thou not herde and
redde what is sayd by the prophete Amos.
Ue qui dormitis in lectis eburneis et lesci
uitis in stratis vestris. And for as moche
as thou shalte be suche this shal be here thy
bedde and thou shalt rest in this dyche of fy
re for to lay the on. &c. ¶ By this example
that this wretched gloton wolde not leue
his synne and beleue the admonycyons of
the aungell the whiche gaue hym warnyn
ge to correct hym all glotons sholde vnder
stande and other synners the whiche wyll
not correct them and leue theyr synnes by
the admonycyons that the holy prechours
maketh vnto them the whiche in the ende

of theyr dayes shall be punysshed. And by that ỹ he was perforced to drynke of sulfre And that he was bayned and layde in bed is vnderstande that the dampned shall haue punycion for euery synne that they haue commytted in this worlde. Unō psal. Tu reddes vnicuiqz iuxta opera sua. And therfore euery man sholde do the fewest sinnes that he myght so that he may escape payne and punycyon. ⁊c.

F. Another example of a boucher ỹ mocked the holy asshes/and dranke at the tauerne whan the other good folkes were at masse. lxvii.

It is wryten in dyaloguo Cesarii that there was in ỹ towne of Florēce a boucher the whiche waked well nere al the nyght on the shroue tuesday to fyll his bely as many done the whiche is grete dolour. Whan asshewedneday came he ⁊ mo of his felawes entred in to the tauerne for to vngrese theyr tethe. And for to wasshe ⁊ put away shrouetyde. And whan the masse was ronge and the good crystiens yode vnto the holy asshes they abode all alone too drynke ⁊ to ete/and the one of theym sayd vnto the boucher. We tary here to longe/go we to ỹ chyrche to take holy asshes. Unto whome ỹ boucher sayd in mockynge of ỹ holy asshes. Syt thou styll and I shall gyue the asshes and thou shalte gyue me. And the other toke asshes in the harthe of the fyre ⁊ kest vpon the heed of the sayd mockynge boucher. And incontynent payne ⁊ punycyon folowed of his mockery/for he felte soo moche dust about his heed and his vysage the whiche on hym was blowen that he was all aferde. And as he began to crye soo many asshes entred in to his mouthe that he was well nere choked and his brethe gone. This clamour was there/and many came to se the plage of his mockery. He was ledde vnto a place nere therunto where as there were none asshes/but it prouffyted hym nothynge by the Juste Jugement of god/neyther waters/ne in gardyns/ne amonge appletrees/ne in no place where so euer it were he myght neuer defende him from ỹ asshes in hepes the whiche came about hym. And in conclusyon wt an hepe of asshes he was choked/and so he ended his dayes myserably for his mockery. ⁊c. By this example mockers and glotons ben rebuked. And also ben those the whiche gooth vnto the taueruerne whan men go vnto the seruyce of chyrche. yf the sayd mocker were in suche wyse tourmented in this worlde by punycion dyuyne/by more grete reason it is to presuppose that god punysheth there lemidables in hel yf they deye impenytentes without correccyon. ⁊c.

G. Another example of a knyght ỹ yode to vysyte tauernes whan he sholde veyte the dedycacyons/and pardons of the chyrche. lxviii.

Men fynde by wrytynge this ỹ whiche foloweth how the dyscyple recyteth in the boke of his promptuary and sayeth ỹ a knyght wolde be dronke often tymes. And one tyme he yode with the vessell wherof he dranke vnto the dedycacions and pardons of the chyrches/but he vysyted the tauernes ⁊ cared not of indulgence ⁊ chyrches. And afterward as he was syke his doughter the whiche was moche deuout prayed hȳ instauntly ỹ after his deth he wolde appere vnto her and for to shewe her of his estate and beynge. The whyche

appered after his dethe within.xxx.dayes and helde in his hande the vessell infernall the whiche was all in fyre. And whan his sayd doughter sawe hym so enbrased she had grete feere/and demaunded hym what he was/and what he wolde w̄ that cup. The whiche answered. I am thi fader. And this cuppe is the tourmente wherin I drynke. Wherof speketh the psalmyst. Ignus sulphur et spiritus procellarū pars calicis eorū And she demaunded hym secondly yf she myght helpe hym by prayer or good dedes And he sayd nay/ne all the sayntes of heuē for the sentence of the gospell was gyuen agaynst hym. Ligatis manibus & pedibus proicite eū in tenebras exteriores ibi erit fletus et stridor dentium. Mathei.xxii. Than he cryed with an hye voyce thre tymes (ve) in sayenge. Ve in amaritudine/ve in multitudine/ve i eternitate penarū. And saynt Gregory sayth in his moralles. Qui nunc se male in voluptatibus dilatat/illum postea in supplicijs pena angustat. &c.

Uenatio.

1. Examples of hunters. And fyrst exāple how a lorde the whiche hunted on ỹ feestes had a chylde the whiche had eres lyke a dogge. lxviii.

The dyscyple recyteth in his sermōs this the whiche foloweth ỹ whiche is wryten in libro apū and sayth that a noble mā was all gyuen vnto huntynge in suche wyse that he neyther herde masse on ỹ saterdayes ne on the sondayes. And his wyf ỹ was deuout reproued hym often/but he toke no hede. And it befell that after ỹ the sayd wyfe had many chyldren she chylded an euyll shapen thynge the whiche had the heed as a dogge/and the eres hangynge. And whan she sawe it she was confused & shamed before many damoysels good matrones the whiche were there in presence/ the whiche counceyled all that incontynent it were couered with erthe without beyng more sene/and it was done. And forthwith the husbande came from huntynge ỹ whiche demaūded where the childe: was & ỹ he wolde se it. And for as moche as she dyfferred it for shame he drewe his swerde & sayd that he wolde se it. Than the sayd woman made to take out of the erthe the heuy and horryble monster: the whiche sayd vnto her husoande. Beholde how the puyssaunt god by shewynge manyfest hath venged thyn vnwytte for that thou hast doone no good dede ne honour vnto the holy dayes and festes/and hast not gyuen ony reuerence vnto the holy sacramentes of the sacred body of Jhesu cryst/but vnto vayne huntynge thou hast taken hede on the sayd holy feest dayes. &c. Than the sayd noble man correcked hym worthely and dyde penaunce moche bytter.

2. Another example ỹ men knewe not where an hunter became in huntinge of a beest. lxviii.

Also it is wryten in libro apum this that foloweth how the dyscyple recyteth in his sermons. And sayth ỹ tyche lorde parforced his mē & subgectes to go w̄ hym euery daye to hunte/the whiche men left to labour & to do theyr seculer occupacions tyll ỹ they became poore/thē selfe/theyr wyues/and chyldren. And it befell one day that the sayd lorde went to ỹ huntynge in a wood he and his housholde the houndes reysed ỹ wylde beest. He was on horsbacke & folowed hym/and sawe hym euermore/ but his rennynge prouffyted hym nothyge

for he myght not take hym and perceuered to folowe hym by nyght and from that day afterwarde neuer man sawe him more/ne no man wyst what there was done of hȳ/ and he was not founde. Some saye that in lykewyse as ꝑ erthe opened the whiche swalowed Chore. Dathan/ & Abyron the whiche descended all quycke in to hell that soo it myght be happened vnto the foresayd hunter.

¶ Chorea.

C. ¶ Example of dauncynge on the feestes And fyrst example how the deuyll woide haue borne away a mayden the whiche daunced on the sonday. ❧ lxviii.

IT is wryten in the myracles of ꝑ blysſed vyrgyn Mary of a fayre doughter the whiche in her dedes was desolute dauncer and a synger the whiche woide not correct her for her moder. And her fader loued her for her beaute the whiche clothed her pompeously wt fayre garmentes. And one daye of the sondaye after that she was werye of dauncynge she sate her downe vnder an apple tree for her recreacyon. And inconty nent the deuyll came vnto her the whiche sayd vnto her. Aryse thou and come with me. And she sayd. What arte thou. He answered I am the deuyll vnto whome thou enforcest the to do my wyll/ thou arte our armes and our doughter to take the soules And therfore now thou shalt receyue payne/not alonely for thy synnes/but for all the synnes of them the whiche ben drawen vnto cursed concupyscence for thy clothyng and aournementes of thy body. And as ꝑ deuyll enforced hȳ to rauysshe her vyolently she cryed twyes Lady mary helpe me. Her moder had taught her in her youthe so to call the vyrgyn Mary & for to salute her And she lerned her to say. Auemaria gratia plena. &c. And the deuyl sayd. Cursed be they that taught the ꝑ orayson. yf ꝑ hadde not sayd it I had borne the now in to hell and he departed. ¶ By the example of the mayden ꝑ was fayre/well clothed/of abyte to daunce & to synge must be vnderstande ꝑ she pleased vnto the deuyll & displeased god. For suche vanytees drawe th vnto synne/corrupteth vertues & good maners & ledeth vnto dampnacyon. Also by that ꝑ she called helpe of the vyrgyn Mary ꝑ is ꝑ floure of vyrgynyte is vnderstande ꝑ in lyke wyse sholde these vyrgyns do in necessite/and them conferme vnto ꝑ vyrgyn Mary to thende that they may goo in to paradyse. &c.

D. ¶ Another example of men and wome the whiche daũced a yere wout that ony persone myght socour them. ❧ lxviii.

MEn fynde by wrytinge this ꝑ whiche foloweth how the dyscyple recyteth in the boke of his promptuary and sayeth ꝑ in the yere of the incarnacyon of our lorde. M. C. xi. There happened in a cyte of ꝑ countre of saxonye wherin there was a curate of ꝑ parysshe chyrche of sayntMayng: the whiche curate was called Tilles how in the vygyll of crystmas many of his parysshens men and women put them to daunce in the sayd chyrcheyarde and to synge in suche maner that they letted the sayd curate in his offyce of ꝑ chyrche. Wherfore he sent to them ꝑ they sholde cease/but they ceased not ne wolde not obey for hym. Than he cursed them in requyrynge god ꝑ they myght not cease all that yere. Soo by myracle it became and was doone that in all the hole yere there fell not one droppe of

water vpon them/nor they suffred honger
the thyrste/nor theyr clothynge ne holen we
broken/but by anoye & contynuacion of
ynge they were moche wery within ỹ
ercle. And moche grete nombre of folke of
all estates & of dyuers regyons came for to
the punycyon of god. Whan it came to
ende of the yere the archebysshop of Co-
yne named Hebart came thyder for to al
oyle them/& made them to come vnto hȳ
efore the hye awter of the sayd chyrche in
he whiche place a woman & two men amō
e them yelded vp theyr spyrytes in ỹ hou
r. Some of the other slepte thre dayes w-
out watynge. Of the other the hedes & the
membrys trembled. And so they were dy-
erse punysshed for too be in example for
euermore that in the chyrche or chyrchyar-
de men neyther shulde synge ne dauce wor-
dely. And also of the grete yll of those that
obeye theyr curates.

C. Another example of the punysshynge
of a woman dauncer. lxviii.

MEn fynde by wrytynge this ỹ
whiche foloweth how the dy-
cyple recyteth in his promptu
ary and sayeth how a man na
med Arnold⁹ telleth of a mayde the whiche euery holy daye occuppyed herselfe in playes and dauuces without go ynge vnto the sermon the whiche was ma de vnto the people. And in the euentyde she became wery & slepte at the doze. And incō tinent that her eyen were close she was bor ne by bysyon of two deuylles in to helle/& was so brente that there ne abode heere in all her body/the whiche was full of grete bladders & kest a stynke intollerable. And a deuyll put in her mouthe a brennȳge brō de and sayd vnto her/take this bronde for the longes ỹ thou hast longe vnshamefully
her clothynge had no token of brennynge. the whiche awoke in grete clamour & wepȳ ge and tolde vnto her moder & vnto many other this thynge. She was borne in to the hous/the curate was called the whiche foū de in her no mortall synne/but that wyllȳ gly she went vnto playes and dauuces. &c.

F. Another example how a maydē was rauysshed in the dauce and dyoled/& af ter hanged her selfe. lxviii.

SOme maysters hath wrytē this the whiche foloweth ỹ the dyscy ple recyteth in his boke & sayth/ ỹ as a yōge mayden wēt to a ga deryng for to daunce she met ỹ deuyll in lykenes of a man the whiche sayd to her. Whyder goest thou. And she answe red & sayd. I goo for to daunce in suche an assemble. And the deceyuable deuyll ỹ whi che counceyleth somtyme well the more gre tely for too deceyue sayd vnto her. Yf thou wyll beleue me thou shalt not go thyder ne come amonge them. She toke no hede and yode thyder. And at the daunce she was ra uysshed of harlots & corrupt at theyr plea sures. And after as she came agayn wepȳ ge & dyscōforted she met the deuyll/but he dyscomforted her so ỹ she dyspayred & hanged her selfe.

C Ecclesia.

A. C Example how Nychanor was slayne after ỹ he had thretened ỹ chyrche. lxix.

IT is wryten in ỹ. bii. cha. of Ma chabe⁹ how Nychanor had a gre te hoost & fought wō ỹ chyldren of Israel/& had lost. v. M. men on a day he yode to the mount of syon & the olde prestes came before hȳ to tel him ỹ they made sacrifyce for the kynge. And

the sayd Nychanor mocked them & spake vnto them proudly & swore yt Judas & his hoost were betaken vnto hym & that he had the victory that whan he came agayne frō batayle ỳ he sholde dystroy & brenne theyr houses & the chyrche/ & with grete yre he departed. Than the sayd prestes yode vnto ỳ chyrche to wepe & to requyre ỳ ayde of god And to be shorte whan the sayd Nychanor was at batayle he fel the fyrst & was slayne as it is wryten the sayd chappytre/ & also in the seconde boke of Machabeus in the. xv. chappytre. And whan the sayd Nychanor was deed his hoost fledde/ & were pursued and slayne ỳ there was not one left. After they cutte of the heed of the sayd Nichanor and his ryght hande ỳ he had shewed proudely in thretenynge the sayd prestes. And god was loued and glorifyed the whiche punysshed the proude herted and ayded the meke. ¶ By this sayd Nychanor ỳ spake proudely vnto the preestes and sayd vnto them that he wolde dystroye them he was fyrst dystroyed & punysshed. For by pryde all the strength and the goodnes of man is dystroyed and lost. Quia deꝰ superbis resistit et humilibus dat gratiam. vt dicit Iacobi. iiii. ca. Also he mocued not the prestes to pray with good mynde for hym/ he beynge in wyll to dystroye them. Also they prayed for his dystruccion & confusyon/ & they were herde. Also god aydeth not vnto the proude/ furyous/ and vengeable/ but vnto the contrary he them punysshyth & putteth from paradyse.

¶ Sepultura.

B. ¶ Examples of sepultures. And fyrste. Example of a synner the whiche the deuylles vnburyed and drewe oute of the chyrche. lxix.

VIs wryten in the. iiii. boke of the dyalogue of saynt Gregory that a worshypfull bysshop & ryghte veritable tolde vnto hym ỳ he knewe of trouthe & of his people that sene the dede in a cyte named valence/ and a man brittle in his lyfe & in all ryghte thynges occupyed. Whan he was deed his body was buryed in the chyrche. And whan it came vnto mydnyght grete voyces were herde/ as yf men had drawen out of ỳ chyrche some man by vyolence. At these voyces rose vp the gardyens of the sayd chyrche/ and ranne and sawe two terryble spyrytes the whiche had vnburyed the sayd man & had bounde his fete with a stynge & drewe hym out of the chyrche in cryenge horrybly. Whan the sayd gardyens sawe that they had grete drede and retorned in to theyr chambre. And whan the morowe came they opened the sepulcre of the sayd deed man and they founde not his body. And they yede to seke hym out of the chyrche/ & founde hym in a dyche & his fete bounden where the deuyls had casten hym. ¶ By this example a man sholde vnderstande that holy grounde halloweth not the synners the whiche ben there buryed. &c. Also after the ryght wyse men put out of the chyrche people excommuned or accursed/ the whiche ne ben buryed tyll they ben assoyled/ & reabled. Also people the whiche ben homycides of them selfe ben not buryed in holy grounde/ for that ỳ it appereth that they ben dampned.

C. ¶ Another example of an vsurer buried in the cloyster kept the monkes from slepynge. lxx.

MEn fynde in wrytynge this ỳ whiche tolloweth how the dyscyple recyteth in his promptuary and sayth that an vsurer

was buryed of monkes in theyr cloyster/ And in the nyght he yode out of the pytte in playnynge and cryenge dyscouered the house & he stroke with his staffe meruaylously and woke the monkes. In ỹ morynge the body of the sayd man was couē de caste ferre of in to a felde beyonde the cyte. And he was agayne put in to the pyt And after that many tymes it was in suche wyse done/he was conured of an holy man that he tolde wherfore he and his monkes had no rest. And he sayd of me it is to dyspayre. For in lyke wyse as by my vsuryes I haue tormented by nyght and by daye the poore people. In lyke wyse nowe shall I not reste. And ye maye rest yf that ye cast my body out of the cloyster The whiche thynge was done. And afterwarde they ne were more of hȳ troubled. Who so wele sholde consyder these examples beforesayd of this thyrde commaundement he shall fynde that a man sholde kepe honoure and sanctyfye the feestes ỹ whiche ben of cōmaundement of the chirche without beynge slouthfull to go to here the seruyce/and not neclygently to put hym in deuocyon and to do good operacyons. Item without doynge worldly operacyons the whiche let the sanctyfycacion of the sayd feestes. And withoute cōmyttynge synnes mortalles ỹ whiche ben operacyons not of sanctifycacyons/but of dānacyon and perdycyon.

Quartū preceptū. Filii.

Example of those the whiche hath not borne honoure and reuerence vnto faders and moders/& the whiche ne hathe socoured them in theyr necessytees after the cōmaundement of god.

The.

A. And fyrste examples of Absolon the sone of Dauyd the whiche deyed myscheuously for that that he made warre with his fader. Ca. lxx

It is wryten in the xiiii. chapitre of the seconde booke of kynges ỹ in all the people of Israhel there ne was soo fayre a man as was Absolon the sone of kynge dauyd For from the sole of the fote tyll vnto the heyght of his heed was there not in al his body and his membres ony foule spotte./ And also his heere were of grete weyghtynes & beaute. And he the whiche was noble/yonge/fayre/and strong was so proude and dysobeyssaunt vnto his fader Dauyd and made agayne hȳ soo grete warre that he fledde one tyme before hym. Also he was lecherous and so fulfylled of coueityse that he wolde be kynge and expell his owne fader from his realme/but he abode not vnpunysshed as reason was. For he deyed myscheuously. In lyke wyse as it is wryten in the. xviii. chapytre of the seconde boke of kynges. It befell that Absolon ranne after the seruauntes of Dauyd in makynge warre agayne them/& was vpon his mule the whiche yode vnder an oke gretely braunched/and his heere toke and medled with the braunches of ỹ sayd oke. And as he was there hanged betwene the skye and the erthe/the mule where vpon he was rested not but yode forth stil And some men the whiche sawe this thinge yode vnto ioab the whiche was Cappytayne and ledde the warre for Dauid/vnto whome they sayd that Absolon was abyden hanged on the braunche of an oke Than the said ioab toke in his hande thre speres and festened them in ỹ herte of absolon. And for as moche as he yet remo-

ued and panted ten stryppelynges of the
armye of the sayd Joab wente to kyll out
of hande the sayd Absolon/and caste hym
in to a grete dytche/ and layde vpon hym
a grete hepe of stones in sygne of punycy
on and maladyccyon. This is here the ex-
ample of all the euyll chyldren ꝑ wyll not
bere honour and reuerence vnto faders ⁊
moders after the cõmaundement of god.
By this that he was hanged by the heere
myraculously/is to vnderstonde that the
pryde that he toke in his heere dysplesed
vnto god/⁊ by this that his hert was per
ced with thre speres/is to vnderstonde ꝑ
it was reason that the proude herte ⁊ ino-
bedyent vnto god the whiche ne dyde ho-
noure vnto his fader/ but made warre w̃
hym was trebly punysshed. For he was re
plenysshed with thre vyces/the whiche is
pryde/auarice/and lecherye. And by that
that he was buryed in grounde prophane
without prayers/without honoure/ne w̃
out solempnyte ecclesyastycall was in to-
ken of maledyccyon. For it is wryten deu
tero.xxii.ca. Maledictus homo qui nõ ho
norat patrem suũ et matrem suam: et di-
cet omnis populus amen. That is to say
that man be cursed the whiche honoureth
not his fader and his moder/and al ꝑ peo
ple shall saye Amen/so be it. ⁊c.

B. Another example of a sone the whi-
che defaylled vnto fader and moder/and
he bare a tode thre yere in his vysage. lxx

The dysciple reciteth in his sermõs
ꝑ it is wryten in dyalogo cesarii/
how a ryche man ⁊ his wyfe lefte of their
goodes and herytages vnto a sone ꝑ they
had to thende that he were maryed vnto
a damoysell. And then to prouyde for thẽ
habound aũtly whyles they lyued. And af-
ter that he was maryed vnto the yong da
moysell she had the fader and the moder
of the sayd sone in dysplesure. And dyde
so moche that they were departed and put
in to a caban in the whiche they had mo-
che of defaute. And one tyme ꝑ auncyent
woman sayd vnto her husbande. I ha dor
borne from ꝑ market of good mete in our
sones house/ it is a greate tyme syth thou
etest ony flesshe/goo thou theder this son
daye and in dede thou shalte fynde them
of good roste and a grete dyner. Than at
the houre of dyner the sayd auncyente ca
me to knocke at the dore/and incontinent
the yll sone made to hyde the mete roste
And whan the fader was entred the cur
sone demaũded hym what he wolde/and
he sayd that he was come to dyne with hy
hoppynge that there was some good thyn
ge. And the sayd sone sayd vnto hym. Lo
ke what we haue/holde here is two pens
bye some thynge for ꝑ ⁊ for my moder/⁊
go thy waye. And whan he was gone the
sayd roste was set agayne vpon the table
⁊ a chekyn rosted by the wyll of god was
chaunged in to a grete tode ꝑ whiche lept
in to the vysage of the yll sone/⁊ toke hym
soo strongly with ꝑ two fete before on his
chekes/ ꝑ the flesshe of the man ⁊ of the to
de was one flesshe togyder/without that
they myght separe them. And the behyn-
de of the sayd tode hanged before his mou
the. The preest was called that ledde hym
to the Archebysshop/vnto whome he con-
fessed his synne ⁊ the case by ordre euen so
as it was happened. Then the archebys-
shop gaue hym in penaunce that he shold
go thorowe all the grete townes and cy-
tees of Fraunce/and that he sholde cal the
ponge chyldren and recounte vnto them
the case beforsayd/ to the ende that none
sholde dyspyse their faders and parentes

And the sayd tode remeued not from his vyage. And whan ỹ man ete he ete. And whan men wolde take awaye the sayd to de with instrumentes he streyned soo sore with his fete ỹ the face became so blowen that the eyes remeued from theyr place & he lyued so thre yeres without that that a man coude take hym awaye. In that tyme frere Johan du pont of ỹ ordre of preschers sawe him at parys with many men women and chyldren. The sayd chylde the whiche ne dyde honoure vnto his fader & moder hymselfe was dyshonoured. quia legit eccle. xxix. Peccator transgredyens mãdata dñi: icidet i ꝓmissionẽ neꝯ. This example sheweth ỹ punycyon shall come be it in this worlde or in the other vpon ỹ chyldren the whiche defaylleth vnto fader & moder in theyr necessytees. God ỹ whicheis all puyssaunt wolde that this thyng were sene and knowen ouer all the countree / to thende that all the chyldren meruaylled them. And knewe ỹ grete offence the whiche is to defayl vnto theyr parentes. &c.

C. Another example of Cham the whiche mocked his fader noe. lxx.

It is wryten in genese ỹ Noe had thre sones / ỹ is to vnderstond / sem Cham & Japhet. And it happened one tyme that after that Noe hadde strongly laboured at the gaderynge of wyne that he was wery & slepte / the whiche was vncouered byneth / & one of his sones named Cham came there / the whiche mocked of the thynges naturell of his fader / whiche wente to seke his two other bretheren for to se it for to mocke withall. And the two other whan they sawe that couered them & dyde chyde with Cham / to wome they sayd that it was not well done to mocke whis fader. After this ỹ said Noe knewe it by reuelacyon and cursed him / not that he was cursed / but al his lynee / not that ỹ soules were cursed / but they ỹ proceded of hym sholde be subgectes to grete trybulacyons / as of pouerte of godes / or fortunes temporelles. And more than two thousande yere after as our sauyour and redemptoure preched a wyfe yssued of the sayd lynee of Cham came to requyre our lorde to hele her doughter that was tormented of the deuyl. O fie miserere mei filia mea male a demonio vexat. &c. And our lorde answered to her that it was not good to gyue the brede of sones vnto dogges. Non est bonũ sumere panẽ filiorũ: et sumere canibus. He called the sayd people dogges / bycause that they were cuyl / and yssued of the said cursed fader Cham that mocked with his fader as sayd is.

D. Other example of two sones ỹ slew theyr fader. lxx.

It is wryten in the. xxvii. chapitre of the boke of ysaye that the armye of kynge Sennacheryb was punyssched diuinely for theyr pride and synne / ỹ sholde be a longe thynge to recounte. And the aungel of god slewe in one nyght. C. foure score & fyue thousande. And the kyng Sennacheryb fledde in to the cyte of Nynyues / and it was soo that as he adoured in ỹ temple his god / his two propre sones drewe their glayues and slewe him in the sayd temple The whiche sones wend to haue succeded and regned in the realme after hym / but the one nor the other was not kynge.

E. ¶ Other example of a sone the whiche stroke his moder. lxx.

THe dyscyple recyteth in his promptuary how a sone cast downe and stroke his moder with the fete. And of ỳ permyssyon dyuyne that fote where with he hadde stryken her was cut from hym. Another example of a sone the whiche dyshonoured his moder/ And in shorte tyme all his chyldren deyed / without doubte al chyldren the whiche done yll vnto the fader and vnto the moder/or ỳ whiche dyshonoureth them/or the whiche fayl them in theyr necessytees shall be punysshed in this worlde or in the other. For they disobeye vnto god and ben vnnaturelles. &c.

F. ¶ Another example how ỳ two sones of Helye wolde not be corrected for theyr fader and they were slayne. lxx.

IT is wryten in the thyrde chapytre of the fyrste boke of kynges how helyas was iuge of ỳ people of Israhell by. xl. yeres. And he had two sones named ophi and phynees the whiche lyued delicyously and prepayred them delycatyuely ỳ meates the whiche came vnto ỳ temple in sacrifyces/and made of synnes and cursydnelles. Theyr fader hely the whiche herde the tydynges reprcued them/but he punisshed them not. And therfore god suffred ỳ they deyed myscheuously/for the chyldren were slayne in batayll. And the sayd hely fell frome his chayre and slewe hymselfe whan men brought hym the tydynges ỳ his chyldren were slayne/and that the arke wherin were ỳ cõmaundementes was taken of the phylystyens. The clerkes presuppose theyr dampnacyon / more sone than otherwise/for the synnes the whiche regne in chyldren/and for ỳ faute of theyr correccyon.

G. ¶ Another example of the chylde that the deuyll bare awaye. lxx.

IT is wryten in the dyalogue Cesarii how a deuyll bare awaye a chylde in body and soule for the malediccion of his parentes. In suche manere that his parentes sawe hym no more afterwarde. And god suffred it to thende that these other parentes haue drede how they curse theyr chyldren / but that more sooner they correct them with a rodde. &c.

A. ¶ Another example how a good and true chyld loued his fader and myght not endure ỳ a man dyde vnto hym ony yll.

WEn fynde by wrytynge how ỳ dyscyple recyteth in his promptuary and sayeth how a man had thre sones wt his wyfe after the opynyon. And it befell ỳ they wrathed theym one tyme togyder/so that the sayd wyfe sayd vnto hym. Thou weneste to haue thre chyldren of me / but ỳ ne haste but one. And he demaunded her whiche it was. And she ne wolde tell hym After that that ỳ sayd woman was deed as the fader lay in his dethe bedde/by his testament he lefte all that he had vnto hym ỳ whiche was his owne sone. And whan he was deed they stroue who sholde haue his goodes and herytage. And the kynge commaũded that the sayd fader deed wo-

re beside vnto a tree/and that the thre sones sholde shote at hym. And that he the whiche sholde shote moost strengthest sholde haue the herytage. And after ꝑ he was bounde two of the sones shotte whan the thyrde sawe that they had shotte in suche wyse vnto his fader he was wrothe agaꝯ them/and said that he ne wolde in no manere shote vnto his fader. Than men sene we truely that he was the very chylde the whiche ne wolde none yll do vnto his fader. And vnto hym it was iuged that he sholde haue the goodes and herytages. Also al good chyldren sholde loue theyr fader deed and quycke. A beest loueth naturelly her fruyte & semblables. Eccle.xiii. Oñe animal diligit simile sibi. And those ꝑ whiche loue not theyr faders & parentes ben gretely vnnaturell / worse than a dombe beest/& therfore they ben worthy of punycyon/ꝑ whiche they shall haue yf they correcte them not whyles that they ben lyuinge in this worlde.

B. Another example how the nature of bydes techeth vs to thynke and remembre our parentes. lxxi.

Wryten it is in the boke of ꝑ sydoze of the nature of bydes ꝑ the nature of cranes is suche that they withdrawe them from mete & endure hõgre/to the ende ꝑ they puruaye vnto theyr lytel bydes. And after that theyr lytel cranes maye fle & take proye yf theyr parentes haue necessyte/affliccyon and lennes they haue cõpassyon & gadre them in to a neste / & nourysheth them whyles ꝑ they haue conualescence/& do good ꝑ one vnto the other. In lyke wyse done ꝑ good chyldren vnto theyr parentes. These lytel grypes ne done not so vnto theyr parentes of whome ꝑ naturyens saye that after that theyr parentes haue longely laboured to nourysshe them/& to go to gete them mete in many places/& that they haue kepte themselfe frome mete for to gyue it vnto them. After that those lytel grypes be grete to fle and haue puyssaunce. Than they bete with theyr wynges theyr parentes./ Also they ne gyue them to ete of theyr proye/but with theyr bylle and with theyr wynges they bete them out of theyr nest. The yll chyldren done in lyke wyse vnto theyr parentes. &c.

C. Another example of a doughter the whiche nourysshed her moder the whiche was enclosed in a toure / with the mylke of her brestes. lxxi.

Ualerian recyteth that for the synnes that a noble woman had cõmytted she was iuged vnto the dethe/but the Juge ne wolde punysshe her openly/ for the honoure of her parentes. And she was enclosed in a pryson to thende ꝑ she sholde deye for hongre. And her doughter the whiche was maryed vysyted her moder euery daye by the leue of the Juge in suche wyse that she was serched before ꝑ she entred for to se yf she bare ony thynge to be eten. And the said doughter gaue vnto her / her pappes to souke & nourysshed her. And at the laste the Juge knewe of it wherfore he was moued with pyte & gaue the moder vnto the doughter. &c.

D. Another example of the chylde ꝑ bote of his faders nose. lxxi.

IT is wryten in many bokes this ẏ whiche foloweth how the dyſcypple recyteth in his boke and ſayeth that there was a fader the whiche ledde his ſone wt̄ hym in to tauernes & playes. And he lerned that in ſuche maner ẏ whan he was grete he ne myght kepe hym from playnge and vſynge the tauernes/& after was a theefe. Fyrſte vnto his fader/& after vnto his neyghbours/& was ſo curſed ẏ hys fader delyuered hȳ two tymes from hangynge in gyuȳge grete money. And thirdly for a theefte was ledde vnto ẏ galowes And there requyred that he myghte kyſſe his fader/from whome he bote the noſe wt̄ his tethe. And as the ſone was rebuked of that he anſwered. I haue done wele and iuſtely/for he is cauſe that I am hanged in ſmoche as he correct me not in youthe of my fautes/for yf he had correcte me I had not be here. This example denoteth ẏ the ſage ſayth ꝑuer.xxix. Quer q̄ dimittitur volūtati ſue:cōfudit matrē ſuā:imo patrē & oēs cognatos.&c. The chylde the whiche is ſuffred to do his owne wyll confoundeth his moder/alſo his fader and al his kynnelmen. And therfore a man ſholde punyſſhe hym & correct in youthe. Wen plye & bende the rodde whyles ẏ it is ponge/ſo dothe men a chylde. And who ſo taryeth tyl they be growen men/he ne may ayde hȳ. Yf the ſayd fader had correct hys chylde he hadde not byte of his noſe nor be hanged/he ẏ wele loueth wele chaſtiſeth.

E. ¶ Another example of hym whoſe berde grewe after he was hanged. lxxi.

THe dyſcypple recyteth in his boke & ſayeth ẏ there was a curſed chyld inobedyent vnto fader and moder ẏ whiche ſlewe his felowe/& for his demeryte was hanged in his ponge aege. And within thre dayes after ẏ he was hanged a grete gray berde grewe vpon hym ſo moche that it came tyll vnto his gyrdyll wherof the people meruayled. And afterwarde it was reueled vnto a holy man al the dede of it the whiche ſayd that he ſholde haue lyued in as grete aege as ẏ ſayd berde ſhewed yf he had be obedyent vnto fader & moder. And all ſuche chyldren abrydge theyr lyues/& ben in the waye of dampnacyon yf they haue not grete & bytter repentāce.&c. Et legit̄ in pſalmi. Subito defecerunt ꝓpter iniquitatem ſuam.

F. ¶ Another example of a man the whiche was fell & harde vnto his fader & hys ponge ſone repreued hym. lxxi.

THe dyſcypple recyteth in his ꝓmptuary that there was a man yll & vnnaturell vnto his fader auncyent/for he made hym to lye in the ſtable with hys ſhepe. And gaue vnto hym a vyle veſture the remenaunte wherof men couered the horſes. The ſayd auncyent had gyuen vnto hym his herytage for to lyue hym by in grete eſtate. Now it happened ẏ the ſone of the ſayd felon was heuy & diſpleaſed to ſe his grandfader ſoo entreated: And for this thynge he came vnto his fader/and demaunded hym ſuche another couerture of hors as his ſayd grandfader had. And his fader aſked hym what he wolde do wt̄ it. And the chylde anſwerde. I ſhall kepe it tyll ẏ thou be auncyente/& than I ſhall clothe ẏ with it in lyke wyſe as ẏ doeſt thy fader my grandfader the whiche begate ẏ nouryſſhed the/& lefte vnto the his herytage.&c. Legitur mathei.xv.et marci.vi.

Honora patrē tuū & matrē tuā: & qui maledixerit patri vel matri morte moriatur The holy scrypture procedeth of ỳ mouth of god cōmaundeth ỳ men honoure theyr fader and theyr moder. And he sayth vnto the chyldren ỳ do the contrary. That is they the whiche curse theyr faders or moders/or the whiche theym dyshoncure or defayle in necessyte that they deye of deth And it is to vnderstonde not of dethe corporell alonely/but of dampnacion and dethe eternell the whiche is dethe Without dyenge yf they deye without correccyon & amendement.

6. Another example how a fader & his sone cursed eche other in hell. Also of a gode sone ỳ blysshed his fader in heuen. lxxi.

The dysciple receyueth in his prompt uarye & sayeth howe a holy man desyred to se the paynes of helle/and the glorye of the blysshed the whiche was ledde in to helle by his aungell. And amonges many other paynes he sawe a fader stryue with his sone. And the fader sayd vnto his sone. Cursed be the tyme that euer I begate the. All that that I haue done for ỳs cursed. For for ỳ I was a cursed vsurer/to thende that thou haddest grete haboundaunce of goodes in the worlde. and he said many other thinges vnto his sone in cursynge hym. The sone sayd vnto the contrary. Cursed be the hour that thou begatest me for thou ne haste taught me the cōmaundementes of god/ne to do penaūce ne other good dedes/but thou taughte me pryde & to make falce vendycyons/& he reproched him many other thynges bycause he corrected him not of his yll dedes Than sayd the holy man vnto his aungel the whiche ledde hym. It is a cursed thynge to here & to se these thinges here. Afterwarde the aungell shewed hym the glorye of the blysshed. And in that he sawe a fader & his sone the whiche were in grete Joye And the sone sayd vnto his fader. Fader be thou blessyd of god. For thou me haste made to lerne scyence. And thou haste led me vnto the chirche/& vnto predycacions thou haste taught me many good thinges and haste correcte me of the ylles that I dyde. More ouer thou haste lerned me the cōmaundementes of god & to loue and to drede god aboue all thynges. And many other thynges ỳ the sone sayd vnto the fader in blysshynge hym. For by the sayd thinges he had saued his soule. And the fader blysshed the sone in spekynge vnto hym semblable thinges good and prouffytables by the whiche they were saued. &c. This exaple denoteth that god hathe suffred ỳ this thynge were sene and knowen to the ende that the faders and moders & chyldren in lyke wyse take hede & doo. And ỳ they correcte & lerne vnto theyr chyldren the good for to come vnto the glorye of heuen. And yf they do the contrary that they know ỳ they shall haue punycyon in helle. Where they shall curse other eternally. &c.

h. Another example of a woman damned whiche dispreysed those that repreued her of her synnes. Ca. lxxi.

The dysciple receyueth in his prompt uary & sayeth that a woman moche deuoute and loued of god was ryght curyous of her moder departed. The whiche wolde knowe of her moders estate for to helpe her yf she were in purgatorye/& it requyred of oure lorde Jhesu cryste.

And one time as she was at the chirche wt
teres requyred god of this thyge/she was
put in horrour & sawe by her a derke spiri
te. Than she made the token of the crosse
& demaunded who it was. And the spyry-
te sayd I am thy moder. And she her de-
maunded how it was with her/ & she an-
swered it is with me ryght yl/thy prayers
ne maye serue me of nothynge/for I am
dampned eternally. Than the doughter
with grete waylynge sayd. Alas my mo-
der what is the cause of thy dampnacyon
And she answered. For that that I lyued
& haue be nourysshed of thynges yl gotein
by vsurves & otherwyse/& I culpable to-
ke no hede to restore vnto other. And that
the whiche was yll done agayn god of my
subgectes in my house I forced not of it/
but I am entred in the wayes of ỹ world
yll and vnryghtfull. And also I haue dys
preysed those ỹ whiche me haue repreued
of my synnes & ylles. And I ne me amen
ded ne repented in no manere. And in su-
che wyse I deyed. And whan the sayd mo
der had sayd these wordes she departed/&
the sayd doughter prayed no more for her
Unto this purpose saynt Austyn sayeth.
Si scirē patrē meuz in inferno: non plus
orarē ꝓ eo q̄m ꝓ diabolo. That is to saye
yf I knewe my fader were dampned in
helle I sholde pray no more for hym than
for ỹ deuyll. This example denoteth that
those the whiche lyueth of thynges yll go-
ten ben in the waye of dampnacyon/yf ỹ
they dye without restitucyon. Also a man
sholde not dyspreyse one ỹ repreueth hym
of his vyces & synnes.

The dyscyple recyteth in hys ser-
mons & sayeth that a tauerner re
ceyued to ete to drynke & to lodge all sor-
tes of people/ỹ is to vnderstonde good &
yll/& suffred to playe/to swere/to be dron
ke/to blaspheme/to cōmytte baudrye and
other synnes in his tauerne for temporell
gayne. And one tyme on a sondaye as he
bare of wyne from his seller before his ta
te for that ỹ his hous was ful of other hol
tes/there arose vp a tempeste of wynde &
deuylles amonge it ỹ whiche toke vp vyo
lently the sayd tauerner on hye in the ayre
before all the people. And whan he sawe
hymselfe so lyfte vp and of ỹ deuylles bor
ne awaye cryed by grete contricion of har
te. O deꝰ quid fatiet aia mea. O my god
what thyge shal be done of my soule. tha
the deuylles suffred hym to fall in to a fel-
de/& they sayd vnto hym. For almoche as
thou haste forgoten all thynges transytō-
ryes & the lyte of thyn owne body/thy wy
fe thy chyldren/& thy frendes/& that thou
haste prayed alonely god for thy soule by
contrycyon of herte we ne maye bere the
no ferther/for god ne wyll suffre vs to ex-
cercise in the our wyll. For that that thou
haste called hym by contrycyon. And yf ỹ
haddest not done it we had borne the in to
hell in body and in soule. Than the fald de
uylles yode awaye/and he was founde in
the sayd felde/and borne in to his house/
And he laye in his bedde certayne dayes/
and after that he was in conualescence he
corrected hym and amended/& put away
his tauerne. And more ouer he neuer suf-
fred in his house to playe/to blaspheme/
ne to do other ylles. All tauerners and hol
tyllers sholde wele note this thynge ỹ god
ne punysshe them as he dyde the sayd ylle
tauerner.

J. Another example of a tauerner that
the deuyll bare awaye in body & soule for
that he repreued not those the whiche dyd
ylle. Ca. lxxi.

¶. CAnother example of a man the whi che was so ylle instructe and correcte that he solde his soule/and the deuyll bare it awaye with the body. lxxi.

The disciple recyteth in his sermõs and sayeth that a man sayd vnto his compaygnons as they dranke at ẏ taucrne yf they byleued ẏ there was of soules/and that he byleued nothynge/and ẏ he ne had none sene. And that the prestes and prechers had founde that there was of soules in helle for the gayne temporell And that he byleued nothynge. And hys compaygnons affermed ẏ after the fayth catholyke that there was of soules in hell and in heuen/and that the soule of euery persone goeth vnto paradyse or in to hell or in to purgatorie after that it departeth from the body. After he demaũded yf ony wolde bye his soule. And that he sholde sell it. And one of his compaygnons sayd vnto him. I wyl bye it. And it was solde for a quarte of wyne the whiche was incontynent dronke. And there came the deuyl in the fourme of a man the whiche boughte the sayd soule of hym the whiche solde it/and payed a quarte of wyne. And whan ẏ sayd wyne was dronke the deuyl said. Gyue me the soule ẏ I haue bought/for it is myne. And those the whiche were present sayd. It is a thynge iuste that he the whi che byeth possede the thynge bought. And the accursed the whiche had solde his soule sayd that he had not solde the body. And the presence sayd. Whan ẏ ony selleth his hors he gyueth the coler or halter withall. And incontynent ẏ seller was estrangled of the deuyl. And before the presence rauis shed the sayd man & bare hym in to hel in body and soule.

A. CAnother example how ẏ fader sholde loue more god than his chyldren/and other parentes and frendes. lxxii

It is wryten how the dyscyple recyteth in his promptuarye and saith that a man was one tyme so moche holdē in the loue of his parentes and neyghbou res that he was letted to loue god and to folowe hym. And one tyme he wolde ther in fynde remedye and called them vnto a dyner. And in dynynge he prayed one of them the whiche vnto hym after his aduy se was mooste faythfull. yf thou loue me put thy lytell fynger in this fyre for the lo ue of me. And he dredde the payne & wold nothynge do. So the fayth and the loue ẏ he fayned to haue in hȳ appered to be vay ne. After he requyred al the other by ordre and sayd vnto them as vnto the fyrste/& they wolde nothynge doo. Than he decla red his purpose vnto theym all/and sayd vnto them that onely for the loue of them he was taryed for to loue parfytely Jhe su cryste/but for that that he founde noo more fayth in them he wolde no more ta ry. And for that they ne wolde put in ẏ fy re transytorye ẏ mooste lytel membre that they hadde one seule houre for the loue of hym/he sayd that in lyke wyse for the lo ue of them he ne sholde put all his body & his soule in the fyre perpepual of helle. Af terwarde he sayd vnto them/take hede to do for your selfe/and so wyll I for myself Then within a whyle after he restored & payed all his debtes. And after gaue and dystrybuted all his goodes vnto the poore for the loue of god. And put hym to serue our lorde Jhesu faythfully and deuoutly/ and to loue hym parfytely. &c. True it is that we sholde loue our parentes/frendes and kinnesmen naturally and wyllyngly

And for as moche as god cõmaundeth it/ Diliges proximũ tuũ sicut te ipsũ. math xxii. But we sholde loue our fader celesty all more than them & aboue them. Uñ au. Diligẽdus ẽ genitor sz ꝓponẽdus ẽ creator. And yf ony man loue his fader or his chyldren & parentes more than god & above hym he shall be sente vnto dampnacyõ And he ne maye be saued without true penaũce. For it is wryten mat. x. & luce. xiiii. Qui amat patrẽ aut matrẽ plusq̃ me nõ est me dignꝰ. Et q̃ amat filiũ aut filiã super me: nõ est me dignꝰ. We be holden vnto fader & moder: but yet ben we more holden vnto god the whiche hathe fourmed our soules vnto his semblaũce/ & the whiche hathe redemed vs by his precyous blode/ & suffred dethe for vs. And more ouer he vs puruayeth & nourysshyth by ỹ goodes ỹ he maketh to growe. And also vnto vs prometteth paradyse. And therfore no loue what so euer it be ne sholde drawe vs backe from the parfyte loue of god. &c.

B. Another example of a fader ỹ whiche sayd vnto his sone that he sholde holde his fyngere in the fyre tyll he had sayd Aue maria. lxxii.

It is wryten in some bookes that ỹ whiche foloweth how the dyscypple recyteth in his sermons and sayeth that a ryche man possessed many goodes vniustely goten. And after that he had herde ỹ worde of god in predycacyon wolde experymente ỹ fidelyte of his sone. Unto whome he said that for the loue of hym he wolde holde his fynger in ỹ fyre so longe alonely as he sholde saye aue maria. And the sayd sone began to assaye & incontynent that he felte the brennynge of the fyre/ he drewe backe his fynger and said vnto his fader. What shall it prouffyte the that all my body shall fele hete and shall be brent And the fader sayd vnto the sone. What shall it prouffyte ỹ for the I dampne myselfe & put in the fyre of helle eternel/ And so the sayd ryche man restored all tho thynges that he had ylle goten and chaunged his lyfe from yll vnto good.

C. Another example how a man sholde doo of good dedes whyle that he lyueth without trustynge vpon his heyres. lxxv.

The dyscypple reciteth in his promptuarye & sayeth that a ryche man was in the artycle of dethe/ he called hys thre sones and sayd vnto the moost aũcyente. My dere sone knowe ye that I leue vnto you many possessyons and goodes that I haue kepte for you/ the whiche I sholde haue gyuen vnto the poores/ & therfore parauenture I shall go in to purgatorye. Tell me what shalte thou gyue for my soule. And he sayd vnto hym ỹ he sholde make to synge many masses/ and also sholde gyue of almesse. &c. In lyke wyse ỹ seconde hym prometted. The fader prayssed these two sones here. And demaunded of the yongest what he Wolde do for hym I promyse the nothynge not to gyue one peny. Whyles that thou lyuest dystrybute thy goodes for the helthe of thy soule without cõmyttynge it vnto vs/ how shall we ayde the by dede whan we haue thy godes the whiche ne wylte helpe thyselfe for the loue of vs/ & euery of vs shall loue better his owne vtylyte than thyne. And therfore thynke fyrste on thyselfe yf thou wylte/ Whan the said ryche man herde this yonge chylde consydered that he sayd vnto hȳ

beryte & dystrybuted his rychesses vnto ỹ
poores for his owne helthe.

D. Another example how a man shold
do of good dedes in his lyfe tyme without
taryenge vnto his frendes. lxxii

The dyscyple reciteth in his promp
tuarye ỹ there was a ryche man
the whiche hadde a sone/the whiche ryche
man whan he was in his dethe bedde ma
de his testament solemply/& lefte moche
goodes vnto the relygyous & vnto ỹ peo
ple/and afterwarde he deyed After his de
the the sayd people and the relygyous ca
me vnto his sayd sone & demaunded him
that ỹ his fader had lefte vnto theym by
his testament. Than the sone answered &
sayd. I ne shal gyue vnto no persone that
lyueth/& tolde ỹ reason. ye saye in appro
uynge the scrypture ỹ yf ony be in helle ỹ
the suffrages & good dedes ne prouffite to
hym. And yf he be in heuen ỹ hym nedeth
nothynge. I knowe not nowe yf he be in
paradyse or in helle. And yf he be in pur
gatorye he is there purged vnto the laste
synne/for I ne shal gyue nothyng for his
soule. The goodes temporelles that I pos
sede I ne shal shedde them. Also I doubt
me for his soule/but be he tormented tyll
that he be purged. This example techeth
vs to do of good dedes whyles ỹ we lyue
without taryenge or trustynge vnto oure
parentes for to do it after our dethe. Ūn.
grego. Qutior ē vita vt bonū qđ quisq;
post morte ſperat agi p alios:agat dū vi
uit ipſe p ſe. Beatius quippe ē liberū exire
ỹ post victula liberantē q̄re. Chylde vnna
turall syth ỹ it is so ỹ god cōmaūdeth the
to helpe thy neyghbours/the poore/ỹ hon
gry/ỹ thrusty/ỹ sicke/& yf ỹ do it not thou
shalt yelde accompte before god at ỹ day
of Jugement. By a more stronge reason
yf thou socour not thy parentes of whom
thou haste thy goodes the whiche ben in ỹ
pryson of purgatorye hauynge hongre &
thurst/& grete necessyte thou arte worthy
of grete punycyon. &c.

E. Another example of semblable ma
tere to do of good dedes without taryeng
or trustynge vnto his chyldren. lxxii.

En fynde by wrytynge ỹ there
was a tyche man the whi
che had purchased lōdes and
possessyons. And all the coun
tree aboute hym was his. It
happened that he fell in a grete sekenes &
sente for his preest & deuysed that he had/
& requyred hym to praye for hym/& ma
de to praye in euery monastery. And pro
mysed that yf he myght escape ỹ he shold
de go vnto saynt James/vnto saynt gy
les/vnto Rochemador. And ỹ he sholde do
many of good dedes for the loue of god/
It happened that he escaped from ỹ sayd
sekenes/& became wors than euer he had
be and more vnfaythfull/& dyde nothyn
ge of all that he hadde promysed vnto the
preest. Longe tyme after he fell agayne in
to a moche greate sekenes/and sente for
his preest as before. And promysed to doo
many of good dedes/and that he wolde
praye for hym. Ha sayd the preest the other
tyme thou saydest as moche vnto me/&
nothynge hast ỹ done of ỹ that ỹ promy
sed. I haue sayd he to moche good/who
shall do it for me. Then he called his sone
& his heyre & tolde hym ỹ he had goten hȳ
grete londes & that he muste goo for hym
vnto saynt James and vnto saynt gyles

And vnto ſuche pylgrymages yf J deye/ Fayre fader ſayd the ſone men ſaye that deed men go as ſwyftely as they wyll. Go you by ſaynt James and vnto ſaynt gyles yf ye wyll/ ſo god helpe me J ſhall not put my body in payne. Yf ye haue wele done ye ſhall fynde it. The ſayd heyre yode not/ & therfore a good thynge it is not to tary ne abyde vnto his heyres. For ỹ lanterne ỹ whiche is borne before gyueth better lyght than that the whiche is borne behynde.

F. ¶ Another example how a man ſholde do of good dedes whyles that he lyueth & that a fole taught wele one ſage. lxxii.

MEn tell of a grete lorde the whiche had of cuſtome as done theſe greate lordes whan he wyll go thorowe ỹ coũtree to ſende his coke to prepayre his dyner and his place. And the ſayd lorde had a fole ỹ had of cuſtome to go after the coke for the prouffyte that he there had. &c. It befell one tyme that ỹ ſayd lorde was ſeke in his bedde of the dethe. And ỹ people the whiche came to ſe hym ſayd vnto eche other whan they mette/ ỹ lorde gothe his waye. The ſayd fole herde theſe ſayd wordes & ſayd ỹ ſhall he not do/ for his coke is yet here. And for ỹ that ỹ people perſeuered to ſay ỹ he gothe his waye/ ỹ ſaid fole entred in to the chambre of ỹ lorde/ & ſayd to hym. ¶ My lorde all the people ſay ỹ ye go your waye/ and bycauſe ye haue not ſente your coke before by ſaynt Peter ye ſhall deye of hongre. Than the lorde ſayd that the fole ſayd true/ & that a fole hathe aſſenſed wele a ſaige. Than the lorde made all the preſtes of the countree to ſynge & to do in his lyfe the ſcruyces ỹ men ſholde do after his dethe & to do almeſdedes & ſo he ſente the coke before/ & made his fardell to bere with hym as dothe a byrde the whiche departeth from the houſe of her fader. &c.

A. ¶ Another example of a fader and of his ſone the whiche were dampned for ỹ goodes yll begoten and witholden. lxxiii.

THe dyſcyple recyteth in the booke of his ſermons & ſayeth ỹ an vſurer had two ſones of the whiche ỹ one repented hym in herynge a ſermon/ & after ſayd vnto his fader. ¶ My fader yf we deye in ſuche wyſe we ſhal be loſte in body & in ſoule. Than he ſayd vnto hym. Paye vnto euery man that ỹ thou oweſt & retorne vnto god. Vnto whome the fader ſayd & the other broder. Sholdeſt ỹ be our confeſſoure/ goo deye where thou wylte. For we ſhall abyde with our goodes. The whiche helde his peas/ lefte theym & yelded hym ſelf hermyte/ & lyued a poore lyfe in ſeruyge god. And after that this good hermyte herde ſpeke that his fader and his broder were deed was moued in pyte & deſyred to knowe of theyr eſtate. And requyred of god yf it were his pleaſure that he might ſe them. And one daye as he was in oraiſon the aungell of our lorde came vnto hym & ſayd. Thy petycyon is made/ come thy waye J ſhall ſhewe them the. And he toke hym & rauyſſhed hym/ and bare hym vnto helle. And ſet hym vpon a hye mountayne. And the ſayd aungell ſayd vnto hym/ wylte thou ſe and here thy fader and thy brother and the ſayd hermyte anſwered ye. And he ſawe a valeye replenyſſhed of dyuers kyndes of tormentes/ and herde a myſerable voyce. And he ſawe fyrſt his fa

der the whiche boylled in fyre as pesen do the within a grete pot ꝑ whiche said. Maledyccyon/maledyccyon/maledyccyō/curſed be the houre that euer I was conceyued. Curſed be the wombe that bare me/ Whan the ſayd hermyte herde theſe wordes he trembled and ſayd. O fader arte ꝑ here. The anſwer. My ſone thou art blyſt for thou haſt dredde god and haſte fledde this payne ryght horryble and cruell/but take hede that thou ſerue wele god. And euen in lyke wiſe as he ſpake theſe wordes the ſone came and appered as the ſayd fader had done with grete boylyons of fyre: & in ſwymmynge on hye & within as a pece in a potte. And the ſayd ſone toke hym to curſe his ſayd fader in paynes and ſaid in this manere. Curſed be thou my fader in pardurabylyte. For by theſe thynges ꝑ thou haſte yll goten thou haſte dampned me & loſte. And vnto the contrary the fader ſaid vnto the ſone. Curſed be thou ſone/for for the I haue goten ſuche goodes and them hatue witholden. And ſo am I put from al good. And therfore I am diſcended in to this payne. Vnto whome the ſone lyuynge ſayd. Is there neyther prayers ne ſuffrages maye prouffyte you nor ayde. The whiche ſayd that no. For in hell there is no redempcyon. And the ſayd aūgell ledde agayne the ſayd hermyte/ The whiche lyued afterwarde more faythfully and ſerued god deuoutely & he was ſaued This example denoteth that thoſe ꝑ whiche taketh & witholdeth ꝑ goodes of another vniuſtely yf they dye in ſuche wyſe wout reſtitucion & amendement ꝑ they ſhal dyſcende in to helle in payne and in grete torment.

B. Another example of a fader the whiche put a malet in a cheſte/and toke ꝑ keyes vnto his chyldren. Ca. lxxiii

Men fynde by wrytynge this ꝑ whiche foloweth how the diſcyple recyteth in his promptuarye & ſayeth ꝑ a riche man maryed hys chyldren & enryched them of his goodes. And in the ende became poore. And his chyldren gaue no force. And afterwarde he called his chyldren vnto whome he gaue the keyes of a coffre wherin he had a locket/and within it was a heuy malet/in lyke wyſe as & yf it had be moneye/but he reteyned one key to thende that they ne myght go vnto the cheſte. And he ſayd vnto his chyldren. Yeu ben myne herytours & frendes/whan I ſhall be deed open ye the cheſte/& ye ſhall fynde within it a lettre the whiche deuyſeth howe moche I haue lefte vnto euery of you. For this hope the chyldren the one after the other inupterent the ſayd auncyent/they honoured hym and ayde. After his dethe they founde within the ſayd locket a malet and a lettre ꝑ whiche conteyned. That man is worthy to be beten on ꝑ heed with his malet the whiche hathe soo moche gyuen vnto his chyldren and truſteth the whiche nothinge reteyneth for hym ſelfe.

C. Another example of two doughters the whiche put oute theyr fader in his olde aege. Ca. lxxiii.

It is wryten in ſome bokes thys the whiche foloweth how the diſcyple recyteth in his promptuarye and ſayth that a man hadde two doughters vnto whome he

gaue all his goodes and maryed them. & after that he was poore his doughters & sones in lawe wolde no more reteyne him with them. And the one of the doughters sayd vnto her fader. Go vnto my syster/ & the other sayd in lyke wyse. That ỹ shalte repast with me one daye/ and after go another daye vnto my syster. And the auncyent man was instructe of one of his nere neyghbours the whiche was sage/ whiche sayd vnto hym ỹ he sholde take a fayr coffre aourned and besene withoutefoorth and that he sholde put of stones within/ & he sholde make to bere it vnto the chirche on a sonday whan the people ranne vnto the masse/ ỹ whiche thyng he dyde. Whan his doughters & sones in lawe sawe thys thynge they stroue togyders who sholde haue to kepe the sayd auncyent/ the which made bargayne with one that he shold haue the said coffre after his dethe/ & that wt in it for to nourysshe hym. And toke a lettre & kepte towardes hymselfe thre keyes Whan he was deed his sone in lawe opened the coffre/ and whan he foũde nothyng but stones he was confounded. &c.

D. Another example how a good moder loued naturelly her chylde and myght not endure that he had ony ylle. lxxiii.

It is wryten in the thyrde chappytre of the thyrde booke of kynges that two harlottes came before kynge Salamon/ & the one sayd vnto hym. Syr this woman here and I dwelled togyder in one house/ & I haue chylded by her. And the thyrde daye after she childed also. We were togider And there was but we two/ She hathe ouerlayne her chylde in ỹ night in sleppynge and it is deed. And she arose vp softely by night in scylence/ and toke secretely my lone by my syde and put it betwene her armes. And hers ỹ whiche is deed she put it by my syde. Whan I rose vp in the morynge for to gyue the brest vnto my sone it appyered to be deed. And whan that I hadde ryghte well beholden it on the daye I knewe incontynent that it was not my sone the whiche I hadde engendred. The other woman answered that it was not soo and that she hadde lyed falsly and vntruely/ and sayd my chylde lyueth & thyne is deed. And the two women stryued soo before the kynge Salamon. And thenne the kynge Salamon sayd vnto the assystence. This woman sayth my sone lyueth and thyne is deed. And the other answereth naye/ but thy sone is deed and myne lyueth. Bryng vnto me a swerde sayd ỹ kynge and deuyde ye the chylde quycke in two partyes & gyue vnto euery of theym one of the sayd halues of the sayd chylde/ And ỹ woman vnto whom appertayned the quycke chylde sayd vnto the kyng Salamon. My herte and myn entrayles is all moued vpon my chylde. I praye you gyue vnto her the chylde quycke and slee it not. And the other cryed vnto the contrarye. That it ne be vnto me ne vnto her but that it be deuyded. The kynge answered and sayd. Gyue the quycke chylde vnto this woman here the whiche wyll not ỹ it be slayn That she is his propre moder So the people knewe that the kynge Salamon had gyuen ryghtwyse Jugement & that a good moder loueth naturelly her propre chylde and ne maye endure that it haue ylle.

E. Another example how ten chyldren

trembled & were punysshed dyuynely after that ỹ theyr moder them hadde cursed for that ỹ they had offended her. Ca.lxxiii

IT is wryten in the legende of saynt steuen ỹ a noble matrone a wedowe woman was wrothe & tormented of the multytude of ỹ ten chyldren that she had wherof there was seuen males. And thre females And one tyme they offended theyr sayde moder ỹ whiche requyred of god that maledyccyon sholde come vnto them. And incontynent they were stryken of diuine vengeaunce. For they all by semblable payne horrybly tremble in theyr bodyes & by all theyr membres/by the whiche thyng they were moche sorowfull. And for as moche as the people of the countree ne myght endure them of the horrour that they had to se them in suche horrybly to tremble/they departed them thorowe out the world vacabondes. And ouer all where they yode euery man beheldе them. And two of them were heled a sone and a doughter by the merytes of saynt steuen in the presence of saint Austin. This example sheweth that all chyldren sholde drede to offende theyr faders & moders ỹ maledyccyon & dampnacyon come not vnto them. Also faders & moders ne sholde curse theyr chyldren/ but sholde desyre that they haue benedyccyon and saluacion/& yf they ben as forsaken they sholde punysshe them & correcte sagely and discretely.

¶ Another example that it displeaseth vnto god ỹ a woman aourned her doughter and clothed pompously. lxxvi.

THe dyscyple recyteth in his booke ỹ a fader & a moder had a doughter the whiche serued god deuoutely vnto the example of her moder & purposed to abyde in virginite. And the fader cõmaũded vnto the moder that she sholde aourne her doughter after the course of the worlde the whiche dredde her husband and clothed her doughter pompously & secularly and aourned her face & her heere. Than ỹ aungell by the cõmaundement of god appered vnto her moder and sayd vnto her. Wherfore haste thou more dredde thy husbande than god to aourne thy doughter/& to take her frome Jhesu cryste for to put her in to the worlde. For this thynge thou shalt dye within four wekes/& thou shalt be dampned yf thou repente the not within the sayd tyme. And more ouer within the sayd tyme all thy chyldren shall deye/ And this daye thy handes shall begyn to drye in payn for that ỹ thou hast aourned the heere of thy doughter. Than the sayd woman dyde true penaunce and all happened in lyke wyse as the other had sayd vnto her. For she deyed and her chyldren within the sayd terme/& also her handes dryed. &c. Those and they the whiche ben culpable sholde loke vpon this & take example for to correcte them & amende to ỹ ende that oure lorde Jhesu cryste be not wrothe agaynst them/and that they haue not punycyon. &c.

¶ Correctio.

¶ Examples of correccyon. And fyrste example how swete correccyon more profyteth vnto the yll than sharpe. lxxvii.

IT is wryten in the lyfe of the faders & in many other bokes that as sayntt Machayre walked one tyme by the countree he sayd vnto his dyscyple that he sholde go afore. And as he yode he met with ỹ preest of the ydoles the whiche bare a grete staff & the dyscyple sayd vnto hym̃ wheder goest thou deuyll ỹ thou arte. And ỹ sayd preest wrathed hym agaynst hym for his harde wordes & bette hym soo moche ỹ he lefte hym as for halfe deed. After ỹ sayd preest yode his waye. And as he yode his way he met the sayd Machayre whiche sayd vnto hym. Thou arte a saue walker / thou be saued. And the preest meruayled & sayd vnto hym. What haste thou sene of goodnesse in me the wiche saluteste me in suche wyse. And he sayd I haue beholde that ỹ labourest strongly in walkynge. And the preest sayd vnto hym ỹ in his salutacyon he hathe had composycyon / & he knewe ỹ he was the seruaunt of god & that he had mette a cursed monke ỹ had iniuried him and that for his iniuryes he had strongly beten hym. For to be shorte by ỹ swete wordes of the sayd Machayre the sayd preest yode with hym / conuerted hymselfe / and was relygyous & many paynyms conuerted them by the example of ỹ sayd preest. And here ỹ sayd Machayre sayd ỹ a proude worde & an yll conuerteth somtyme ỹ good vnto the yll. And a humble worde & good somtyme drawe th the yll to do good Unto this purpose it is wryten. puer. xv. ꝙ responcio mollis frangit ira / sermo durus excitat furorē. Et eccle. vi. Dulce verbū inimicos mitigat et amorē multiplicat. ✻

B. Another example of ỹ gōod correccyon ỹ was done vnto a chylde. lxxiii.

THe dyscyple receyueth in his promptuarye ỹ a fayre sone noble / was gyuen of his parentes in to a monasterye of the blacke ordre / for to be dyscyplyned regulerly in good maners / the whiche was instructe of the pryour & correcte by wordes / & somtyme by rodde / in so good maner ỹ he refrayned hym from all thynges infancybles & vnlefull / & that he was informed in all goodnes. And the sayd chylde toke the sayd correccyon humbly. And in lyke wyse grewe he in good perfeccyon tyll vnto the aege of. xx. yeres & so deyed / And after his dethe appered the soule of hym vnto the pryour so clere & fayre ỹ the chambre was all replenysshed with lyght & he sayd. Pryour I yelde vnto the thankes of the correccyon that thou hast put in me. I am not fallen by lytell & by lytell in to synne by ỹ whiche I had be dampned / and by the I am saued. &c.

C. Another example of the correccyon of two relygyous of the whiche the abbot corrected the one & spared ỹ other. lxxiii

IT is wryten in ỹ boke of ỹ sermons of the dyscyple how there was two freres in a monasterye / of the whiche the one was gracious & agreable vnto his abbot and vnto the other relygyous / & therfore he was spared & was not punysshed of his neclygences. And the other was not agreable. And he was punysshed incontynent that he dyde a faute. So they deyed bothe twayne. And he ỹ whiche was gracyous appered vnto his abbot after his dethe and sayd vnto hym that he was in grete paynes. And his sayd abbot demaūded hym. Where is the cursed the whiche commytted more of neclygences than ỹ

And he sayd. O fader he is not cursed/for
he is in the clere vysyon of god. For ỳ ne
lygences that he cõmytted were incontyn
nent punisshed. And by that ỳ the satisfac
cyon of his synnes is made/but for that ỳ
thou sparedest me in my neclygences for
my gracyousnes I am nowe tormented
in purgatorye. And therfore my fader I
requyre the praye vnto god for me. And ỳ
ye recõmaunde me vnto myn other bre
therne in theyr welles to the ende that ye
delyuer me from the greate paynes wher
in I am. By this example a man sholde
vnderstonde that these synners the which
ben ofte tymes punysshed & corrected or
those the whiche gone often vnto confessy
on & do penaunce ben more sooner saued
than those ỳ whiche be not repreued/and
the whiche go not vnto confession but one
tyme in the yere. &c.

D. Another example how a man shol
de correcte hym whan a man is warned.

The disciple reciteth in his sermõs
and sayeth that a good relygyous
conceptatyf was rauysshed in iugemente
ỳ whiche sawe an erle accused before god
& also a grete prelate agayne whome god
was wrothe. Albeit at the prayer of some
sayntes ỳ whiche there were present god
differred his sentence & sayd vnto ỳ rely
gyous ỳ he sholde make theym to be war
ned to correcte them by his abbot. the whi
che thynge was done. The erle corrected
hym by the sayd admonycyon for the dre
de of the sayd vysyon. And the sayd prela
te contempned the sayd vysyon & correcte
hym not & he deyed sodaynly in his bedde

E. Another example how a man sholde
correcte & drawe backe the synners swete
ly as saynt Johan the whiche drewe wo
le by swetnes ỳ prynce of ỳ theues. lxxiii

Saynt Clement telleth in ỳ fourth
boke of the hystorye ecclesyastyce
that saynt Johan the euangelyst conuer
ted a fayre yongman the whiche was cru
ell the whiche he betoke vnto a bysshoppe
for to enstructe. And a lytell whyle after
warde the said man lefte the bysshop & be
came prynce of theues. And one tyme ỳ
saynt Johan came agayne demaũded of
the said bisshop where he was ỳ he had re
cõmaunded so curyoully vnto hym. He an
swered. Fader he is deed in spyrite & dwel
leth in suche a mountayne with theues &
is theyr prynce. Than saynt Johan was
wrothe & sayd vnto hym. Thou arte a go
de keper/thou hast suffred to lese the sou
le of thy brother. And anone he toke a hor
se & yode surely in to ỳ mountayne. And ỳ
yonge man sawe hym & had grete shame
& lepte on horsbacke & fledde hastely. And
than the appostle forgate his aege & stro
ke the sayd hors with the spores & began
strongly to crye after him the whiche fled
Ryght swete sone wherfore fleyst ỳ thy fa
der sone doubte the not/for I shal yelde ỳ
vnto Jhesu cryste by reason. And certes
I shall deye w̃ good wyll for the/in lyke
wyse as dyde Jhesu cryste for vs/for god
hathe sent me vnto the. And whan he her
de ỳ he repented hym & wepte ryght byt
terly. And the appostle fell at his fete & be
gan to kisse his honde/as & yf he hadde be
lately purged by penaũce. Than the sayd
appostle fasted for him & prayed and gate
hym pardon. And after the sayd penitent
was ordeyned a bysshop by ỳ sayd appos
tle & was a good man and a deuoute. &c.

By that ꝑ sayntt Johan kyssed the hande of this synner and drewe hym agayn swetely & called vnto penaunce. In like wyse sholde those do the whiche wyl drawe backe these persones from synne and brynge them vnto saluacyon.

Caritas.

A. Examples of charyte & fyrste example of a clustre of grapes the whiche was sente vnto many by charyte. lxxv

IT is wryten in the lyfe of faders ꝑ a frere relygyous gaue a grape vnto sayt Machayre & of his charyte he sent it vnto the moost seke & weyke of his brethern. And he toke it & gaue it agayne vnto another vnto whome it semed as hym thought that it sholde be better employed than vnto hym. And he sente it agayn vnto another. And this sayd grape yode soo from one to another tyll ꝑ it came agayn at the laste vnto ꝑ sayd Machayre ꝑ whyche hadde it fyrst gyuen. And also they ne knewe the one of the other. Than the said Machayre thanked god of the grete charite & abstinence ꝑ he sawe in his bredern relygyous. &c. Unto the example of these good religyous here a man sholde gyue some nouelees to his neyghbours yf they ben seke & weyke for to chere them & comforte them. &c.

B. Another example of the charyte of two men the whiche wolde deye the one for the other. lxxv

PEter Alphons telleth in his booke that two marchauntes of dyuers countrees mette & accompanyed togyder & loued so moche the one the othe that the one toke in maryage the doughter of the other. And after ꝑ the maryage was past & done the sayd marchauntes yode backe euery of them in to his countre. And it be fell that in shorte tyme he ꝑ toke ꝑ others doughter in mariage loste all his godes & came vnto soo grete pouerte ꝑ he begged. He came in to the towne where his sayde compaygnon dwelled. And it happened ꝑ whan he arryued ꝑ men sought an homycyde the whiche had slayne a man and on hym was this cryme put. And how be it ꝑ he was innocent he confessed it. For vnto hym it forced not to dye bycause of his pouerte. And was Juged and ledde vnto ꝑ gybet. And whan he was there for to be hanged his compaygnon beforsayd knew hym & sayd. It is not this here the whiche hathe done the homycyde. It is I ꝑ whyche hathe done the deed & wolde well dye for his compaygnon so moche he loued hym Than that laste was taken & the fyrst delyuered. And the homycyde ꝑ whiche had done the dede ꝑ whiche was presente had remors in his conscyence cryed & sayd. He there ne this here hathe not done the homicyde it was I. Than the two fyrste were delyuered & the laste was taken & holden The Juges were meruayled ledde vnto the kynge the two fyrste delyuered and ꝑ laste reteyned. And after ꝑ the kynge had knowen the trouthe he pardoned al ꝑ pas And this fyrste the whiche was come vnto pouerte was releuid of his compaygnō the whiche gaue vnto hym ꝑ halfe of his goodes by loue and charyte. This example denoteth that it is parfyte loue & charyte as to put his body ꝑ one for another wherof speketh the euangelyst Johan. xv

ca. Maiorē caritatē nemo habet: vt aiam suam ponat quis pro amicis suis.

C. Another example how an holy man named sanctul⁹ lyuered himself to be slayn for the loue of his compaygnon· lxxb

IT is wryten in the dialogue of sayt gregorye ỳ the Lombardes toke a deken for to slee hym. And a holy man named sanctulus requyred theym gretely of his delyueraunce/the whiche ne wolde here hym/but was betaken vnto hym to kepe by suche lawe that yf he escaped that ỳ sayd sanctulus sholde be slayne for hym & were so agreed. Whan the nyghte came ỳ they slepte the sayd sanctulus sayd vnto ỳ sayd deken/ryse thou and go thy waye/& he sayd vnto hym. O fader yf I goo my wayes they shall slee the/& he sayd go thy wayes. We ben all in the handes of god/ they ne maye nothynge do vnto vs but ỳ god shal suffre. Than he kledde. And after the Lombardes sayd vnto the sayd sanctulus. Chose the of what dethe thou wylte deye/for thou shalte deye for the deken/& he sayd. Sle me of what dethe ỳ god shal suffre. Than they chose a stronge man to stryke of his heed at the fyrste stroke. The sayd sanctulus fell prostrate in orayson & requyred god. And whā his orayson was made the hangman made him to stretche the necke/& he lyfte vp the swerde in the ayre for to slee hym in the presence of moche people. And whan the sayd sanctulus had stratche the necke & sene the swerde/ he sayd. O sācte iohānes suscype illū. And incontynent sayn̄t Johan violently held in the ayre the arme of the sayd hangman & they all thanked god. Some requyred ỳ by his prayer the arme were heled. He answered ỳ he ne wolde praye for hym/but yf he wolde swere that he sholde neuer kyl cryste man. And after ỳ he had swore sayd. Put downe thy hande. And it was taken away & heled. Than the lombardes wolde gyue vnto hym all the oxen & kyen that they had pylled/but he them refused and requyred all the prysoners/& they all were gyuen vnto hym. So by his charyte he delyuered them all. This example shold de moue vs to loue another/& to put vs in daunger corporelly for to saue and to delyuer our neyghbours from yll & from incōuenyence as dydde the sayd sanctulus the whiche delyuered the deken from dethe & the prysoners from captyuyte.

D. C Another example howe god sente a poore man. xx. s. for one peny ỳ he gaue.

IT is wryten in the booke of the disciple that peter damyen recoūted ỳ a poore man fasted wt his wyf ỳ whiche had not but one peny for to by theyr diner & he gaue his peny vnto a pore man as he yode vnto the market. And after that as he was at his table & that the brede was put vpon it there came in a man vnknowen hastely the whiche layde. xx. s. in money vpon the sayd table in a clothe boūde & said. This here my lorde hathe sent you & incontynent he departed. And men presuppose that it was an aungell. This example sholde moue vs to gyue almesse to the poore people. For grete retrybucyon foloweth therof. For one peny that the sayd man gaue god sente hym twelue score. Also yf ony wyll haue victorye and to surmounte his enemyes/be he a gyuer of almesse. And yf he wyll regne and to flee into heuen also gyue he vnto the poore folk.

The.

In lyke wyse as sayth the scrypture. Uñ poeta. Uincit cũcta dare: da tibis superare. Per dare regnare poteris: celoscz volare. ꝛc.

E. Another example how the herte of a vyrgyn was cutte for the grete loue that she had vnto god. lxxv.

The discyple recyteth in his promptuarie this example the whiche is wryten in many other bookes & sayeth ỳ a noble vyrgyn was. xiiii. yere moche deuoute vnto ỳ vyrgyn Marye. And by. vii. yeres euery daye she requyred her ỳ it wolde please her to shewe vnto her her chylde And it befell as on a crystenmas daye she entred alone in to the chapelle bycause of orayson the vyrgin Marye appered vnto her holdynge a fayre sone betwene her armes & sayd vnto her. Take my sone and playe with hym. And she toke hym with grete Joye/reuerence & deuocyon. And ỳ said chylde demaũded her/louest thou me And she answered/ye. Whether sayd he louest thou me more than my clothes/and she sayd. I loue you more than my herte/ And ỳ sayd chylde sayd. How louest thou me more than thy herte. The answer/I ne can tell it/but the same speke. And incõtynent the herte of the said vyrgyn for the grete loue that she had to the sayd sone it brake in sondre. And so deyed the sayd vyrgyn. Than the chylde toke her soule & soo grete songe & melodye of aungelles was there to bere the sayd soule in to heuen/ỳ the people ranne vnto the chapel the whiche were replenysshed of meruayllous odoure. And they founde the sayd vyrgyn deed. And her herte cut wherin was wryten in lettres of god. I loue ỳ more than myselfe. For thou haste create me redemad & endowed. ꝛc. After the scrypture & thys example we shold loue god more than ourselfe. vñ. math. Diliges dñm deũ tuũ ex toto corde tuo et ex tota aia tua.

F. Another example of the charyte of hym the whiche dyd wyne his broder the whiche was fallen in to fornycacion for to make hymselfe a synner/& in doynge penaunce. lxxvi.

It is wryten in the lyfe of ỳ faders how two bredren yode to sell in the cyte ỳ/that they had wrought. And whan they were departed in ỳ cyte/one of them fell in fornycacyon. After that his broder came vnto hym and sayd. Broder retourne we in to our habytable/he answered I may not retourne/he demaunded the cause. And he sayd vnto hym. After that thou departest fro me I was tempted & I am fallen in to fornycacyon. And his broder sayd ỳ soo was he/but retourne we togyder do we penaunce with grete labour. & god shal pardon vs our sỹne. Whan they were retourned they tolde it to ỳ auncyentes. The whiche gaue them in charge the maner how they sholde do penaunce. and the one of them dyde penaunce/but for ỳ other broder also as he was culpable to haue sỹned. In fewe dayes god shewed vnto one of the aũcyentes ỳ the synne of hỹ the whiche hadde done fornycacyon vnto hym was pardoned by the greate charyte of the other the whiche had not synned/ This example is greately to be noted/ For for to socoure his broder the whiche was fallen in to the sinne of lecherye/and in to the bondes of the deuyll. And in the waye of perdycyon & dãpnacyon eternell.

pe made hymselfe a synner & toke labour and penaũce for hym / ꝑ was charyte and grete socour dyd vnto his neyghbour. In this thynge it appereth ꝑ he loued his bro ther as hymselfe / & that he socoured hym in his necessyte as he wylled ꝑ a man shol de do vnto hym / and for the grete charyte the synne was pardoned. &c.

6. Another example how one frere wi drewe another from yll wyll / not by force but by charyte and pacyence. lxxv

It is wryten in the lyfe of faders ꝑ a frere came one tyme vnto a gre te auncyent and sayd vnto hym I haue a broder the whiche goeth on the one syde & on the other without holdynge hym with me / & therfore am I tormented. And the aũcyent sayd vnto hym. Bere it pacyent ly. Whan god shal se the labour of thy sup portynge he shall call hym agayne vnto ꝑ ne wene thou not by austeryte ꝑ ony shall withdrawe hym from his entencyon / for one deuyll ne expelleth another deuyl / but by benygnyte thou shalt make hym come agayne vnto the. Our lorde draweth vn to hym many in cherynge theym. And he recoũted to hym of two freres of the whi che the one was fallen in fornycacyon / the whiche wolde retourne vnto the worlde & the other wepte & sayd. Broder I shal not suffre the to retourne & be loste. And for ꝑ ꝑ he wolde nothynge do / he wente to take coũsayl of a grete aũcient whiche sayd vn to hym. So ꝑ with hym in to ꝑ worlde / god ne shall suffre hym to be lost for thy labour than he yode with hym. And whan they ca me in to a strete god ꝑ sawe the charite of ꝑ frere whiche yode to saue his broder to ke awaye ꝑ cõcupyscence of ꝑ frere synner Than he sayd vnto his broder ꝑ they shol de retorne vnto theyr hermytage. I wen de nowe to haue synned with the woman but I haue no more of wyll syth ꝑ I ha ue conquest in suche dede. And they retour in to theyr hermytage in deuocyon woute cõmyttynge synne. By these examples be forsayd it appereth that a man sholde ha ue loue & charyte with his faders & neygh bours. And as a man sholde honour them & socour them in theyr necessytees.

CO intũ ꝓceptũ. Homicidiũ iniustũ.

A. Examples of those the whiche haue done homicide inuustely. And fyrst exam ple of Cayn the whiche slewe abel his bro der. Ca. lxxvi

It is wryten in the .iiii. chapitre of gene that after that Cayn had slaȳ his broder abell by enuye & curtednes god demaũded / where is thy broder Abell / he answered I can not tell / am I the keper of my broder. And god said vnto hȳ what haste thou done / the voyce of the blode of thy broder cryeth vnto me from the erthe It is ꝑ that demaundeth vengeaunce / & incontynent god cast forth maledycyon. Vñ. gene. iii. ¶ Nũc maledict⁹ eris sup trã cũ operat⁹ fueris eã nõ dabit tibi fructus suos: spinas & tribulos germinabit tibi va gus et ꝓfug⁹ eris sup terram. That is to saye thou shalte be cursed aboue the erthe Whan thou it shalt laboure it ne shall gyf ue vnto his fruytes. It shall bryngе forth thornes & thystylles / ꝑ shall be wandryng and fugytyue vpon the erthe. Cayn sawe that his broder Abell was better than he / and more loued of god bycause that he pa yed better his dysmes thenne he dydde /

And therfore god multeplyed his goodes and fruytes/& sente vnto hym haboũdaũce. And vnto cayn and vnto his gyftes he regarded nothynge. Soo Cayn wrathed hym hugely and had enuye vpon his brother & slewe hȳ. Uñ ge.iiii. ℣opt hoc dō respexit ad abel et ad munera eius:ad cayn et ad munera eius nō respexit:iratusq; est cayn vehemēter iuuidit sup fratrē suū et occidit. Enuye procedeth to se & to consyder that his neyghboure is better than hymselfe in ony thynge be it temporell goode or spyrytuell. Uñ grego. i moza. Inuidere enī non possum⁹ nisi eis quos nobis in aliquo meliores esse putam⁹. That is to saye we ne maye haue enuye but vnto those ỹ whiche we wene to be better than we in some thynge. By this example and by ỹ scryptures a man sholde vnderstond that those the whiche folowe the lyfe of Cayn haue maledyccyon. Uñ in epi. iude. ii. ca. Ue his qui via cayn abierūt errozis balaā mercede effusi sūt:et contradictione chore perierūt. For to vnderstonde what maledyccyon is. A man sholde vnderston de ỹ maledyccyon is puttynge from benedyccyon & from all goodes spyrytuell/and allocyacyon w̄ al yll. And whan a persone is cursed of god & of the chirche knowyng that he is pryued from benedyccyon/and from all goodes spyrytuelles done in holy chirche/& is allocyate with all yll. And yf he deye in suche estate impenytent he shal be put from paradyse/as sayth saynt poule. i. co. vi. ℣eq; maledicti regnū dei possi debūt. Also whan a man obeyeth sonet to the deuyll than to god/he is moche cursed or whan he leueth god for to folowe the deuyll/or whan he loueth sȳnes & leueth vertues. Uñ psal. ℣ilexit maledictionē & veniet ei:noluit benedictionem et elongabit ab eo. &c. That is to saye. He hathe loued maledyccion and it shall come vnto hym/ And he hathe not wylled to haue benedyccyon/and it shall be lenthed from hym. ❧

B. Another example how the kynge Achab & Iezabell his wyfe made to slee Naboth for to haue his vyneyarde. Iiii.

It is wryten in the. xxi. chappytre of the thyrde boke of kynges that the kynge Achab coueyted to haue & to possede ỹ vyneyard of a good man named Naboth. And for as moche as he ne myght haue it ne by sale ne by exchaunge was sory. And layde hym downe & wolde not eate. The sayd Naboth wolde not sell the herytage of his predecessours. And Jesabell wyfe of the sayd Achab comforted her husbande. And to be shorte in the matere she sente lettres vnto the grettest of the cyte. And caused to make false wytnes agayne the sayd Naboth. And so made hym to be stoned & slayn. And whan he was dedby the counsayll of Jesabell Achab wente to take possellyon of the sayd vyneyarde/& the worde of god was made in the prophete Helye in sayinge. Aryse & dyscende thou agayne the kinge Achab & thou shalt saye vnto him. Thou hast slayne Naboth and possedeth his vyneyard/god hathe sayd ỹ in the place where the dogges haue lycked the blode of Naboth/they shall lycke thy blode. More ouer god hathe sayd that he shall sende yll vpon the & vpon thy house: as vnto Hieroboam the whiche was cursed & brought vnto nought. &c. Grete thre tenynges ben here wryten. And the sayd prophete Helye sayd vnto Jezabell ỹ god had sayd ỹ the dogges sholde ete Jezabel in suche a felde. Whan ỹ kynge Achab herde these wordes here/he cutte his clothes & cladde his flesshe w̄ a sacke/fasted and

slepte in a sacke the heed bowyng downe And whan god had seue his humilite said vnto the prophete Helye. Haste thou not se ne Achab humble hym for bycause of me I ne shall sende hym the said yll in his da yes but in ỹ dayes of his sone I shal brin ge in yll vnto his house. And so was it do ne. And it is wryten in the.ix. chaptre of the.iii booke of kynges that Jezabell de ceyued myscheuously. For ỹ kynge Cheu ma de her be caste forthe at a wyndowe in to the strete / & the horses of his armye yode ouer her not withstondynge that she was a kynges doughter. And after the dogges brake her body & she ne was buryed. thys example denoteth many thȳges The first is the auarice and couetyse to haue & pos sede the vyne of Naboth ỹ whiche is trac cyon of ỹ. x. cōmaundement of god. Non cupisces rē proxim tui. The seconde is fals wytnessyng. Nō falsū testimoniū di ces. And also homycyde. Nō sis occisor / ỹ thyrde is grete punycyons temporelles & corporelles folowe after without the puni cyon eternell for the fraccyon of ỹ thre cō maūdementes of god. And it is here to be noted that by the penaunce and humyly te of the kynge Achab god spared hym in his lyfe / but his sone bare the punicyon of his sayd fader the whiche is grete matere to vnderstonde & to morallyze the whiche shall abyde bycause of shortnes. And the fals harlot Jezabell the whiche humbled her not was slayne & eten of dogges the whiche is a longe thynge to declare / in ly ke wyse as it is wryten in the forsayd cha pytre. &c.

C. Another example how Joab slewe ỹ prynce Abner malycyously & Amasam & yll came vnto hym. lxxvii.

IT is wryten in the chapytre of the seconde boke of kynges how Joab the whiche was capytayne and chyef of ỹ werre of kynge Dauyd slewe malycyous ly a prynce named Abner for to venge hȳ of his broder that the sayd Abner had slay ne in batayl. And dauyd was gretely wro the of that murdre wepte vpon his graue & ne wolde neuer in ỹ daye ne ete ne drin ke tyll that the sone was gone to reste / & sayd vnto his seruauntes the whiche wol de make hym to ete. Ye knowe not ỹ a pry ce and that ryght grete is fallen this daye in Jsrahell. Our lorde graunt vnto them the whiche haue done ỹ yll after theyr ma lyce. And it is wryten in the seconde cha pytre of the thyrde boke of kynges that in contynent that dauyd was deed the sayd Joab fledde in to the tabernacle of our lor de / & helde hym nere the aulter for to war raunt hym. For the kinge Salamon com maunded that he were slayne / for that ỹ he had slayne two men better than hym selfe without the consentynge of dauyd / ỹ is to vnderstonde Abner prynce of the chy ualrye of Jsrahell / & Amasam prynce of the armye of Judas. And the sayd Joab wolde not come forthe of the tabernacle / And there was slayne by the cōmaunde ment of Salamon. When saye in cōune lā gage / he that sleethe with the swerde with the swerde shall deye. &c.

D. Another example how herode Asca lonyta made to sle the innocentes. lxxviii.

The euangelyst saynt mathieu ma keth mencyon / ỹ whan god was borne in bethelem ỹ thre kȳges came out of orient for to worshyp hym / & demaun ded kynge herode where ỹ he was borne.

Whan herodes herd these wordes he was greatly troubled & thole of Jherusalem w̄ hym. And inquysycyon was made where it was that Jhesus sholde be borne/the grete clerkes sayd that it sholde be in bethleem as it was wryten by ỹ prophete mychee. vi. Et tu bethelem tra iuda nequaq̄ minima as iprincipibus iuda: ex te eni exi et dux q̄ regat populū meū israel. Than ỹ kynge herodes called the other kynges & asked them dylygently in what tyme the sterre appered vnto them. And sent them in to bethelem to enquere dylygently where he was borne. And whan they had foūde hy̆ ỹ they sholde come agayne vnto hy̆ in fayenynge to go to worshyp hym/but it was for to slee hym. Whan ỹ kynges had founde hym and worshypped hym it was sayd vnto them in a dreme that they sholde not retorne vnto herodes/but goo in to theyr countrees by another waye. And so was it done. Afterwarde whan herodes sawe that ỹ kynges retourned not by hy̆ and that he was mocked he sente in to bethelem & made to sle all the chyldren the whiche were in the coūtree of the aege of two yeres and vnder/wenynge for to slee our redemptoure Jhesus. And the soules of ỹ holy innocentes cryed vnto god vengeaunce of theyr bloode that herodes had made them to shedde. And they had dyuyne answer that they sholde tary yet a lytel tyme tyll that the nombre of theyr brethren were accomplysshed. The sayd herodes ne abode vnpunisshed in lyke wyse as it is wryten in the hystorye scolastice. For he began his hell frome this worlde before that he deyed/he became blowen so sty̆ kynge foule and vyllayne ỹ there ne was persone ỹ myght approche vnto him. and also he hadde his guttes eten w̄ wormes. Legit etiā actuū. xii. By this hystorie it appereth that the sayd herodes was moche cursed wher as he wolde not gyue honour vnto god as the other kynges/but wolde slee hym. And in wenynge to do hym ylle made to sle grete nombre of fayre chyldren And therfore he had wele deserued punycyon the whiche came vpon hym ỹ which sholde be to longe a thyng to tell. &c.

E. Another example how Herodes Antypas made to slee saynt Johan baptyste (ca. lxxbi.)

It is wryten in the. xiiii. chapitre of the gospelles of saynt Mathieu ỹ saynt Johan baptyst reproued herode of his lecherye & sayd vnto hym that it was not lefull to haue ỹ wyfe of his broder philyppes. By this thynge herode was wrothe & by the coūsayll of his harlot herodiem he made saynt Johan baptist to be put in pryson for to sle hym/but he fered the people for they helde hym as a prophete. And Herodes made a grete dyner the daye of his natyuyte vnto the prynces & greate of his courte. And his doughter daunced at dyner & lepte & pleased so wele Herode the whiche sayd vnto her w̄ an othe that she sholde axe what she wold & he wolde graūt it her & yf it were halfe his realme. Thys thynge was done malycyously for to haue the occasyon to make saynt Johan to die Than herodyane counsaylled her doughter. And made her to saye vnto the kynge Gyue me in a grete dysshe right hastely ỹ heed of saynt Johan baptyste. And ỹ kynge fayned to be wrothe for the othe and ỹ presence the whiche ther dyned. And sent to behede in pryson saynt Johan baptyste And ỹ heed was brought in a dysshe and presented vnto the leppynge wenche. The scrypture maketh mencyon that there were thre kynges herodes. The fyrste had to

name Alcolonita the whiche slewe the innocentes. The seconde antipa/the whiche made saynt Johan baptyst to be slayne/ The thyrde Herode had to name Agrippe the whiche made to slee saynt James the more. And put saint peter in prison. It is wryten in speculo historiali ỹ a doctour named vincent reciteth in the sayd boke ỹ a holy man by vysyon & permyssyon diuine sawe in helle ỹ beforsayd kynges herodes the whiche were hanged in the fyre of hell beynge in grete tormentes. And the sayd harlot was hanged vnder them more cruelly tormented than the sayd herodes. For she had two serpentes ỹ whiche helde her by the brestes/and bote her. And by punycyon & permyssyon dyuyne his said harlot herodes antipa bote hym in the throte oft tymes as yf he wold haue strangled hym Also ỹ sayd harlot had in her heed so many of litell bestes as litell serpents that by hys estimacion as she myghte haue of heys. ỹ whiche bestes bote hir incessably &c.

f. Another example howe iudas/pylate/& thys other iewys were homicides of the deth of owre blyssyd sauyour and redemptour Jesus. lxxvi.

It is wryten in the gospellys And in many other bokes ỹ iudas solde our sauyour & redemptour iesu crist vnto the iewes for.xxx.penyes. vnto whome he sayd. he that I kysse take and bynde hym for he it is: and after that he had kyssed hym vnto them & betaken by ỹ sayd tokē repented hym And yelded vnto them the sayd pence. More ouer he despeired hāge hym selfe and estrangled. Than the princes of ỹ prestes: and the coūseil of ỹ iewys sought the wayes & the meanes to make hym to daye by enuie and course dnes for they se the miracles & predicacions that he made. And the worlde wente after hȳ. They sawe that he was iuste and good: & ỹ he reproued them of theire synnes. And therfore they sought false wytnes for to accuse hym/but they founde none. & they accused hym of.iiii.thynges. The fyrste was that they sayd that they had a lawe. after the whiche he sholde deye The secōde that he deceyued/& moued the people vnto yll. The thyrde that he deffended to paye ỹ tribute vnto cesar The.iiii. that he dide agayne ỹ maieste in as moche as he sayd hym selfe to be god. Of the thre laste thynges pylate knewe wel that they lyed & they sayd it by enuie Unde mat. xxvii. Sciebat enī q̄ per inuidiā tradidissent eū And therfore pylate resayde at the fyrste: and sayd vnto them. Syth that I haue a lawe after ỹ whiche he sholde dye thē iuge ye hȳ after your law. Than they answerd hym that it was not lefull vnto them ỹ they sholde put ony man vnto dethe. For to be shorte in the mater Pylate ne foūde cause of dethe in Jhesus. And for to satysfye vnto the Jewes sayd ỹ he shold be punysshed for his fautes. And made hym to be bounde vnto a pyller & to be beten. and so moche was he broken ỹ al his body was in blode & woundes. And soo betoke hym vnto the Jewes/but yet were they not cōtent they crowned hym with thornes and put it downe w̄ staues/& cryed vnto Pylate that they might crucefye him. And by cause ỹ he sayd ỹ he ne founde in hym cause to make hym deye/they cryed. Sāguis ei⁹ sup nos: et sup filios nostros. That is to saye. His blode be vpon vs & vpon oure chyldren. And soo it was done. For afterwarde Uaspasien beleged the cite of Jherusalem. And they were so affamyshed ỹ a woman ete her owne chylde. And they

ete theyr treasoures Wenynge for to bere them awaye. And whan the cyte was taken/some deyed of hongre/some other wt the swerde/& other take prysoners & sold And men gaue.xxx.for a penye. And one of those accused them ỹ they hadde eaten theyr treasours. So euery man yode to se his prysoners for to haue theyr moneye. so theyr chyldren had for to doo. Whan men ledde Jhesus to crucefye ỹ women of Jherusalem wepte. Unto whom Jhesus said wepe ye not vpon me/but vpon your chyldren. For the dayes shall come ỹ the wombes shal be blyssed ỹ whiche hathe not borne/& the pappes the whiche hathe not gyuen souke. The Jewes were homycydes & the cause of the dethe of our lorde ỹ whiche was Juged vnmustely & condampned of Pylate to be crucefyed/& so suffred dethe & passyon/& had in his body fyue thousande. CCCCixxvi. woundes for oure redempcyon. Pylate the whiche Juged hym abode not vnpunysshed/& deyed myscheuously. For afterwarde the Emperour cesar wolde make hym to deye. & as he was in pryson he dyspayred hym & slewe hymselfe with a knyfe. And for as moche as he slewe hymselfe Cesar made a stone to be hanged aboute his necke & to caste him into tybre the whiche ranne by the cyte of rome. And incontynente the deuylles & cursed spyrytes there made suche a lyghtenyge & tempest for the reason of suche a cursed body that man ne woman ne myght dure/ne bote/ne shyppes durste not theron go. And whan the romaynes sawe suche tempest they made hym to be drawen out & cast in to the ryuer of Rosne.

A. Another example how Lucrece made to slee saynt Beatryce. lxxvii.

It is wryten in the legende of saynt Beatrice ỹ a cursed man named lucrece coueyted to haue the heritage of beatryce. And to thende that he myght come to his entencyon accused her that she was crystyenne. And made her to be slayne by martyrdome but he abode not vnpunysshed. For whan he had taken the possessiõ of the sayd herytage he reioyced hym and made a dynere. And a lytell chylde at the pappe cryed. Lucrece thou hast slayne beatryce and possedeth her herytage. And ỹ arte gyuen in to the possessyon of ỹ deuyll And incontynent Lucrece gaped/the deuyll entred in hym the whiche tormented him thre houres and after slewe hym. So it appereth that homycydes & theues couetous ben punysshed in this worlde or in the other/or in bothe.

B. Another example of a man ỹ slewe his fader and his moder/whan he was dronken. lxxvii.

Men fynde by wrytynge this ỹ whiche folowethe how the dysceple receyueth in his promptuarye & sayeth that as a dronken man came from the tauerne he mette his fader the whiche blamed hym and repreued of his excess of drynke/ And then incontynent he drewe oute his swerde and slewe his sayd fader. And as his moder herde the bruyte & the clamour she ranne theder a grete pace/and he dyd slee her as he hadde done his beforsayd fader. Incontynente the neyghbours came oute and toke hym/and ledde hym in to a pryson. And in the morynge there was grete meruayle of that that he had done.

C. ¶ Another example of a seruaunt that seruyd wele his maister in youth / & whan he was dronke slewe hym. lxxvii.

The dyscyple reciteth in his prompt uarye of a man ꝑ serued a kynge ryght faythfully. And whan he was yong he gouerned hȳ wele & moche pleased his seruyce vnto his mayster. And he was sẽt vnto a dyner at the whiche he became drõken & slewe the kynge & his sones. ¶ Also whan we faste the vyces flee from vs and make our seruyce agreable vnto god our kynge. And whan we be dronken we slee all our vertues / & the kyng that is our soule & reason. And the sones they ben his fyue wyttes wt the whiche we shode gouerne our bodyes / & do meritorycus dedes.

D. ¶ Another example of a doughter the whiche slewe her fader & her moder / and after hadde mercy by contrycion and confessyon. lxxvii.

The disciple reciteth in his prõptuarye ꝑ Peter sayeth in his seconde boke de amore that a knyghte had a fayre doughter the whiche synned with her. and her moder knewe that they synned togyder by euydent sygnes / of the whiche men aduerted her / but they ne wolde sclaundre for the confusyon. Whan ꝑ mayde vnderstode ꝑ her moder knewe her syne / by coũsayll of an olde woman she poysoned her. And the fader had horrour of his synne & lefte her. Wherfore the doughter poysonned hym also. And whan she had so slayn her fader & moder she dyspayred thynkyng not to haue mercye tyll vnto that she herde preche ꝑ in contrycyon & confessyon all synnes were pardonned. Albeit that they were the moost grete and foule that man may spoke / so moche is greate the bounte & grace of god. Than ꝑ sayd doughter came to the precher for to confesse her / & for her grete dysperacyon ne myghte declare all her synnes in confessyon. And after ꝑ he had chered her she confessed truely her synnes with so many of teres & of lamentacyons ꝑ it was meruayll / and sayd that she was worthy to haue all payne & confusyon. After that she had confessed her and that she had receyued penaunce salutarie she entred in to the chirche with her chamberere and fell prostrate in orayson & wepte and lamented her synnes in so grete doloure & haboundaunce of teres ꝑ she deyed in the place. And afterward as her confessour preched & desyred the people to praye for her he herde a voyce the whiche sayd ꝑ he and the people had more grete nede of her prayers. So he vnderstode that by ꝑ grete haboundaũce of teres she had be puryfyed & wasshed in lyke wyse as of newe baptyzed and so flewe in to heuen woute the paynes of purgatorye.

E. ¶ Another example how dauyd made to slee Vrye vnlustely and commytted aduoutrye. lxxvii

It is wryten in the.xi.chapitre of ꝑ seconde boke of kynges that dauyd beheld out at a wyndowe ꝑ wyfe of vrye as she wasshed her / & for her beaute was tempted and deceyued. For he her coueyted / loued and slepte with her. And whan her husbande Vrye seruaunte of the sayd dauyd came from the warre to bryngc tydynges to his mayster / dauyd sayd vnto hym that he sholde go to lye with his wyf

And sent after hym vyande ryall/but the sayd Urye wolde not lye with his wyf but excused hym honestly. Afterwarde dauyd wrote agayne vnto his capitayne a pistyl by Urye that in the place where the daunger of dethe sholde be he sholde put Urye in batayl to thende that he were slayne/& so was it done. And it folowyth inconty/nent in ỹ.xii.chapitre ỹ god sente nathan vnto dauyd vnto whom he sayd. Answer me of a Jugement. Two men were in o/ne cyte one ryche & one poore. The ryche had oxen and shepe & goodes haboũdaũtly/& the poore ne had but one shepe that he had bought and nourisshed. And so moche he loued her ỹ she ete of his brede and dranke of his cuppe & slept in his bosome And it befell that a pylgrym came vnto ỹ ryche the whiche spared his shepe & yode to take the shepe of the sayd poore/& prepayred of metes vnto hym/for ỹ that he was come to hym. Whan dauid herde these wordes here he was moche wrothe and sayd vnto Nathan. God seeth. For he the whiche hathe done this thynge is culpable of dethe/he shall yelde the shepe in foure double bycause he hathe done this thynge. And Nathan sayd vnto hỹ. Thou art he the whiche hathe done this thinge. god hathe made the kynge & gyuen the of goodes ỹ whiche hathe dyspysed his wordes. Thou haste slayne Urye by glayue/& also hathe taken his wyfe for thyself. For this thynge the glayue shall not departe from thy house. God hathe sayd ỹ he shall sende yll vpon the & vpon thy house/& shal take thy wyues before thyn eyes & gyue theym vnto thy neyghbour the whiche shal slepe with thoſe women. Thou haste done thy synne secretely/& J shall do all these thynges before all the people of Jsrahell. And dauyd sayd vnto Nathan. Peccaui dño. J haue synned vnto my lorde. And inconty/nent as dauid had reknowleged his faute & that he hadde sayd peccaui/Nathan sayd vnto hym. God hathe translated thy synne thou shalte not deye/but thy sone ỹ is proceded of the shall deye/and soo was it done as it is wryten in the sayd chapytre. &c.

F. Another example how a knight was strongly tormented in purgatory for that that he byoled the chircheyarde/& hurte a man within it. lxxvi

IT is wryten in ỹ legende of ỹ deed that as a knyght was layde in hys bedde with his wyfe/& the mone was clere the whiche entred by the holes/he merualled hym moche wherfore the man the whiche is reasonable obeyde not vnto his creatour/whan the creatures not reasonables obeyed vnto hỹ. And began to misaye of a knyghte deed the whiche had be his pryue frende. And the sayd knyght dede entred in spekynge these wordes in the chambre all sodaynly/vnto whom he said Frende haue thou none yll suspeccyon of me in ony thynges/but pardon me yf J haue ony thyng synned in the. And whan he demaunded hym of his estate he sayd vnto hym J am tormented of dyuers paynes for ỹ that J haue byoled the chirche/yarde & hurte a man within it/& hym dispoylled of his mauntelles hode/the whyche is vpon me more heuyer than a mountayne. And the said deed man prayed hym that he wolde do make oraysons for hym Than he demaũded yf suche a preest sholde synge for hym. The sayd deed answered nothynge/ỹ is he spake no worde/but lyfte vp & shoke his heed in lyke wyse as

he them refuſed. And afterwarde hym de
maũded yf he wolde that ſuche an hermy
te prayed for hym. And he ſaid I wyl wel
that he praye for me. And whan the ſayd
knyght had promyſed it hym ꝯ deed ſaid
vnto hym. And I ſaye the that this daye
two yeres thou ſhalte deye. And ſo was it
done. This example denoteth many thyn
ges. The fyrſte is that one man ſhold not
ſaye yll of another in as moche as ꝯ deed
body repreued hym that ſpake yll of hym.
The ſeconde is that a man ſholde kepe hȳ
to do & to ſpeke ylle in holy grounde in as
moche as the deed body was in purgatori
for that / ꝯ he had vyoled the ſayd chirche
yarde. And alſo that a man ne ſholde bete
ne do none yll vnto his neyghbour / for pu
nycyon folo weth in this worlde and in the
other. The thyrde thynge that the exam
ple denoteth is ꝯ the prayers & orayſons
of a good perſone ben more ſoner exalted
than thoſe of ſynners in ſynne. It is here
vnderſtonde by that ꝯ the deed loued the
prayer of the hermyte more ſoner than of
the other beforſayd How be it yll preeſtes
empayre not the ſacrament of the maſſe /
but thoſe the whiche accedeth vnworthe
ly is vnto theyr dampnacyon.

6. Another example how the aungell
ſhewed vnto tongdalus a valeye repleniſ
ſhed with coles of fyre in the whiche were
put the homycydes. lxxvii.

MEn fynde by wrytynge ꝯ a man
amed Tongdalus deyed. And ꝯ
the aungell ledde hym to ſe the tormentes
of helle. And afterwarde brought hym a
gayne & put hym in to his body. The whi
che recompted many torments amonges
the whiche the aungell ſhewed / hym vn

to a valeye moche horryble & full of derke
neſſes the whiche was ryghte depe full of
coles brẽnynge. And aboue ꝯ valeye was
there a couerynge of yron in fyre brẽnyng
in thyknes as of a fyre fadom the whiche
was more hoter than the coles the whiche
brenned vnder it. From thens yode forthe
ſo grete ſtenche the whiche greued more ꝯ
ſoules than all ꝯ that they had ſuffred be
fore. Under the ſayd couerture deſcended
many ſoules ꝯ whiche were fryed as men
frye the bacon in the pan. And afterward
they were ſtreyned as men ſtrayne ware
thorowe the clothe. And ſo fell they & dyſ
cended in to the botom of the ſayd valey /
vpon the coles brennynge / vpon the whi
che they were tormented of a newe tormẽ
te. Than ſayd the aungell / this payne ſuf
freth thoſe the whiche haue kylled faders
or moders / ſyſters or broders or other peo
ple. Alſo ben in this torment thoſe ꝯ whi
che haue had wyll to ſle another by delybe
racyon yf they myght / albeit that they ha
ue not done it / & after that tormente ſhall
be ledde in to more grete.

Homicidium dubium.

A. Examples of homycyde doubtous /
and fyrſte example how ſaynt Peter ma
de to deye Ananye & his wyfe ſaphyre for
that that they fraulded of the price of a fel
de. lxxviii.

IT is wryten in the fifte chapytre of
the dede of the appoſtles that a mã
named ananie his wyfe ſaphyre preſente
ſolde his felde & fraulded of the pryce hys
ſayd wyfe culpable. And bare awaye one
partye & put it vnder the fete of the appoſ
tles. He ſholde all bere for that he ſholde

yelde it in the cõmunyte without beynge proprietayre. And saynt Peter sayd vnto ananye. Ananye wherfore haste ỹ tempted sathan thyn herte/thou hast lyed in ỹ holyghoost & fraulded of the pryce of the felde/whan thou possedest it ỹ haste puysaunce eyther to holde it/or to sel it/wherfore haste thou put this thynge in thy herte. Thou hast not lyed vnto men but vnto god. Whan ananye herde this thynge he fell & expyred/that is he was deed/& was buried/within thre houres saphyre entred the whiche knewe nothynge of the dede./ And saynt Peter sayd vnto her. Tell me woman yf thou haste solde the felde at suche a pryce. She answered ỹ ye. And saint peter sayd vnto her. What nedeth you to tempte the spyryte of our lorde/here be ỹ fete of those the whiche hathe buryed thy husbande/the whiche shal burye the. And she fell deed before his fete. And the yonge men toke her/& buryed her with her husbande. And grete drede was made in the chirche. And so kepte these other for to be proprietayre. Here is example that all relygyous & other shall be punysshed yf they take or witholde of the goodes of ỹ cõmunyte.

B. Another example how dauyd made to slee the yonge man the whiche lyed to say that he had slayne saul. lxxviii

IT is wryten in the fyrste chapytre of the seconde boke of kynges that a yonge man came to bryngе the tydyngs vnto dauyd that he had slayne his aduersarye the kyng saule & his sone Jonathas in wenynge to be welcome. And albeit he lyed/for he had not slayne the sayd Saul Sothe it was ỹ he had slayne hymself/& dauyd demaunded of the yongman. how knowest thou that saul is deed/he answered & sayd. I am come of aucenture in the mountayne of gelboe/and saul lened hym vpon his axe/he called me & sayd What an gyuysshes helde hym of al partes & desired that I wolde sle hym/& I haue slayne hym For I knewe wele that he ne myght lyue after the ruyne/for his aduersaryes approched vnto hym. And I haue taken the dyademe the whiche was on his heed and the aournement of his arme/& haue brought heym vnto the. Whan dauyd herde these tydyngs toke his clothes & cut them And all they ỹ were with hym wepte and fasted tyll vnto ỹ euentyde. He was not wyous of the dethe of his aduersarye ỹ whiche made warre on hym. Dauyd came agayne vnto the yongman the whiche had brought hym ỹ tydynges & sayd vnto hym. Wherfore hast thou not dredde to put thy hande & to slee a kynge. And dauyd called one of his seruauntes & made to sle ỹ sayd yongman/and said thy blode be vpon thy heed/thy mouthe to spoke agayne the. for sayng I haue slayne saul. &c. By this example a man sholde vnderstonde ỹ yll came vnto the yongman the whiche wende to be welcome for to tell ỹ thynge that he had not done. Also no good spyrytuell ne procedeth of lyenge/& to vaunte hym to haue done ylle. Also this example denoteth ỹ a man sholde not enioye of the deth perdycyon & ruyne of his aduersaryes.

C. Another example how dauyd slewe Golyas phylystyen mcyrcumsysed. lxxviii

IT is wryten in the. x. chapytre of ỹ fyrste boke of kynges that the phylystyens the whiche made warre with the

people of Jſrahell came one tyme agayn them amonges the whiche there was one named Golyas the whiche was incyrcũſy ſed proude/renõmed/ſtronge/& puiſſaũt wele armed the whiche dyſdeyned the ſo nes of Jſrahell. ¶ And for almoche as he was ſtronge he ne doubted perſone/deſy ed the chyldren of Jſrahel/and ſayd vnto them that ỹ mooſt ſtrongeſt of them ſhol de come to fyght agayne him & he the whi che ſholde haue the victorye ſholde be ma yſter of all the other. And for as moche as he was ſo ſtrongly armed/redoubted and dredde euery man fered to aſſayl hym. &c̃ for ende and concluſyon dauyd the whi che kepte beeſtes was moued vnto ỹ zele of the lawe puttynge his truſte in god of fred hymſelfe vnto ỹ kynge ſaul for to go fyght. And Saul armed hym and put an heime on his heed. Whan dauyd had aſſay ed it ſayd ỹ he coude not in ſuche wyſe fy ghte & that he had not accuſtomed to be re armoure/ſoo made to vnarme hym & toke fyue ſtones/his ſlynge/& his ſtaffe ỹ he had of cuſtome to haue after his beſtes and yode vnto Golyas. Whan he ſawe da uyd with his ſtaffe he dyſpryſed him and ſayd vnto hym. What wenyſt thou J am a dogge the whiche comeſt vnto me with a ſtaffe. And Golyas curſed dauyd in his goodes & ſayd vnto hym. Come vnto me and J ſhall gyue thy fleſſhe vnto the byr des of the ſkye & vnto ỹ beeſtes of the er the. And dauyd ſayd vnto hym. Thou co meſt vnto me with glayue/axe/& armou re. And J go vnto the in the name of god of Jſrahell & thou ſhalt be ſlayne/to then de that all erthe knowe that there is one god in Jſrahell & that he ne ſaueth in axe and armoures. Whan Golyas herde theſe wordes he lyfte hym vp and toke hym to come agayne dauyd. And Dauyd haſted hym to fyght and toke a ſtone oute of his pouche and keſt it in the forheed of goly as/and made hym to falle vnto the erthe vpon his forheed/he yode vpon hym/and for that that he had no ſwerde to drawe/ he drewe the ſwerde and glayue from go lyas and cut of his heed/and ſo hadde the victorye of the phylyſtyen/orguyllous in cyrcumſyſed that byleued in goddes ſtraũ ce and mortall. &c̃.

The.

¶Jre.

De ¶Example of a woman dampned for Jre without beynge in wyll to pardon & to forgyue. lxxviii.

The dyſcyple recyteth in his ſermõ that there was a woman ryghte full of Jre and wrathe that with payne ony myght accorde with her. But notwith ſtondynge ſhe reputed herſelfe to be holy and deuoute/for ſhe faſted moche and ex ercyſed in faſtynges and orayſons and in many goode operacyons. But ſhe hadde pryncypally this vyce ỹ after that a perſo ne hadde onely offended her one tyme ſhe neuer loued him after. And no perſone ne myghte put her oute of that Jre and ven geaunce. Whan ſhe came vnto the dethe ſhe confeſſed her of all her ſynnes excepte of this Jre. And as the preeſt wolde ha ue gyuen her the body of god ſhe ſhyt the mouthe & torned her towardes the walle and ſayd vnto the preeſt and vnto all the men and women the whiche were preſent ¶In lyke and ſemblable wyſe as J for ned me from al thoſe the whiche hathe of fended and treſpaſſed agaynſte me/And that J ne wolde pardon them with herte J ne myght loue theym parfytely. And ỹ J haue holde me in Jre in letting other.

In lyke wyse god taketh and tormeth fro me & shal neuer loke on me mercyfully/ne I hym Joyoussye in the realme of heuen for myn Ire/but I shall entre in to helle with the deuylles & with all Irefull where I shal brenne eternelly. And so the said Irous departed and deyed. &c. By this ỹ this sayd woman ne wolde correcte her in her lyfe of the sayd Ire & vengeaunce/& that she confessed her not in her dethe it is to presuppose that she isdampned to consyder the sayd wordes ỹ she spake at her departynge. And a man sholde here clerely vnderstonde ỹ one mortal synne dampneth the persone the whiche cõmytteth it/what good dede soo euer he hathe done in his lyfe. So deyed she without penaunce correccyon & amendement vnde ezechielis xxxiii. Justitia iusti nõ liberabit eũ in quacũqz die peccauerit. &c.

Odium.

1. Examples of hate/& fyrste example how the sone of a ryche man was dampned for to kepe Ire in his herte & for that he wolde be venged. lxxix.

The dyscyple recyteth in the boke of his sermons & sayeth that a nobe man had a sone the whiche yode vnto the chirche & serued god in fastinges/oraysons & in doynge good operacyons. And whan the sayd sone was in the dethe bedde his fader prayed hym that he wolde pere vnto him whan he was deed yf it pleased vn to god for to shewe him of his estate/and of the meryte of his lyfe/the whiche so appered and sayd vnto hym. Fader praye ye no more for me/for I am dampned/and in soo grete paynes that yf there were as many of tongues as ther are of sterres in the skye ne myghte expresse the paynes ỹ I haue. And his fader sayd vnto hym. And hast not thou ben chaste/abstynent/and deuoute. &c. He answered ye/but I haue loste all the good dedes that I haue done as vnto saluacyon for Ire & vengeaunce that I haue reteyned in my herte agayne those ỹ whiche hathe offended me After that a persone had done me yll ones only tyme I ne myght neuer loue hym & venged me all tymes whan I myghte & for that onely vyce I am loste and dampned eternally. Whan he had spoken these wordes he departed. This example demonsteth and techeth that Ire/hate/and vengeaunce ledeth vnto dampnacyon. For it is agayne charyte and the cõmaũdement of god the whiche sayeth. Diliges proximum tuum sicut te ipsum. Men tynde by wrytynge that the sayd boye was one tyme in a tree/ and bette downe & toke the apples of his neyghboure/& a good man the whiche paste by made hym to dyscende/shewed vnto hym his case/and by correccyon gaue vnto hym a buffet. And the sayd boye thretened hym & sayd vnto hym that he sholde yelde it hym how be it that he taryed/& after that as often as he sey he shewed hym with his fynger in sayeng There is he the whiche bet me/but whan I am grete I shal yelde it hym. The yll wyl that he kepte in his courage made hym to be dampmned and loste. And therfore for to haue saluacyon it behoueth to putte oute all hates and rancoures/and to pardon vnto another in lyke wyse as we requyre of god that he pardon vs our synes Also by this example is to be noted that good operations ben put in forgetefulnes as vnto saluacyon how be it that a man ne sholde withdrawe hym to do good dedes as many as he maye in this worlde.

for it serueth vnto the dymynycyon of ỹ
payne.

lxix.

¶ Another example how hatours the
whiche slewe a man in ỹ chirche were pu-
nysshed dyuynely. lxxix.

IT is wryten in the promptuarye of
the myracles of the vyrgyn marye
that thre knyghtes hated a man the whi-
che sought the opportunyte for to sle hym
And one tyme as they wolde haue slayne
hym he fledde in to the chirche consecrate
in the honoure of the vyrgin marye for to
escape the peryll of dethe / they yode after
entred into the chirche irreuently & cruel-
ly slewe hym before the aulter of the vyr-
gyn Marye. For this thynge the vyrgyn
moued her against them / & inconuinent
vengeaunce of god came vpon theym for
theyr presumpcyon / they were embraced
with fyre in suche maner that ỹ membres
of euery of them brenned. Whan they ap-
perceyued ỹ dyuyne vengeaunce to be on
them they were constrayned to beseche ỹ
vyrgyn Marye of grace / & retourned vn-
to her by greate contrycyon of herte. And
she the whiche is fulfylled with pyte dely-
uered them frome the fyre by the grace of
god: but not ful helthe. After ỹ they might
go they presented them vnto the bysshop /
requyrynge hym of penaunce. And he en-
voyned them to bere vpon them ỹ armou
res that they hadde whan they slewe him
And that they sholde repente theym euer-
more tyll vnto that that they had satysfy-
ed vnto god and vnto the blessyd vyrgyn
Marye.

¶ Another example how the deuyl did
The.

sle a man for the kepyng of hate and wol-
de not pardon it.

lxxix.

MEn fynde by wrytynge ỹ two
men neyghbours pleded togi
ders & hated other soo moche
that theyr curates knewe not
what to do at euery ester. and
one tyme the sayd curate gaue them mo-
nycyon to pardon the one the other & to lo
ue togyders / or that they ne sholde receys
ue theyr creatour in the estate of grace / &
he that had the leest of wronge pardoned
hym all & put hym in his deuoyre. And ỹ
other wold not pardon. And for as moche
as his curate menaced hȳ not to geue hȳ
his creatoure / for as moche as he sholde
tary / & of drede / of offyce sayd w̄ the mou
the and not with the herte that he pardo-
ned. And they receyued togider theyr crea
toure. After the masse as they yode togy-
der to theyr houses / for it was theyr waye
He the whiche had lest of wronge folowed
the other to haue hym to dyner with him
and ryght gretely prayed hym & his wyfe
The whiche answered ỹ he loued better to
dyne with Sathan and to eate with all ỹ
deuylles in helle than with hym. Ha sayd
he wenest thou to playe ỹ knaue with me
in suche wyse / whan ỹ feest is past I shal
handle the wele ynoughe. And the other
sayd / my neyghbour haue ye in suche wy-
se receyued your creatoure / ye haue receys
ued hym in yll estate. After they departed
For he the whiche hadde wronge dwelled
ferther of than ỹ other. And whan he was
nere to a wodde ỹ deuyll came vnto hym
in lykenes of a blacke man / the whiche to
ke hym horrybly & sayd vnto hym. Thou
yll crystyen worse than a sarazyn / or than
I am ỹ haste not done honoure vnto thy
creatour ỹ ỹ hast receyued in mortal syne

For as moche as thou haste not wylled to pardon vnto thy neyghbour vnto whom thou haste sayd that thou louest better to dyne with the deuylles than with hym/at this houre thou shalt come to dyner with them. I am the deuyll the whiche euermore hathe stered the to do yll. And I ne had neuer puyssaunce to se the vnto this day But thy god hathe gyuen me leue and lycence/ and it is suffred that at this houre thou haue punycyon & dampnacyon. And therfor thou woman go tel vnto thy curate that I cõmaunde hym to come hastely here for to take the bodye of Jhesu cryste that this cursed crystyen hathe receyued/ For to be shorte the deuyll shewe the sayd hater. The curate came with greate company of people the whiche toke the body of our lorde in lyke wyse as god it suffred & wylled. And the deuyll dyde hym honoure and yode on knees. And after toke the body of the sayd man and bare it awaye. Also moo men fynde many other Examples of haters the whiche ne wolde pardon vnto theyr neyghbours. And therfore they dyspyned yll theyr dayes horybly & myscheuously. wherfore men presuppose more lo ner that they ben dampned than otherwise. For it is wryten de pe. di. i. Omnis qui non diligit manet in morte.

D. Another example how the deuyl wened to lette saynt Thybault to pacyfye ỹ barons of the champayne that had dyuysyon togyder.

It is wryten in the legende of saint thybault that grete dyuysyon was one tyme amonges the barons of ỹ champayne in suche manere that they were redy to slee eche other. And the tydynges came vnto saint Thybault the whiche was ferre from the countre. And for as moche as he ne myght ryde he made to prepayre hym a charyot/& made him to be borne in it for to go to pacyfye them. And as he was in a waye the horses yode in to a water for to drynke. And the deuyll enuyous & wrothe of the welfare of the countre came in to the sayd water & toke away one of the wheles of the charyot and cast it in to a dyke ryghte depe. And in spyte the sayd saynt Thybault sawe this thynge ỹ the deuyll dyde. Unto whiche deuyll saint Thybaulte sayd. I cõmaunde the in ỹ name of our lorde Jhesu cryste that thou serue to this charyot in stede of ỹ sayd whele And the sayd deuyll was obedyent and ỹ sayd charyot yode vpon one whele. And ỹ deuyl bare the other partye ỹ whiche was a thynge ryght meruaylous vnto all those that se it. And whan the sayd saynt came vnto the place where they were all appoynted to se other. Whan the prynces & people sawe manyfestly that the charyot yode vpon one whele as it is sayd they were ameruayled/and came before the sayd saynt & theym pacyfyed and put in good concorde. And then retourned from whens he was comen. And whan he was in the sayd water saynt Thybault said vnto the deuyll. Acursed go fetche ỹ whele and put it on agayne & go thy wayes. Thou wendest to haue had grete prouffyte for to do me this thynge/& it hathe be vnto thy confusyon. And the sayd deuyll it appoynted vpon the sayd charyot/ & afterwarde retourned him. &c. By these examples before sayd in this fyfte cõmaundement it appereth that a man ne sholde commyt homycyde iniustely. And that a man ne sholde do none yll vnto his neyghboure by Irehate/vengeaunce ne curlydnes. &c.

C Certum preceptum. Furtum.

A C Examples of people the whiche haue cõmytted theffte. And fyrst of a theffe named Achar the whiche was stoned & hys substaũce brent by the cõmaundemente of god.nº lxxx.

IT is wryten in the.vii.chapitre of the boke of Josue that a man named Achar stole agayne ỹ cõmaundement of god. And of his cappytayne Josue a ryghte good mauntell/two hondred peces of moneye/ & a rodde of golde the whiche was worth fyftye peces of golde in lyke wyse as hym selfe confessed./Unde Josue.vii. Vidi enĩ int spolia palcũ coccineũ valde bonũ: & ducẽtos cicłos argẽti.regulãq; aureã quiq; ginta siclorũ: & concupiscẽs abstuli & abscõdi in tra. And by ỹ synne of the sayd theffte ỹ people of Jsrahell loste a Journeye agaỹ theyr aduersaryes/& fledde before theym. Than theyr cappytayne Josue yode vnto the temple/cut his vestimentes/& prostrate couched hym vpon the erthe before the arche where were the cõmaundementes tyll vnto the euentyde. And all the auncyentes of Jsrahell with hym/the whiche put of the poudre vpon theyr hedes & humbled them before god/& hym demaunded what was to be done. Quid facies magno nomini tuo. &c. And god sayd vnto Iosue. Aryse ỹ vp wherfore lyest ỹ on ỹ erthe Some of the people of Jsrahell hath broke my cõmaundemente. I shall not helpe you tyll he that is culpable be taken from you. Unde iosue.vii. Anthema in medio tui ẽ israel nõ poteris stare coraã hostib⁹ tuis: donec deleat ex te q cõtaminat⁹ ẽ scelere. Than god cõmaunded ỹ men sholde seche after hym ỹ had done the synne. And ỹ he were slayne/& all his substaũce brent & it was done. For the sayd Achar confessed ỹ sayd synne as it is sayd. And it was Juged of Josue by the wyll of god in the maner the whiche foloweth. That is the sayd Josue made to hange the sayd achar theffe & all his bestyall/his house/his beddes with all ỹ other housholde stuffe/and made all to be borne in to a valeye woute the cyte. And all the people of Jsrahel came theder. And than the sayd Josue spake and sayd. For as moche as thou haste troubled vs all/our lorde troubleth ỹ this daye. All the people of Jsrahell shal stone the. And all ỹ the whiche is thyne shall be brente/& so was it done. And after that al ỹ sayd people of Jsrahell assembled a grete mountayne of stones vpon ỹ said theffe the whiche yet is there. And ỹ Ire of god was appeased for ỹ punycyon of the said theffe. Here is an example as vnto ỹ texte of the byble the whiche is gretely to be noted vnto all theues. For by that ỹ god made to punysshe the sayd theffe & to take hym from amonge the good/it is to be vnderstonde/ỹ in lyke wyse shall god make to be departed all theues at the Jugemente And shal make them to be broyled & brent Unde mathei.xiii. Cribunt angeli et separabũt malos de medio iustorum & mittent eos in caminũ ignis. Also here is an example of people the whiche haue cõmuned goodes that they ne sholde nothynge take vnto theyr partyculyer as people of warre the whiche haue made othe to put all in butyn/or boty felowes as were the chyldren of Jsrahel. And as ben many sortes of people with goodes comunes. And suche people the whiche draweth and pretendeth vnto theyr partyculer ben theues And by that that the chyldren of Jsrahel were gretely troubled & in like wise vexed

And loste a Journeye by the sayd thefe/it is to vnderstonde ỳ by an yll persone all a parysshe/or good company is troubled/& hathe to suffre.&c.

B. ¶ Another example of a thefe the whiche was fastened/& abode with his thefte vpon the graue of a deed body. lxxx.

It is wryten in ỳ dyalogue of saint gregorye ỳ in the prouynce of Valerye was there a worshypfull preest of holy conuersacyon with his clerkes to gyue preysynge vnto/full of good operacyons and vertues. After his dethe was buryed before the chirche. And as the clerkes were in orayson in a nyght there came a thefe ỳ whiche stole from them a shepe. And the sayd thefe came to passe with his proy aboue the graue of the sayd preest buryed And abode there all styll without power to gone power to leue ỳ sayd shepe. And in the morynge was founde w̄ his proye as the deed body held hym. And as he ne myght leue his thefte the sayd clerkes yode to prayer. And ỳ payne obteyned they that the sayd thefe myght go without berynge ony thynge awaye.&c. For to morallyze vpon this example a man sholde vnderstonde by the thefe the whiche was arested with his thefte without power to remeue ne to go/that these theues ỳ whiche ben dampned bere vpon them ỳ theftes that they haue stolen & shall bere eternally without power to take them away. & shal be holden in ỳ fyre of hell. It is wryten ezechielis.xliii.q̄ petōres portabūt cōfusionē suā & scelera sua q̄ fecerūt/ỳ is to saye ỳ the synners shall bere theyr synnes in confusyon. And the dampned shall se al theyr fautes vpon them. As men knowe a companye of people ỳ suche is clothed in gray and suche with whyte/& suche & suche haue white hodes/or blacke. Unde ezr xviii. Impietas impũ erit sup cū. Et Ia gitt ecclē.xi. In fine hois denudatio operum illius.&c.

C. ¶ Another example how the deuylles slewe a thefe & bare awaye his soule for ỳ that he had witholden the hors of a deed body the whiche sholde haue be gyuen vnto poore people. lxxx.

It is wryten in ỳ legende of ỳ deed bodyes ỳ Turpyn Archebysshop of Rayns sayd that a knyght named charles yode in batayll for to fyght in armes. the whiche prayed one his colin ỳ yf he deyed in the sayd batayll ỳ he sholde sell his hors and that he sholde gyue the money therof vnto poore people. And whan ỳ sayd knyghte was deed/the other withelde for hȳselfe the sayd hors. And within lytel tyme after the sayd knyght deed appered vnto the other knyght shynynge as the sonne/& sayd vnto hym. Good colyn thou hast made me to suffre paynes by eyght dayes in purgatorye for my hors/the price whereof was not gyuen vnto the poore in lyke wyse as I had dyspoled/but thou ne arte quyte/for at this day the deuylles shal bere awaye thy soule in to helle. And I goo purged in to heuen. And than a crye was herde sodaynly in the ayre of deuylles the whiche bare hym awaye from thens.&c. This example denoteth that thole ỳ whiche witholde the goodes of deed bodyes/ben theues and dampne themselfe as did he ỳ whiche withelde the sayd hors.&c.

D. CAnother example how a chylde the whiche had stolen an halfpeny frome his colyn was punysshed in the pyt of helle & afterwarde brought agayne in to his body. lxxx.

The dysciple reciteth in his sermõs this example howe a chylde was presente in Jugemente before god after ỳ he was deed. And the deuyll accused hym & sayd. Dñe iudica secũdũ iustitiã. &c. ✲ Thou lorde iuge after iustyce/this chylde hathe stolen from his colyn germayn an halfpeny the whiche he hathe not yelded/ & is deed without doynge penaunce. Woldest thou wele ỳ I condampne this chyld for so lytell a thynge/my iustyce is not wout mercy. Than some sayntes ỳ whiche were than present ỳ the sayd chylde hadde serued prayed the Juge for hym. And the Juge sayd ỳ he sholde haue payne for hys offence. And after shall be brought agayn in to his body. Than by the commaundement of the sayd Juge he was cast in to a pytte of fyre wherin he susteyned soo moche of payne & dolour ỳ afterwarde he neyght expresse it by worde. And at ỳ prayer of ỳ sayd sayntes he was drawen out of the sayd pyt of fyre/& the soule was restored within the body & lyued afterward And the said Juge gaue him in charge to yelde agayne the sayd halfpeny/& the people meruaylled them of ỳ ỳ he had recounted. And they put to fayth vnto ỳ that he had sayd. For asmoche as he lyued afterwarde moche holyly in the drede of god wout takynge apple ne pere ne ony thynge of other mennes. By this example a man sholde vnderstonde ỳ this chylde was accused before god of ỳ deuyl of so lytel a thỹge as is an halfpeny/by a more grete reason shall be accused those the whiche stele a grete thynge. And yf he had so grete punycyon for so lytell offence/so shal they haue that do the grete offences. And by that that god hym cõmaunded restytucyon so sholde those do ỳ whiche hathe taken fro other/or elles they may not be saued. For it is wryten in droit. Nõ dimitt̃ petr̃ nisi restituat̃ ablatũ. xiii. q. vi. c. Si res. and saynt Thomas sayth secũda secũde. q. lxii articulo. viii. Who so euer letteth iniustely another neyghbour in the vsage of ỳ thynge the whiche vnto hym apperteyneth he trespasseth the cõmaundement of charite ✲

A. CAnother example how churle was punysshed of the deuyll for that ỳ he had stolen a lytell of a hedge in the felde from his neyghboure. ✲ lxxxi. ✲

It is wryten in the dyalogue cesarii that a carle was in the dethe bedde & the deuyll came vnto hym ỳ whiche helde a lytell of a hedge al in fyre/the whiche enforced hỹ to put it in his mouthe. Than the sayd carle forgote not his synne. And vnderstode ỳ the deuyll dyde vnto hym so the payne for a lytell of a hedge ỳ he had taken & stolen in the felde from his neyghboure/& had put it in his felde vnto hymselfe. And for that ỳ the deuyll was euermore before his face in what place so euer he tourned hym was constrayned to restore the sayd lytell hedge/called his frendes sente theym to prompte to restore ỳ sayd lytell & to requyre pardon/vnto whome ỳ mayster of the sayd lytell sayd. I shal not pardon hym yet/let hym be wele tormented. And agayne the sayd deuyll helde the sayd lytel hedge embrased/& him tormented as before. And agayne sente messengers but they ne might haue pardõ. thyd

ly in weppynge sente them. J vnhappy J ne maye dye ne lyue/retorne ye to demaũ de pardon. Than the other him pardoned & the deuyl departed incõtynent. By this example a man sholde vnderstonde that all maner of theues ỹ steleth or wasteth ỹ goodes of theyr neyghbours iniustely shal be punysshed in this worlde or in the other Syth that the deuyll tormented soo thys man for so lytell a thynge as is a lytell of hedge. By a more stronger reason he shall torment those the whiche do ỹ grete thef-tes. This lytell of a hedge was not worth no greate thynge. But it was a grete thyñ ge as to take it wyttyngly from his neigh boure theuysshely agaynst the cõmaunde ment of god wherfore he was digne of pu nycyon. &c.

B. Another example of a seruaunt the whiche toke & stole frome his maister fyg gues. lxxxi.

The dyscyple recyteth in his prompt tuarye & sermons & sayeth that ỹ body or saynt Thomas is reuerently kep te / where god vnto hym hathe gyuen su-che grace that he is yet entere & hole. And whan the tyme cometh to admynystre vn to the people one sytteth in a chayer reue-rently. Whan the hostyes are consecrate ỹ preest putteth them in saynt Thomas hã de/ỹ whiche admynystreth ỹ people. And yf ony of those ỹ receyueth theyr creatour be in ony synne ỹ sayd saynt thomas with drawech his hande / & shall not be admy-nystred tyl he be in the state of grace. The scrypture speketh of a seruaũt ỹ stole fyg-ges from his mayster & eate them wout ỹ knowlege of his mayster/& confessed him not of it. So he came to be admynystred as the other dyde. And the sayd saynt tho mas withdrewe his hande and wolde not suffre hym to receyue it. Then the seruaũt bethought hym of the sayd theft & was cõ fessed/& after that was admynystred of ỹ sayd sayt Thomas & was no more repul sed. And by this all theft is to fle be it gre te or lytell. For for that man is put out of the company of god.

C. Another example of a baylye iuge & thefe the whiche toke gyftes iniustely and corructe Justyce. lxxxi.

The dyscyple recyteth in his prompt tuarye & sayeth ỹ a baylye made a weddynge vnto his sone/& a man ỹ whi-che had a grete cause before hym gaue vn to hym an ore/& prayed hym that he wol de do for hym in his cause. And whan his aduersarye herde it spoken/he sent a hay-cowe vnto the wyfe of ỹ sayd baylye and prayed her to speke for hym. The whiche dyde so moche ayenst the said baylye that he promysed that he wolde doo for hym ỹ had sente the cowe. And whan they were in iugement & that the said baylye ne spa-ke for hym the whiche had gyuen the ore/ he sayd/ore speke. Than ỹ baylye answe-red. The ore may not speke / for the cowe wyl not suffre it. &c. The cause of suche iu ges the whiche corrupteth iustyce by gyf-tes promelles & fauours shal be dyscussed & iuged before god the whiche is souerain Juge/ỹ whiche is not acceptour of perso nes/in lyke wyse as sayeth the holy scryp-ture. Nõ eni ẽ acceptio plonarũ apud deũ um. And in the sayd iugement of god eue ry man shal be punysshed after that/that he hathe deserued as the fals Juges and those the whiche wyne theyr causes falsly

And those ꝑ wbiche possede herytages yll begoten / & witholde them without restitucyon. Cui reddes cuiqꝫ iuxta opera sua / vt dicit psal. Also god ne shal spare in Jugement the grete lordes / ne prayer ne golde ne syluer / ne contrycyon ne wrathe ne shall doo nothynge in lyke wyse as sayeth the scrypture. Uñ. puer. vi zelꝰ & furor vi ri nõ parcet dñs i die vindicte: nec acquiescet cuiuscꝫ ꝓcibꝰ: nec suscipiet ꝓ redẽptione dona plurima. &c.

D. Another example how the kyng of perse made to flee an yll Juge corrupte by gyftes. &c. lxxxi

The dyscyple recyteth in his prompte uarye ꝑ the kynge of perse repreued a iuge for gyuyng fals iugement and for his iniustyce made hym to be slayne & to put his skynne vpon a stole. And made to sytte vpon the said stole his sone & the iuges the whiche came after hym to thende that they sholde remembre them of the sayd yll Juge. And that they sholde drede to Juge vniustely. &c.

E. Another example how the deuyl bare away in body and in soule a thefe couetous aduocate.

The dyscyple recyteth in his sermõ that there was an aduocate chief of dyuers townes / auarycyous without mercy ꝑ made of greuous exacions in his subgectes / & came one daye as he yode in a towne for an exaccyon ꝑ deuyll associated with hym in the waye in lykenes of a man. And of horroure & of the wordes ꝑ they spake togider he vnderstode ꝑ it was the deuyl & dredde to go with hym / but in no manere he ne myght departe / neyther in praynge / ne in makynge the sygn. of ꝑ crosse. And as they yode togider they met a poore man the whiche ledde a hogge in a bande. And as the hogge tourned from one syde to another / ꝑ poore man was wroth / & cryed the deuyll take the. Whan the aduocate herde this worde he had hope to departe from hym by suche occasyon. and sayd vnto the deuyll. Frende here ꝑ hogge is gyuen vnto the / go & take hym. The deuyll answerde / he is not gyuen me wt hert & therfore I ne maye take hym. And after they passed by another towne / & as a chylde wepte his moder was at the doore wrothe / & sayd the deuyll take the / wherfore tormentest ꝑ me thus wt thy weppynges. Than the aduocate sayd here haste ꝑ wonne a soule / take ꝑ chylde / for it is thin Unto whome the deuyll answerde as before. She hath not giuen it me with good herte. And whan they began to approche vnto the place whether they yode. Then the men of ꝑ towne se them ferre of they knewe not the cause / wherfore they yede all togyder with one voyce cryenge the deuyll take the. And sayd vnto the deuyll ꝑ arte welcome. Whan the deuyl had herde this / he shoke the heed / & in mockyng sayd vnto the aduocate. Those here hathe gyuen the vnto me with al theyr hertes. and therfore art thou myne. And the deuyl rauyshed hym in that hour / & what became of hym no man can tell. The langages ꝑ whiche were spoken / & the thynges ꝑ whiche were done in the waye the seruaunt of the aduocate declareth ꝑ was with hym. / By this example it appereth that cursed Juges and aduocates deye cursedly / and that the gyftes & salayres that they haue taken vniustely / hathe deceyued & blyded

theyr soules. Also the scrypture speketh it in many places. Fyrste gyftes blynde the eyes of the wyse people ꝑ whiche haue iustice to gouerne For they ne se drope in the good & iuste cause of those the whiche ne gyue nothyng. And loke ryght clere in the cause of those ꝑ whiche hathe made them ony gyfte. Also the gyftes peruerteth the wordes of the iustyces as sayeth moyses/ deuterono. xvi. ℣e accipias munera: nec personã quia munera excecant oculos sapientũ: et mutãt verba iustorũ. And he sayeth in ꝑ boke of exode. Exodi. xxiii. ℣adueꝛsꝰ impiũ ne accipias munera q̃ excecãt etiã prudẽtes: et subuertẽt verba iustorũ. Also the gyftes put outethe eyes of ꝑ Juges/ & theym make dombe/ & take awaye correccyon as sayeth the wyse. Eccle. xx. ℣ona excecãt oculos iudicũ: & quasi iũctꝰ in ore aduertit correctionẽ eorũ. Et gregorius dicit. ℣on potest constãter arguꝛ a quo accipit. Also the gyftes make maledicyon to come vnto those ꝑ whiche for gyftes iustefye the yl/ & make theyr yll causes good/ & take awaye iustyce from the iuste and theyr good causes make yll. Vñ. ysay v. ℣e q̃ iustificatis impiũ ꝓ muneribus et iusticiã iusti auferꝛis ab eo. Jterũ in eodem capitulo. ℣e qui dicitis bonũ malum et malũ bonum: ponentes amarũ in dulce & dulce i amarũ. Et deutero. xxvii. ℳaledictus qui peruertit iudiciũ aduene: & pupilli et vidue: et dicet omnis populus amen. He is acursed the whiche peruerteth ꝑ iugement of the man straunge/ & of the orphelyn/ and of the wedowe. And all ꝑ people shall saye amen/ that is to be it. Jterũ deutero. xvii. ℳaledictus qui accipit munera vt pcutiat aiam sangumis innocentis: & dicet omnis populus amen. He is acursed the whiche taketh gyftes to thende that he stryke the soule of the blode ĩnocent. Et prouerbiorum. xvii. ℚui iustificat impium: et qui condemnat iustum abhominabilis vt vterq; apud dominuz. He the whiche iustefyeth the wycked synner/ and condampneth the Juste/ the one and the other is abhominable anenst god. and those the whiche composeth and maketh yll lawes to thende that they eschalen the poores in Jugement. And that they make force vnto the cause of the humbles be cursed. Vñ. ysate. x. ℣e qui cõdunt leges iniquas vt opprimãt in iudicio pauperes et vim facerent cause humilũ populi mei vt essent vidue preda eorum: et populos dirumperent. Also the persone the whiche taketh gyftes byndeth hymselfe anenst ꝑ gyuer/ or elles vnkyndes foloweth. ℳunera alligãt. Also some cursed offyceers take of two sides/ as those ꝑ whiche fillyeth with two nettes and flatereth with bothe partyes/ and saye vnto euery of theym he hathe good ryght/ they do treason/ deceyon/ theste/ suisurracyon/ and in scripture ben called bylyngues. For theyr tongue speketh two langages. And ben cursed. ℔ gitur ecclesiastici decimo octauo. Susurro et bilinguis maledictus: multos enim turbauit pacem habentes. Sequitur lingua tercia multos commouit: et dispersit illos a gente in gentem.

F. Another example of a tayler named martyn the whiche stole the clothe in cutynge the robbes. lxxvi.

There was a tayller named ℳartyn the whiche hadde of custome that whan he cutte of clothe for to make of robes/ or gownes/ or cotes. &c. that he stole euermore some what of the forsayd clothe as coloured clothes or fyne whytes.

And hym thoughte that he dremed in one nyght for ꝑ he stole of clothe that the deuyl bare hȳ awaye in to hell/he shewed vnto his wyfe his dreme. And his wyfe ꝑ whiche wolde withdrawe hym from euyl counsaylled that he sholde neuer take none. Afterwarde it happened that this tayloure cut a fayre blewe in his shoppe whiche was nere vnto his wyues chambre/& by a hole thorowe the wall the wyfe behelde hym euermore cuttynge. And in seyng her hulbande the whiche had of custome ꝑ whan he wolde stele he whysteled in lokȳge where it myght be ꝑ he myght ony thȳge stele. Than ꝑ wyfe cryed martyn martyn remembre the of the deuyll. And martyn seynge this stole nothynge. Afterwarde came a fayre scarlet to be cutte. And ꝑ wyfe as is beforsayd cryed/martyn martyn remembre the of the deuyll. And he seynge so fayre clothe rubbed his sholdres & euermore that woman sayd martyn martyn. &c. And he said/yf the deuyl sholde bere me a waye yet sholde I haue it. &c.

6. Another example how four men of one lygnage were dampned and hanged in helle for ꝑ that they possessed falsly an herytage. lxxxi

THe dyscyple recyteth in his boke & sayeth that a ryche man sawe by vysyon foure men dampned & tormented in helle the whiche were vnder a dyre tree & sawe that one of them hange the fyrste/the other the seconde/& the fourth the thirde/the other abode vnder ꝑ said tree. The aungell the whiche shewed this vysyon sayd vnto the ryche man that the thre hanged were of his lynage/that is thy graūd faders fader/& his fader. And he the whiche abydeth vnder the tree/that is thy fader ꝑ whiche tarryeth tyll thou be deed for to hange the for suche herytage the which was yll goten/the whiche they haue possessed falsly the one after the other without beynge in wyll to leue it. And thou shalte be hanged as they ben yf thou leue it not/For they ne haue therin nothynge/no more haste thou thyselfe. Than the said ryche man lefte the sayd heretage and dyde penaunce. This example denoteth ꝑ a manne sholde possede godes & herytages whā a man hathe true knowlege that they ben comen of yll getynge & purchase. For the fals geters purchasers & herytours ꝑ whiche possede the sayd thynges without beynge in wyll to leue them. In the whiche they ne haue nothynge dampne theyr soules to reteyne & take vniustely the thynge the whiche is not theyrs. And therfore for to saue theyr soules they sholde make restitucyon. &c.

Sacrilegium.

A. Examples of sacrylege/& fyrste exāple how an erle and many of his lygnage were damned for that ꝑ they possessed vniustely an herytage the whiche had be take awaye from the chirche. lxxxii.

THe dyscyple reciteth in his sermōs that an erle after the opynyon of men was of good life. After his dethe a relygyous sawe hym in the flambes of fyre of hell vpon a laddre on the laste staffe the whiche was lyfte vpwarde/& procedyng from the lower parte of helle. And moche people were vpon the laddre that grynde the tethe of rage of tormentes. And ꝑ said relygyous demaunded wherfore the sayd

erle was in suche torymentes on ỹ sayd lad dre consyderyng that he had lyued so we= le. And it was tolde hym that it was for an herytage ỹ his greate grandfader had taken from ỹ chirche/ & that he was now the tenthe ỹ whiche had possessed it. And therfore all those the whiche shall possede the sayd herytage shall be put on the sayd ladder with the erle This example sholde drawe backe all persones to gete & to pos sede vniustely the heritages the whiche be not well goten. And pryncypally to take from the chirche that the whiche is gruen vnto it. For god is theyr iuge & sufferer w̄ whome they haue to doo. And it behoueth to passe vnder his hande/ & his rodde. Ūñ scryptura. Nō est qui de manu mea pos= sit eruere. And therfore it is grete folye to take from his iuge ỹ the whiche apperteyneth vnto hym. By this that this said erle dredde not this thynge/ and ne made of it conscyence ne restytucyon he put hymself in dampnacyon & perdycyon what good dede so euer he had done of the other part And therfore take hede vnto hym who so loueth hymselfe. &c.

23. Another example how Helyodorus was punysshed dyuynely in takynge the treasours from ỹ chirche of Jherusalem.

IT is wryten in the booke of macha bee how heliodorus was sent from the kynge solencus to take & to bere away the treasours of ỹ chirche of Jherusalem In the whiche treasours there were four hondred talentes of syluer/ & two hondred talentes of golde as it appereth in ỹ said chaptre. And as ỹ sayd Heliodorus was in the chirche with his complyces/ god shewed vnto hym ỹ he dysplcased hym. For all those ỹ there was entred hardely were caste by the puyssaunce of god in dyssolu cyon & drede. Unto whome it appered a terryble hors vpon the whiche was by sy mylitude a man on horsbacke aourned w̄ ryght good enournements. And with gre te impetuosite came the hors to stryke the sayd helyodorus w̄ his fete. He the whiche was on horsbacke semed that he was ar= med w̄ armours of golde. And there arry ued by symplytude two yongmen/ & byle ue that they were aungelles replenysshed with greate vertue & with grete beaute/ & clothed ryght specyally the whiche sette a boute the sayd helyodorus/ & hym bet and whypped without cessynge/ tyll ỹ he was replenysshed with woundes. Than ỹ said Helyodorus fell vnto the erthe as deed in grete confusyon. The whiche yonge men toke him in to his lodgynge where he had lyen. He ỹ whiche was come on horsbacke with puyssaunce of satyllytes was borne agayne without horses/ ne without ayde humayne by the vertue of god the whiche appered manyfestly. And so laye the sayd helyodorus by the dyuyne puyssaunce and pryuate from all hope of helthe. And the people of Jherusalem blessyd/ & thanked god the whiche had kepte his temple to be pylled & was replenysshed with Joye the whiche lytell before was replenysshed w̄ drede. Than the frendes of the sayd Helio dorus came vnto the soueraync preest of Jherusalem named onias. And hym re= quyred that he wolde praye vnto god for the sayd Helyodorus. Unto whome he obe yed & prayed god for him. And as the said preest onias prayed god the forsayd yong men clothed as they were before came be= fore helyodorus vnto whom they said/ yel de thankes vnto the preest onias/ For for the loue of him god hathe gruen the thy ly fe. And thou the whiche hast ben beten by

god denounce and shewe vnto all ỹ puys-saunce & the grete thynges of hym. Than the said Helyodor⁹ was held yelded thankes vnto god & vnto the sayd omas/ retorned vnto the sayd kynge to tell these thynges before said. And them manifested ouer all where he myght. ¶ By this example a man sholde note that no persone ne sholde take ne pylle the goodes of the chirche. For god wyl ỹ they be employed vnto that where vnto they ben ordeyned. And yf the sayd Helyodorus were punysshed in this worlde of the punycyon dyuyne/ by more grete reason shall those be punysshed in ỹ other worlde/ the whiche take and pyl the churches. The grete thynge that they wyll take ne make not the questyon. For those the whiche take lytell thynges ben theues & sacrileges & synne mortally/ as those ỹ whiche take grete thȳges/ but euery man in his egall porcyon shall be punysshed after his deserte. In̄ psal. ¶ u reddes vnicuiq; iuxta opera sua. &c.

C. ¶ Another example of the punycyon of a man the whiche denyed the syluer of the chirche the whiche hadde be lent vnto hym. lxxxv.

¶ The dyscyple recyteth in his boke & sayth ỹ the deane of the chirche of Coulogne lente vnto his broder carnall fyue marke of golde of his chirche. And after the dethe of the sayd deane ỹ chanons demaunded ỹ sayd moneye. And for that ỹ they had no wytnes the sayd broder denyed it & forswore hym. And afterwarde as he retourned in to his houle he abode vnmouable & was dombe. Wherfore he avowed in his herte that he sholde retorne where he was pariured/ & that he sholde shewe his malyce/ and yelde the sayd moneye vnto the chirche. And by contrycion & penaunce was delyuered. All theues sacrileges/ & pariured persones sholde correcte them & make restytucōn yf they consyder wele this example. For yf the sayd man were punysshed & his cause manyfested/ so shall it be to theues yf they repent them not/ & that they ne done also good & true penaūce.

D. ¶ Another example of theues sacrileges the whiche were punysshed for that ỹ they had stole the crosse. And the goodes of the chirche. lxxxvi.

¶ The dyscyple reciteth in his promptuary and sayth ỹ theues broke a chirche foūded of saynt martyn. The whiche toke & stole of treasours & the crosse of the chirche the whiche was aourned with golde/ with precyous stones/ & with a porcyon of the very crosse of our lorde Jhesu And for that ỹ the sayd theues were many some had the treasours. And two had the said crosse & fledde. Whan the bysshop herde the tydinges sent people after them & on al partes for to seche them. And those the whiche had the crosse ne myght goo but by the grete hye waye. And god alyened theyr wyttes & made them byde styll in a grete waye full of myre/ & they walked & trode in the sayd myre wout power to procede ony ferther. And those the whiche folowed them ouer passed them fyrst wout thynkynge ỹ it were they. But whā they foūde theym in the morynge there they had suspeccyon/ & sayd in this wyse/ Good men ye go not well wherfore go ye not by the hye waye. They answered we go wele/ what haue ye to do w̄ our goyng

Than the one of them sayd. I wene that they ben culpable/take we them. and they were asked of the theste/they confessed it by condycyon that they sholde not deye/& they poynted vnto the sayd crosse the whi che was in the myre hydde/were ledde vn to the bysshop/& were lette go for the said promesse. But god the whiche punysheth the synners anone after those theues broke another chirche/& were taken & hãged Hec cesarius dicit.

C. Another example of a relygyous of saynt gregorye the whiche was buryed in a donghyll for that ỹ he withelde thre pe ces of golde of the cõmunyte. lxxxii

IT is wryten in the fourth boke of ỹ dyalogue. s. gre. how a monke of ỹ relygyous of saynt gregorye medecyn hid thre peces of golde/& kepte them as vnto his partyculeir without betakynge them vnto the communyte. And whan it came vnto his dethe he shewed where the sayd golde was hydde/he wepte this thynge & so deyed. And whan he was deed the said saynt gregorye for to shewe that he hadde gretely offended/& for ỹ example of other made to burye hym & the golde in a dong hyll/sayenge. Thy moneye be with the in perdycyon. Albeit after. xxx. dayes saynt gregorye cõmaunded one to synge masse for hym. xxx. dayes. And he dide it. And at the laste daye the sayd deed body appered vnto one of his brederne/the whiche hym demaũded of his cale. He answered. I ha ue ben yll entreated tyll vnto this day but nowe am I wele. For I haue at this day receyued communyon. &c. This here is a grete example for all relygyous ỹ they ne sholde be proprietayres ne go agayne the vowe of pouerte/or yll shal come to them And yf the sayd relygyous had not hadde repentaunce/& yf he had not manyfested his synne he had be dampned/he was pu nysshed in purgatory by penaunce and by the masses ỹ were longe for hym he was delyuered. &c.

F. C Another example how a marchaunt was poore whyles that his broder ỹ whi che was abbot toke vnto hym the goodes of the chirche. lxxxi

SOme maysters hathe wryten this ỹ the dyscyple reciteth in his prom tuarye & sayeth that a monke was abbot of an abbay founded of saynt panthaleon The whiche abbot hadde a brother mar chaunt vnto whom he gaue many tymes of the moneye of his monastery for to en creasle hym in marchaundyse. But ỹ sayd marchaunt lost all & yode vnto nought/ how be it that before that he had receyued the sayd money he was a good marchaũt And also he was ryght dylygent in his ca se. And after that many yeres he had mar chaunded in suche wyse of the sayd godes & that he loste all the sayd abbot sayd vn to his broder. Wherfore wastest ỹ goo thy substaũce vnto thy confusyon & myn. Un to the whiche abbot he said. I lyue moche straytely/& kepe my marchaundyse dyly gently/but I can not tell what it ayleth/ for my felawes prouffyte and I defayle. Than the sayd marchaunte aduysed hym & yode to confesse hym vnto a good & wyse preest/ỹ whiche tolde hym ỹ the money ỹ he had taken was theft by whiche a! yo de to nought. And charged hym not to ta ke more ỹ good of the chirche/but that he marchaunded with so lytell as he hadde/

And that the halfe of the gayne he sholde gyue vnto the monasterye for to sul/fyl tyl he had restored. And that he sholde lyue of the other halfe. And the marchaunt was obedyent & accomplysshed the sayd coun/sayll. And in shorte tyme he became soo ry/che that he restored all vnto ỹ sayd abbot And more ouer he became moche ryche/& for as moche as the sayd abbot had mer/uaylle of the sayd restytucyon & of ỹ sayd rychesse of his brother him demaũded frō whens came the sayd rychesses. He answe red whan I toke ỹ substaunce of thy bre/dern of relygyon ỹ thou gauest me I ne myghte nothynge gete/but was poore & thou synned greuously in lyke wyse as I haue founde by these clerkes. And after ỹ I haue had horrour of the sayd theste. I haue had haboundaunce of goodes &c. by this example all relygyous sholde vnder/stonde ỹ they offende to gyue vnto theyr frendes of the goodes of the churche. The gyuers ben fraulded of theyr entencyon/ for they ne haue gyuen ỹ sayd goodes for to be employed in suche wyse/ỹ is the sub staūce of the seruaūtes of god. And yf the re be resydue it sholde be gyuen agayn to the poores of Jhesu criste in lyke wyse as sayeth the scrypture. Bona ecclesiarū sūt bona paupertū. &c.

C. Another example how these relygy ous ne sholde gyue the goodes of the chir/che vnto theyr frendes. lxxxii.

IT is wryten in the lyfe of faders/ỹ a monke had a poore broder seculer vnto whome he ceased not to gyue hym/ so ỹ he laboured not. And the more he ga/ue hym the poorer he was. Than the sayd monke toke counsayll of a good fader the

whiche coūsayled hym ỹ he ne sholde gy/ue hym no more/& that he sholde saye vn to hym. My broder whan I had I gaue ỹ go ỹ now to labour/& of ỹ that thou shalt haue gyue vnto me/& al that ỹ he shal bry/ge vnto ỹ take it & gyue it vnto pylgrys/ & good auncyentes & theym requyre that they praye for hym. The sayd monke dide this counsayll/& the sayd seculer yode he/uely to laboure. And the fyrste daye that ỹ sayd seculer came vnto the monke he bro/ught hym halpens/the whiche gaue them as it is sayd. Afterwarde he broughte vn/to hym of herbes & thre loues/the whiche dystrybute them. Thyrdly he brought vn/to hym of vytayles/& of wyne & fysshe./ Whan the sayd monke sawe it he meruay led/called the poores & fedde them. And de maunded of his broder yf he had ony mo/re nede & that he wolde ayde hym. He an/swered ỹ naye/& sayd vnto hym. All that thou gaue me consumed awaye/& nowe I take nothynge of the I habounde in al goodes that god sendeth me. Also these se culers shal not be ryche for to drawe vnto them the goodes of the churche.

H. Another example of an holy man ỹ whiche gaue the whyppe vnto those that had taken awaye his hors. lxxxiii

SAynt gregorye sheweth in his dya logue ỹ as an holy man named ly bertyn was vpon his hors he met an host of men of warre ỹ keste hym to the erthe/ & toke his hors to lede him awaye/and he sayd vnto them/take this whyppe for to make hym go the better/they departed & lepte vpon ỹ hors/gaue hym the spores impetuously for to make hym to goo/but for to be shorte/they ne myght ferther go/

Soo they bylcued that this thynge came vnto them for the rauyne that they hadde done vnto gods man/and yelded him his hors agayne. And afterwarde yode theyr waye lyghtly.&c. This example denoteth that the good lybertyn was ryght lyberall & pacyent to take vnto them the whyppe after that they had caste hym downe vnto the erthe & taken awaye his hors. And god shewed manyfestly vnto the pyllers that they had sȳned & offended. And that they ne sholde trouble ne pyl the people of the chirche where god them shal punysshe eternally yf they deye without correccyon and amendement.&c.

¶. Another example how that theues sacryleges reuoked themself vnto penaūce/and made restytucyon by the pacyence of an auncyent. lxxxii.

It is wryten in the promptuary of the dyscyple ỳ there came theues to the monastery of an aūcyent vnto whom they sayd. We are come to bere awaye all ỳ is in thy house. And he said/chyldren bere awaye what ye wyl. Than they toke al that they founde/& yode theyr waye. And the sayd auncyent founde a sacke the whiche apperteyned vnto theym/the whiche they had stolen/he ran after them & sayd vnto them. Chyldren bere away this ỳ ye haue forgoten in my house. Than the said theues were ameruayled of his pacyence reuoked them vnto penaunce/& restored to hym all his goodes.

Decime.

¶. Examples to paye his dysmes. and fyrst example of a lorde the whiche retayned the tenthe of his goodes that he gaue vnto his seruaunt. lxxxiii.

Men fynde by wrytynge that a grete lorde was requyred of his seruaunt to gyue hym of his godes. The whiche lorde gaue vnto hym by condycyon a reteyn/ỳ is to knowe/he gaue hym.x. kye.x.shepe.x.geete.&c.& all by tenthes/Unto whom he sayd. I gyue ỳ these goodes here by suche condycyon ỳ I reteyne the.x. pyece euery yere. And also I wyll ỳ thou theym nourysshe in my pasture. Than he thanked the said lorde & toke them wyllyngly/& promysed in suche wyse to do it. And dyde it by two or thre yeres/but whan he was riche he gaue it vnto yl wyl & of ỳ worst. Than the sayd lorde made hym come before hym & demaūded why he had not gyuen vnto hym the tenthe of his goodes ỳ whiche he had gyuen him/& it was by the admonycyon of his wyfe. He answerd ỳ it was by his propre couetyse & not by his sayd wyfe. Than he requyred pardon and promysed satysfaccyon/& he it pardoned him.&c. By this lorde is vnderstonde god the whiche reteyneth the.x. partye of the goodes ỳ he maketh to come/& to growe vnto the as ỳ haste herde by ỳ scryptures. And by that ỳ he hathe payed with yl wyl denoteth vnkyndnes or couetyse. And by this ỳ he repented hym & promysed satysfaccyon is to note ỳ those the whiche haue yll payed theyr dysmes shold repent them & reknowlege theyr faute: & they shold make satysfaccyon/& they shall haue pardon of god. Unde ezechielis.xviii. Si aūt impius egerit penitenciā ab oībus peccatis q̄ operat⁹ ē.&c. vita viuet et nō morietur.

B. CAnother example of a knight ꝑ whi che dyſmed wele and his vyne bare fruyte two tymes in the yere. lxxxvii

ON fynde by wrytynge this ꝑ whi che folowyth how ꝑ dyſcypple recyteth in his promptuarye & ſayeth ꝑ there was a knyght replenyſſhed wꝭ ſoo moche of vertues & of Juſtyce ꝑ in payenge hys dyſmes he had all good condycyons pleaſaūtes vnto god/for he them payed without taryenge/wout malyce/& of the beſt/ he had a vyne that bare agayne from yere to yere aboute ten pypes of wyne. And it befel one yere more or the dyſpenſacion of god than of the attemprauncē of ꝑ ayre after that the wyne was gadred there ne was but one onely pype of wyne. And as the ſayd knyght had herde ꝑ he ſayd vnto his ſeruaunt. That the whiche was myn & that I ſholde lyue wall of the vyne god hathe taken fro me. And I wyll not take awaye his porcyon. Goo & gyue vnto the preeſt this pype of wyne for his dyſme. & it was done. And in that tyme as the coſyn germayne of the ſayd knyghte and a preeſt paſt by the ſaid vyne ꝑ whiche was all full of grapes/yode vnto the knyght/& repreued hym of his neclygence. Wherfore haue not you gadered wyne. He anſwered & ſayd/it is lately gadered. And ꝑ ſaid preeſt ſayd that it was replenyſſhed with fruytes. Than yode men to ſe it/and they foūde more grapes and better than euer they had done before. And therfore it is a good thyng to paye wele his diſmes. The ſayd knyght was lawful and iuſte to pay wele that that he ſholde in obeynge vnto god. Alſo he ne was vnkynd/for he reknoleged the good ꝑ god to hym hadde done. And he was moche lyberall to gyue vnto god ꝑ ſayd pype of wyne. And god ꝑ whicheis the rewarder of ꝑ goode dedes that men do vnto hym he hym reſtoreth/ and ſheweth that he hathe done thynge digne of prayſe and of retrybucyon.

C. CAnother example of a ſymple man the whiche dyſmed wele/& dyd myracle.

IT is wrytten in the collocucyons of the faders in lyke wyſe as recyteth the dyſcypple & ſayeth that after that a holy abbot named iohan hadde done many myracles there was brought vnto hym a man the whiche had the deuyl in the body And the ſayd Johan was ſtrongly requyred of many that he ſholde chaſe ꝑ deuyll from the ſayd man. And for to be ſhorte ꝑ ſayd Johan cōmaunded vnto the deuyll from god that he ſholde go oute. The whiche deuyll anſwered that he wolde not/& that he ne ſholde go out for hym. And vpō his wordes there arryued a goode ſymple man yll clothed the whiche bare his tythe vnto the preeſt the whiche herde how the deuyll anſwered that he ne ſholde go oute for the ſayd abbot/ ꝑ whiche ſymple man ſayd to the deuyll. And wherfore ne goeſt thou oute (ſo thou ſhalt) I cōmaunde the from god that thou go oute. Than the deuyll yode oute the whiche ſayd that he ne was gone forthe for the ſayd Johan/but ꝑ he was conſtrayned by god to go forthe for the bounte of the ſayd ſymple man. & than the good abbot was ameruaylled ꝑ whiche demaūded of the ſymple man of what lyfe he was. And how be it ꝑ he dreme backe to tell it/he anſwerd ꝑ he payed well his tythes incontynent that they were deu. And them put vnto prouffyte and payed them Joyouſly of the beſte/and bare them vnto the perſon or vnto ꝑ vycayr

Soo they byleued that this thynge came vnto them for the rauyne that they hadde done vnto gods man/and yelded him his hors agayne. And afterwarde yode they ryght lyghtly.&c. This example denoteth that the good lybertyn was ryght lyberall & pacyent to take vnto them the whyppe after that they had caste hym downe vnto the erthe & taken awaye his hors. And god shewed manyfestly vnto the pyllers that they had synned & offended. And that they ne sholde trouble ne pyl the people of the chirche where god them shal punysshe eternally yf they deye without correccyon and amendement.&c.

J. Another example how that theues sacryleges reuoked themself vnto penaūce/and made restytucyon by the pacyence of an auncyent. lxxxii.

It is wryten in the promptuary of the dyscyple ỳ there came theues to the monastery of an aūcyent vnto whom they sayd. We are come to bere awaye all ỳ is in thy house. And he said/chyldren bere awaye what ye wyl. Than they toke al that they founde/& yode they⁊ waye. And the sayd auncyent founde a sacke the whyche apperteyned vnto theym/the whyche they had stolen/he ran after them & sayd vnto them. Chyldren bere away this ỳ ye haue forgoten in my house. Than the said theues were ameruayled of his pacyence reuoked them vnto penaunce/& restored to hym all his goodes.

fyrst example of a lorde the whyche reteyned the tenthe of his goodes that he gaue vnto his seruaunt. lxxxiii.

Men fynde by wrytynge that a grete lorde was requyred of his seruaunt to gyue hym of his godes. The whyche lorde gaue vnto hym by condycyon to reteyn/ỳ is to knowe/he gaue hym.x. kye x.shepe.x.geete.&c.& all by tenthes/Unto whom he sayd. J gyue ỳ these goodes here by suche condycyon ỳ J reteyne the.x. pyece euery yere. And also J wyll ỳ thou theym nourysshe in my pasture. Than he thanked the said lorde & toke them ioyously/& promysed in suche wyse to do it. And dyde it by two or thre yeres/but whan he was riche he gaue it w̄ yl wyl & of ỳ worst Than the sayd lorde made hym come before hym & demaūded why he had not gyuen vnto hym the tenthe of his goodes ỳ whyche he had gyuen him/& it was by the admonycyon of his wyfe. He answered ỳ it was by his propre couetyse & not by his sayd wyfe. Than he requyred pardon and promysed satysfaccyon/& he it pardoned him.&c. By this lorde is vnderstonde god the whyche reteyneth the.x. partye of the goodes ỳ he maketh to come/& to growe vnto the as ỳ haste herde by ỳ scryptures. And by that ỳ he hathe payed with yl wyl denoteth vnkyndnes or couetyse. And by this ỳ he repented hym & promysed satysfaccyon is to note ỳ those the whyche haue yll payed theyr dysmes shold repent them & reknowlege theyr faute: & they shold make satysfaccyon/& they shall haue pardon of god. Unde ezechielis.xviii. Si aūt impius egerit penitenciā ab oibus peccatis q̄ operat⁹ ē.&c. vita viuet et nō morietur.

Decime.

A. Examples to paye his dysmes. and

B. Another example of a knight ỹ whi che dysmed wele and his vyne bare fruy te two tymes in the yere. lxxxiii

DEn fynde by wrytynge this ỹ whi che folowyth how ỹ dyscyple recy teth in his promptuarye & sayeth ỹ there was a knyght replenysshed wt̄ soo moche of vertues & of Justyce ỹ in payenge hys dysmes he had all good condycyons plea saũtes vnto god/for he them payed with out taryenge/wout malyce/& of the best/ he had a vyne that bare agayne from ye re to yere aboute ten pypes of wyne. And it befel one yere more of the dyspensacion of god than of the attempraunce of ỹ ayre after that the wyne was gadred there ne was but one onely pype of wyne. And as the sayd knyght had herde ỹ he sayd vnto his seruaunt. That the whiche was myn & that I sholde lyue wall of the vyne god hathe taken fro me. And I wyll not take awaye his porcyon. Goo & gyue vnto the preest this pype of wyne for his dysme. & it was done. And in that tyme as the co syn germayne of the sayd knyghte and a preest past by the said vyne ỹ whiche was all full of grapes/yode vnto the knyght & repreued hym of his neclygence. Wherfo re haue not you gadered wyne. He ans we red & sayd/it is lately gadered. And ỹ said preest sayd that it was replenysshed with fruytes. Than yode men to se it/and they foũde more grapes and better than euer they had done before. And therfore it is a good thyng to paye wele his dismes. The sayd knyght was lawful and iuste to pay wele that that he sholde in obeynge vnto god. Also he ne was vnkynd/for he rekno leged the good ỹ god to hym hadde done. And he was moche lyberall to gyue vnto god ỹ sayd pype of wyne. And god ỹ whi che is the rewarder of ỹ goode dedes that men do vnto hym he hym restoreth/and sheweth that he hathe done thynge digne of prayse and of retrybucyon.

C. Another example of a symple man the whiche dysmed wele/& dyd myracle.

IT is wryten in the collocucyons of the faders in lyke wyse as recyteth the dyscyple & sayeth that after that a ho ly abbot named iohan hadde done many myracles there was brought vnto hym a man the whiche had the deuyl in the body And the sayd Johan was strongly requy red of many that he sholde chase ỹ deuyll from the sayd man. And for to be shorte ỹ sayd Johan cõmaunded vnto the deuyll from god that he sholde go oute. The whi che deuyll answered that he wolde not/& that he ne sholde go out for hym. And vpõ his wordes there arryued a goode symple man yll clothed the whiche bare his tythe vnto the preest the whiche herde how the deuyll answered that he ne sholde go oute for the sayd abbot/ỹ whiche symple man sayd to the deuyll. And wherfore ne goest thou oute (so thou shalt) I cõmaunde the from god that thou go oute. Than the de uyll yode oute the whiche sayd that he ne was gone forthe for the sayd Johan but ỹ he was constrayned by god to go forthe for the bounte of the sayd symple man. & than the good abbot was ameruaylled ỹ whiche demaũded of the symple man of what lyfe he was. And how be it ỹ he dre we backe to tell it/he answerd ỹ he payed well his tythes incontynent that they we re deu. And them put vnto profyte and payed them Joyously of the beste/and ba re them vnto the person or vnto ỹ prcay

I go vnto the chirche sayd he euery daye And yf I maye there I here euery daye masse. I kepe wele the feestes & the commaundementes of god/at the begynyng of my yonge aege I had wyll to be relygyous/& for that that my fader hadde no more chyldren but me/they ne wolde that I were relygyous to thende that to posse de theyr herytage I obeyed vnto them & they maried me vnto a good woman/we kepe wele our maryage togyder. And yf she deyed I haue yet the wyll to be relygyous it is not yet chaunged. There is the life that I am of. Than the sayd Johan fel on knees before hym and requyred hym ỳ he wolde praye for him. &c. In this example is to be noted ỳ a good symple man labourer is somtyme more nerer vnto god & more holy persone digne to do myracles than ne ben ỳ grete bysshoppes doctours & prelates. Whan the daye of Jugement shall come god ne shall demaunde hast ỹ be doctour or mayster in suche scyence or in suche/but he shall demaunde hast thou done ỳ werkes of mercy/hast thou payed thy dysmes/hast thou obeyed vnto ỳ chirche. &c.

D. Another example of those the whiche take of dysmes. lxxxiii

MEn fynde by wrytynge how saint renobert the whyche was ỳ seconde bysshop of bayeux sawe one tyme that a man toke a tauel of corne out of a shefe of dysme for to gyue it vnto his hors/and sayn renobert badde hym leue it/but he wolde not/wherfore his hors enraged. &c

Tenatitas.

A. Other examples of people to moche holdynge & vnmercyfull. And fyrst example of the curled ryche man. lxxxiii

IT is wryten in the.xi.chapytre of the gospelles of sayt luc ỳ ther was a ryche man clothed wt purple & with precyous vestymentes/ỳ whiche ete & drank euery daye delycyously. And ther was a lazar full of woundes ỳ whiche let hym before the yate of ỳ sayd ryche/whiche demaunded the crōmes ỳ fell from his table but he gaue hym none but let doggis on hym & they lycked his fete. So he deyed and ỳ ryche man also/the poore man wente to heuen & the ryche man to helle. The yll ryche lyft vp his eyen as he was in torment & sawe Abraham a ferre of & the lepre in his bosome. He made two requestes of ỳ whiche he was denyed. The fyrst was of one droppe of water. The seconde to goo tell vnto his brederne ỳ they myghte correcte them. &c. This ryche man is an exaple vnto all curled ryche men the whiche vse yll of theyr rychelles/& this poore is example of all good poores ỳ haue pacyence in aduersite. The riche was dampned for many thynges pryncypally for foure. The fyrste is bycause he was wout mercy/for he lete ỳ poore deye for hongre at his gate Cupiēs saturari de micis q̄ cadebant de mēsa diuitis. And therfore god sent hym in to ỳ fyre of hell wout pite/& shall say to hym at ỳ daye of Jugement. I haue had hongre & thurst & thou hast not gruen me mete nor drynke. Et ideo. Ite maledicti ignē eternū. math. xv. The seconde for bycause he appetyted the honours of ỳ world. And he was proude in herte. And therfore the gospel sayeth sygnantly ỳ he was clothed in purple & with precyous vestymentes the whiche denoteth bayngloryc.

Induebatur purpura et bysso. The thyrde that he was moche lykorous and ỹ he nourysshed his bely with metes made dylycatyuely the whiche draweth vnto lechery/ & maketh the man vnmercyfull. And therfore sayth the gospell. Epulebatur cotidie splendide. He lyued after the wyll of the body the whiche ledeth vnto dampnacyō. Uñ ad roma. viii. Si secōm carnez vixeritis morietis. He ne lyued in this worlde but .xl. yeres to lyue delycyously/ and he is in ỹ fyre of hell tro the tyme of Moyses two. M. yeres past in so grete pouerte ỹ he ne myght haue one droppe of water/ so was it vnto hym a ryght cursed market from ỹ kechyn The fourth is that he declyned not frome euyll wordes the whiche comynly he spake in dynynge. And therfore sygnauntly he playned that he was tourmented in the tōgue whan he demaunded a droppe of water. What prouffyted vnto that man ỹ rychesses/honoures/and meetes whan he is dampned. The rychesses delyuereth hym not from dethe. The metes kepeth not his body from wormes/ and the honours from ſrynke. Unde bernardꝰ. O diuites quid ꝓsunt vobis diuitie/ quid epule/ quid honores diuitie non liberabunt vos a morte/ epule a vermē/ honores a fetore. Et poeta dicit. Quid tūc thesauri/ q̄d aceruꝰ ꝓderit auri Quando petōres/ mittuntur in inferiores Valet preterite/ q̄ in omni tempore vite. Pauper viuisset/ q̄ diuitias habuisset. Et math. xvi. Quid prodest homini si mundū vniuersum lucretur/ anime vero sue detrimentum patiatur. This saued begger is ỹ exemple of all good poore folke. He is blyssed in as moche as he had pacyēce in pouerte. Uñ luce. vi. Beati pauperes quia vestrū est regnum dei. Also he is blyssed in as moche as he had pacience in honger and thurst whan he coueyted to haue of the crommes Unde luce. vi. Beati qui esuritis q̄ satura

bimini. Et apoca. vii. Non esuriēt neq̄ sitient amplius. Also he had not the honours of the rych/ but was soo abiect and dyshonoured that men sette at hym the dogges the whiche dyde vnto hym noo harme/ but lycked his sores. Legit math. v. Beati eritis cum maledixerint vobis homines. &c. Also he had no helthe as the rych had but was seke/ full of sores/ and in sekenes he had pacyence/ and by that was he blyssed. Uñ ma. v. Beati pacifici q̄m filii dei vocabuntur. Also he endured pacyently hete & colde and was euyll lodged and lay before the gate of the rych. And he shall neuer haue hete ne colde. Uñ apoc. vii. Non cadet super illos sol/ neq̄ vllus estus. &c. And the rych lyft vp his eyen as he was in tourmentes/ and sawe and knewe the bosome of Abraham & the lazer. The mayster of the sentences expoundeth this in expressynge that the dampned seeth some maner the saued in glory/ and shall se tyll the day of Jugement/ to ỹ ende that they be the more tourmented to haue loste the Joyes of paradyse. And after the Jugement they shall se nothynge. And in this that Abraham and the lepre sawe & knewe the rych in tourments is to vnderstande ỹ the saued seeth the dampned in hel and shall se them them perdurably/ that is also after the Jugement of god to thende ỹ they haue the more greter Joy that they haue auoyded the sayd tourmentes. And the riche the whiche demaunded one droppe of water was denyed it. And Abraham sayd vnto hym. Inter nos & vos chaos magnū firmatū est. To bere vnto the a droppe of water it may not be done/ for betwene you and vs there is grete confusyon and dyscorde. Ye the whiche ben euer in tourmentes may not come vnto vs. Unde psal. Spūs vadens et non rediens. And we may not go vnto you/ for we ben confermed in ỹ Justyce that god hath made that we may ne-

uer haue pyte ne compassyon of one dampned. Uñ dauid i psal. Letabit̃ iustus cum vident vindictã. Yf the saued were sory of th dampnacyon of theyr frendes they shold de not haue parfyte Joye/and sholde go agaynst the wyll of god. And after the ryche requyred that the leyre myght goo in to the hous of his fader to tell to his fyue bredren that he was in tourments/& that they shold de do penaunce of drede ꝑ they yode not wt̃ hym in paynes. Abraham denyed it & sayd vnto hym that they had Moyses & other ꝓphetes/and that they myght here them yf they wolde. And the ryche sayd. Nay fader Abraham yf one of the deed arose they sholde beleue more sooner. And Abraham sayd. Yf they wyll not here the quycke they shal not here the deed.

B. Another exemple of dur Durant the whiche lyued wout hauynge pyte nor mercy of the poore people. lxxxiii

It is wryten in speculo hystoriali of a mã the whiche was called durant ꝑ was not surnamed. For he was harde to do well/in especyall to gyue vnto the poore/& also too exercyse the werkes of mercy. And his wyfe was vnto the contrary/for she was moche pytefull/a gyuer of almes/and mercyfull. Whan the poore folke demaunded almesse of the sayd Durant/ryght vylanously he chased them away. And it befell on a tyme that our lorde came vnto hym to demaunde almesse in the symplytude of a pore man. And the sayd Durant toke a mace wenynge for to haue smyten hym. Thã he wyst not where he became/quia euanuit/ but he abode not vnpunysshed. For incontynent grete multytude of deuylles in the fourme of blacke morpens came vnto hym & bare hym away in body and in soule hosed and cladde/and made hym to passe thorowe a lytell partycyon of the wal wt̃ grete tourment. And his wyfe seynge ꝑ was full of drede/& in tremblynge as a lefe ranne to tell it vnto her neyghbours. And ꝑ seruaũtes and children seynge theyr moder & maystresse renne in suche wyse they ranne after her. And incontynent as they were departed/fyre/lyghtnynge/tempest/and punyr on descended in the houle the whiche was grete as a palays/and cõfounded in to depnes his goodes and the sayd hous excepte ꝑ the portayle before the gate the whiche abode in wytnes of that thynge. And ꝑ deuyles came and wrote vpon the portayle the wordes the whiche folowe. Here was the mancyon of dur Durant/whyles that he was lyuynge. Of al wretches moost harde and skante/vnto the poore in gyuinge. Of theyr nede he gaue no charge. Wherfore in hell is now his dwellynge/in ppetuall tourmẽt and rage. Unto that purpose sayne James sayth that the Jugement without mercy shall be done vnto hym the whiche dothe no mercy. Uñ iacobi.ii. Judicia sine miserecordia fiet illi qui non fecerit misericordiaz. Whan god hathe gyuen habundaunce of worldly godes vnto ony persone/and that he is so vnkynde ꝑ he wyll gyue nothynge vnto the poore the whiche demaundeth in ꝑ name of god/a mã sholde knowe that god hathe suche a man in hate. And reputeth ꝑ man denyeth it vnto hym selfe/as sayth ꝑ gospell of mathew.xxv. Quod vni ex minimis meis non fecistis/nec mihi fecistis. Whan a mayster sendeth to demaũde ony thynge by his seruaunt and ꝑ he is denyed the sayd mayster reputeth that hym self is denyed. In lykewyse whan ꝑ sayd Durãt denyed the poore ꝑ ared in the name of god he denyed god. And the cuyll ꝑ he dyde vnto them god reputed as done vnto hym selfe. And for as moche as he was vnkynde and

without mercy he had well deserued to ha ue punycyon corporel/and that ꝑ is moche worse damnacyon eternall. So it appereth that he loste his body/his goodes/and his soule. &c.

C. Another example of a ryche man vn mercyfull ꝑ fledde in ꝑ tyme of famyne of drede to gyue alvesse vnto the poore people. lxxxiii.

The dyscyple recyteth in his ser mens this the whiche foloweth thwehiche is also wryten in o ther bokes and sayth that there was a ryche man wout pyte & mercy the whiche in the tyme of famyne & of dethe fledde in to an herytage that he had by a water syde. And it was for to auoyde the clamour of the poores the whiche hym requyred. And the sayd poores folowed hȳ And for that ꝑ they demaunded almes he sayd. I shall not endure wt these dogges & made his table behynde a chambre on ꝑ syde from whens he ne myght here theyr clamour. And thyder came incontynent an armed man the whiche smote at the gate sayng. I am the messager of god/& I wolde speke with your mayster. And a seruaūt sayd by the commaundemēt of his mayster ꝑ he was not there. He answered thou lyest he is gone vnto suche a chambre to thende that he here not the clamoures of ꝑ poores And now fro the party of our lorde I cyte hym that he appere before god/and that he come to yelde reason of all the goodes temporelles ꝑ vnto hym hath be taken. The ryche man was hastely seke vnto the dethe/ than his frendes & parentes came to vysyte hym & to moue hym vnto penaunce & cōfessyon/the whiche he wolde not here/and sayd vnto them. I am cyted vnto the Juge ment of god/vnto whome I haue appered and am there Juged vnto ꝑ dethe eternall without ony hope of helthe For in lyke wyse as I ne haue exercysed mercy ne had cō passyon on the poores of Jhesu cryst/ & so wout ony mercy am I sentenced/and so ꝑ accursed deyed & lost his lyfe/his body/his goodes and his soule.

D. Another example how a monke saw ryche men hȳged in ꝑ fyre of hell. lxxxiiii

It is wryten in the dyalogue of sayntt Gregory that a monke desired to go in to an hermytage/& before that he demaunded lycēce to go thyder he was seke & deyed and was ledde in to hell/but anone he was brought agayne & put in to his body. And he remembred hym to haue seen the tourmentes of helle and innombrable places full of fyre. And within those flambes of fyre he sawe some ryche men hanged/ ꝑ whiche he had seen & knowen in his countree/& were strōgely tourmented. And as he was ledde to be put within the sayd fyre there a ryued an aungell fro whome proceded grete clerenes the whiche defended ꝑ he ne were put in the fyre. The whiche sayd vnto hȳ retorne in to thy body and take good hede wysely from henseforthe whyles thou lyuest that ꝑ come not hyder. After this voyce he retourned in to his body/& lytell and lytell came in to conualescence. And afterwarde put hym in so moche fastynges/wakinges orayson/& good operacyons ꝑ meruayle it was/for the tourmentes ꝑ he had seen ꝑ the synners sustayne. &c. This example sholde moue cursed ryche men to restore ꝑ thynges euyll goten. &c.

E. Example how two men were lepres for ꝑ they dyspysed lepres. lxxxiiii.

The dyſcypple recyteth in ỹ boke of ſermons that there was a preſte the whiche had in ſo grete horrour the lepres ỹ he herde theyr cõfeſſyon through a wall & hymſelfe was lepre. Alſo it is wryten of a ſeruaunt the whiche had in ſoo grete horroure the lepres that he wolde not bere thẽ ne to gyue the almeſſe/and he hymſelfe became lepre.

Simonia.

A. Examples of people the whiche haue ben ſymonyakes. And fyrſt example of Symon magus. lxxxb

It is wryten in the dede of the apoſtles ỹ the fals and dyſloyal ſymon magus offred grete ſomme of money vnto the apoſtles wenynge by ỹ to gete the grace of ỹ holy gooſt ỹ he ſawe in them. And vnderſtode ỹ yf he myght haue ỹ grace that he ſholde ſell it vnto other & ſholde receyue grete fynaunces. But in fygure of all thoſe the whiche ſelleth or byeth thynges ſpyrytualles he & his money were accurſed of god by the mouthe of ſaynt Peter. Vñ actuũ. viii. Pecunia tua tecum ſit in perditiõe. That is to ſay. Thy money be w̃ the in perdicion. And for ỹ he was the fyrſt in ỹ newe teſtament ỹ wolde bye ſpyrytuall thynges this eſpece of theft is named in al holy chirche ſymony for bycauſe of ỹ curſed ſymon fygure of all the dampned ſymonyakes.

B. Another example of the punycyon of Gyezy ỹ was ſymonyake. lxxxb.

It is wryten.iiii.regũ.v.ca. how the prophete Helyſeus gaue helthe of the ſekenes of lepry to a ryche mã named Naaman the whiche offred grete gyftes vnto ỹ ſayd prophete after ỹ he was hole. But for none erthly thynge he wolde nothynge take. Alſo he knewe ỹ it was ſymony to ſell ỹ grace of the holy gooſt. And the dyſcypple of the ſayd prophete named Giezy was coueytous & ranne after Naaman of whome he demaunded money & clothynge. And for to be ſhorte he toke two talentes of ſyluer/ & two veſtementes for ỹ grace ỹ his mayſter had done to hym. The whiche thynge dyſpleaſed vnto god & his mayſter. And whan the cuenyde came ỹ ſayd prophete demaũded of Giezy fro whens he came. He anſwered. Thy ſeruaunt hath ben nowhere. And the ꝓphete ſayd. My hert was that ỹ were gone after Naaman & that thou haſt take ſyluer & clothes for to bye oxen & ſhepe/and for to haue ſeruauntes & maydens. &c. For as moche as ỹ haſt done this thynge ỹ lepry of Naaman ſhal drawe to the & to thy ſede in perdurabylyte. Lepra naamã tibi adhereat et ſemini tuo in ſẽpiternũ. And ſo was it done. For he was incontynent meſel & ſo he was punyſſhed for his ſymony. This example ſhold wdrawe eche perſone to bye or ſell ſpyrytuall thynges/ for it is a grete ſynne ỹ taryeth not vnpunyſſhed.

C. Another example of the ſymonyake Hieroboam the whiche ſolde byſſhoprryches. lxxxb

It is wryten.iii.regũ.xiii.ca. how kinge Hieroboam toke money for to conſtytute ỹ perſones to be ſouerayne byſſhoppes. Alſo it was ydolatry and for that/ ỹ he was a ſymonyary & a grete ſynner for theſe cauſes he deyed myſcheuyouſly and he and all his was put doune/degraded/and effaced Vñ.iii.regũ.xiii. Quicũq; ei volebat impletbat manũ hieroboã/& fiebat ſacerdos excel

sorum/et ꝓpter hãc causã peccaut domus hieroboã:et euersa est et deleta de superficie terre.&c.yf ꝑ vendycyon of the prestehode of ydolles was in suche wise venged of god that the sayd Hieroboam was so punysshed & put doune as it is sayd/it toloweth wel ꝑ they the whiche selleth the true prestehode shall be cruelly punysshed/for suche people ben theues. Uñ.iohan.x. Qui nõ intrat per hostũ i oule ouũ/sed ascedit aliũde ille fur est et latro. Also they ben sacrypleges. For ꝑ theste ꝑ they done is by vendicyon of holy thynges. Sacrilegũ dicit quasi sacrũ ledẽs vel sacrũ violãs. It shold be a dede thige to say ꝑ he is sacrylege that steleth a chalyce & ꝑ he is none that steleth the hole chyrche. Also he that selleth a chyrche is a theste/symonyake & sacrylege/wherby he commytteth grete synne. Unto whome it behoueth satysfaccyon vnto hym ꝑ is culpable/& that desyreth to be saued.

D. Another example how kyng Anthiochus was symonyake and proude ouer puyssaunce humayne. lxxxv.

Uis wryten in ꝑ.iiii.chappytre of the seconde boke of Machabees/ how the kynge Anthiochus solde vnto Jason the dygnyte to be soueravne bysshop/& also yll came vnto hym. He was also proude and lyft vp ouer puyssaunce humayne/as it is wryten in the.xvi.cha.of ꝑ sayd Machabees. And he was punysshed as he yode he and his army in grete pryde & furour to sle them of Jherusalem/god vnto hym sent a cruell & vyght stynkynge sekenes in the guttes so ꝑ he was borne in a lytter/and from that fell in to puddle of myre lyenge on ꝑ erthe. Also he was so stynkynge ꝑ his seruauntes and his hoost were sore greued/& hymselfe ne myght endure his owne stynke. Also he was so seke ꝑ maugre in his heed he meked hym and than deyed in dyspayre.

E. Another example of a man dampned ꝑ had many benyfyces. lxxxv.

Some mayster wryteth this the whiche toloweth how ꝑ disciple reciteth in the boke of his promptuarye and sayeth that one of ꝑ grete maysters of Paris named in scyence was bysyted of ꝑ bysshop of paris and admonested at the houre of his dethe ꝑ he sholde leue & resygne many benyfyces that he had vnlefully/& that he sholde holde alonely one. And he abode in his oppynyon full of errour & sayd. I shal assay yf ony may be saued with many benefyces. After his dethe he appered vnto that bysshop at the houre of tyerce as he was in orayson to praye vnto god. And whan the sayd bysshop knewe ꝑ it was the sayd deed body he asked hym how it was wt hym. He answered. I am dampned eternally wout ony remyssyon. And he demaunded ꝑ cause wherfore. He answered for elacyon. And ꝑ bysshop axed hym of the sayd oppynyon. He answered that the pluralyte of his benefyces helped hym not/but noyed hym. And ꝑ sayd dampned hym asked yf there were mo persones lyuynge in ꝑ worlde. The bisshop answered/Why demaundest ꝑ that/ꝑ whiche arte so grete a clerke that thou wenest ꝑ the worlde is so sone fynysshed. He answered. Certaynly syth ꝑ I deyed there is descended in to hell so grete multytude of soules dampned that I wolde skantly beleue ꝑ there had ben so many lyuynge in ꝑ worlde. &c. Unto this purpose ꝑ prophete Ysaie sayth/that at the day of Jugement fewe of the people shall be saued in regarde of al sortes of the yll ꝑ shall be dampned. And gyueth this symylytude of raysyns in ꝑ tyme

of theyr typenesse/and of olyues in ỳ tyme ỳ they ben gadred. Whan the grapes and ỳ olyues haue ben assembled & gadered there ỹ abydeth same lytel thynge in the vynes and olyues forgoten & lefte. And this lytell the whiche there abydeth is to compare by symplytude vnto the saued/ and the grete multytude of the rapsyns gadered vnto ỳ dampned. Understande well this the whiche is here wryten. ỹ saie. xxiii. Extrunt in medio terre in medio ppłoruz quo modo si pauce olive q̄ remanserūt excutiant̄ ex olera et racēm cū fuerit finita vindemia/huiusz pauci boni saluati tenabūt vocē suā atq; laudabūt cū glorificatus fuerit dñs. &c. ¶ This man dampned ỳ had soo many benefyces denoteth ỳ the couetyse of godes & honour of the worlde deceyueth & dampneth ỳ people of ỳ chyrche. Q. ꝛ cupiditas est radix oim malorū. i. ad thy. vi. ca.

F. ¶ Another example that none ought to be constytute in benefyce by prayers carnalles. lxxv.

MEn fynde by wrynge of an abbot whan he was in his dethe bedde he made all his monkes to come before hȳ. Unto whome he requyred ỳ whā he shulde be deed ỳ they shold chuse his neuew for to be abbot after hym. The whiche was done. And as ỳ newe abbot walked in his gardyn by a well syde he herde a voyce ỳ complayned ruthefully. And the sayd yonge abbot conured the sayd voyce in the name of god ỳ he sholde tell hym what he was. Ihe answered. I am the soule of thyn vncle ỳ am here brent & broyled inestemably in this fountayne/for that ỳ I haue procured carnally ỳ thou were abbot after me. To whome the neuew sayd How may this be that ỳ brennest in a well so colde. Than the voyce sayd. Go in to the chyrche & fetche ỳ candelstyckes of coyre & cast theym in to this well and ỳ shalte se how I am brente. Than he dyde it/and incontynent ỳ sayd candelstykes were molten as ware within the fyre. And whan the sayd yonge abbot sawe that he called all the monkes & renounced vnto the dygnyte & croyse./& afterwarde ỳ sayd voyce was nomore herde. ¶ By this example a man sholde vnderstande that those ỳ whiche entreth so in benefyces entreth not not by the dore/that is Ihesu cryst as before is declared. Unde iohan. x. Qui non intrat per hostium in ouile ouium sed ascendet aliunde ille fur est et latro.

G. ¶ Another example how a man seculer sholde not do the offyce of the prestem ỳ chyrche. lxxvi.

IT is wryten in the. xxv. chapytre of the seconde boke of paralipomenon how ỳ kynge Ozyas lyft vp in pryde whan he was in pursiaunce regal/and dysprayled his god. Moreouer he presumed to be worthy & to do the offyce of prestes. And he entred in to the temple of god and toke the ensencer for to do the offyce of a preste after as ỳ custome was to do honour vnto god. And the mayster of the prestes named Azarias entred in to the temple after wō grete multytude of prestes strōge. The whiche resysted agaynst the sayd kynge/vnto whome they sayd that it was not his offyce to do suche thynge. Mñ. ii. pa. xxvi. Nō est tui officii vt adoleas incensū dño/sed est sacerdotū qui consecrati sūt ad huiusmodi misterū/egredere de sctūario ne contēpseris/q; nō reputabit tibi in gl'iam hoc a dño deo. And for as moche as the prestes reprehended the kyng therof/he thretened them in grete yre. And

incontynent before the prestes in ỳ temple he was smyten w̄ a lepry / & was soo all his lyfe / & dwelled in an hous separated from all other / where he deyed a roten lepre. And for the sayd cause he was put out of the temple. &c. ¶ By this example & after scripture the seculer people sholde not presume to do ỳ office of a preste / nor medle to gouerne the goostly thynges ne the chyrche. For suche thynges displeaseth god.

¶ Another example in Alchim⁹ / how lordes sholde not cōstytute people of yl lyfe to be benefyced. lxxxv.

IT is wryten in the. viii. cha. of the fyrst boke of Machabees how kyng Demetrius constituted in soueragne preste / ỳ is bysshop a yll man warryour named Alchimus the whiche dyde many euylles / & also he dyed mischeuously / and he reygned not longe in his bysshoprych / after ỳ he had of ecclysyons he began to dystroy the operacyons of prophetes. And incontynent he was stryken of dyuyne punycyon & cursed sekenes / lost his speche & deyed fouly / as it is wryten in the forsayd boke. Vñ. i. macha. ix. Occepit Alchimus destrui dom⁹ sancte ierusalē et destrua opa prophetaꝝ & capit destruere In tempore illo pcussus ell alchimus & impedita sūt opera illi⁹ et obclusū est os ei⁹ et dissolutus ē paralisi: nec vltra potuit loqui verbū et motuus est cū tormento magna. &c. Alchimus is interpreted / luctus / weppynge / For they the whiche sēblably entren in to benefyces sholde wepe their synne by repentaunce. For they entre not by ỳ dore ỳ is Jesu cryst. Qui intrēt per hostiū in oule ouū sed alcendut aliunde / et ideo non saluabuntur. &c.

¶ Another example of a man the which was bysshop vnlustly / and he deyed of a sodayne dethe. lxxxvi

SOme maysters wryteth this the whiche foloweth how ỳ disciple reciteth in the boke of his promptuarye & sayeth ỳ there was an archedeaken ỳ coueyted the bysshoprych / & layde in wayte vpon his bysshop a good man how he myght slee him. And the bysshop had of custome to go oft tymes to matynes / & went before ỳ other for to grete our lady / & he entred by a gate. The cursed archedeaken put a grete stone vpon ỳ sayd gate. And whan the bysshop came as he had of custome and ỳ he opened ỳ gate ỳ stone fell on his heed & brayned hym. And the archedeaken w̄ grete labour obteyned ỳ bysshoprych. Whan ỳ he was confermed & that he made his dyner a pryce serued before hym at ỳ table knelynge. And sodeynly the sayd prynce was rauysshed before the chayre of ỳ soueragne Juge And he sawe our blyssed lady w̄ grete multytude of sayntes & of aungelles bryngyge ỳ sayd deed bysshop / & brought his brayne in their hondes. And ỳ blyssed virgyn sayd Myn right dere sone I shewe to the / ỳ blode broken & the brayne of this bysshop my frende ỳ the prodytour hath shed wyllyngly to obtayne ỳ bysshoprych. Our lorde answered. Who shall I sende to cyte ỳ sayd prodytour / & who shall go. Than the blyssed virgyn sayd. Here is his seruaūt. Unto whom our lorde commaūded on payne of dethe ỳ he sholde cyte his lorde personally to come to answere of so horyble crime. He retorned streyght weppynge / & tremblynge / & kesse ỳ kerynge knyfe doune ỳ he helde / & wepte sore. He was prayed of the bysshop & other for to tell ỳ cause / & so he dyde. And cyted ỳ bysshop as he was charged. And after that

he had brought forthe the wordes/the bys-
shop was smyten incontynent of sodayne
dethe & deyed mischeuously before them al.
By this example a man may vnderstande
that he ꝑ sleeth his neyghbour inustly is ho
mycide of his owne soule. For he it dāpneth
& byndeth vnto punycyon eternall. yf the
sayd archedeaken had not slayne the sayd
bysshop he had not deyed in suche wyse/ &
he had not be borne in suche wyse in to per-
dycyon. He wened to clymbe hye/but he fel
anone. He that clybeth hyghet than he shol
de/he shall descende more sooner than he
wolde. &c.

K. Another example how a chanon was accused of the patron of ꝑ chyrche. lxxxv.

En fynde in wrytynge this ꝑ
whiche foloweth how the dyl
cyple recyteth in his promptu
ary and sayth that in a nyght
it semed to a chanon, that god
had set hym in Jugement & that all ꝑ worlde
was called before hym for to receyue euery
man after his merytes. He sawe also that
euery of them ledde wt̄ hym some saynt vn
to whome they had moost serued to be ad-
uocate towarde the hye Juge. And this cha
non thought ꝑ he wolde pray that saynt of
whome he had be chanon/& that he had ser
ued in syngynge & redynge/& that he shol-
de go in Jugement with hym before Jhesu
cryst to thende ꝑ he prayed for hym in she-
wynge hym of his seruyce. That saynt an-
swered/I shall goo with the wt̄ good wyll.
And he toke another wt̄ hym̄ as for wytnesse
They came vnto Jugement togiders. And
whan they were before god the saynt sayd.
Lorde I requyre Jugement of this vyle le
chour ꝑ by. xxx. yeres & more hath eten and
dronken his prebēde of my chyrche/& hath
dysposed his tyme lecherously & fouly/and
one onely day hath not ended his houres as
he ought to do. Lye here is wytnesse of this
thynge. Jhesu cryst answered. Take and
bynde hym hande & fote and caste hym in
to hell. The chanon awoke as yf he had be
in a grete slepe/and wende for to haue ben
than in hell. And he sayd vnto that saynt.
My lorde take your prebende/for of it I
wyll ete nomore. For this vysion he conuer
ted hym/entred in to relygyon/and saued
his soule. &c. By this example people be-
nefyced may vnderstande ꝑ yf they vse yll
the goodes of the chyrche they shal answer
before god. And better it is to be abiecte in
this worlde and to lyue poorely than, after
the dethe to lese paradyse & to be dampned.

L. Another example how a conuers ꝑ wolde haue ben bysshop by ꝑ inducyon of the deuyll/and he stale an hors & was hanged. lxxvi.

Marius dicit. It is wryten how
a monke conuers had lerned so
strongly the lettres ꝑ he coude
rede the texte. And by the occa-
syon of this thinge was wode &
made to wryte secretely lytell bokes decep-
tyues/& began to delyte hym̄ in ꝑ vyce of pro
pyete. And as that study was defended to
the sayd conuers for the loue of lernyng he
ranne in apostasy/and prouffyted lytel for
the aege. Afterwarde he was moeued vnto
penaunce & came agayne in to the monaste
ry. And the deuyl toke hym mater for to de
ceyue hym. For now he went vnto ꝑ scole
to thende ꝑ he were a scoler/now he retor-
ned to the monastery/& appered to hym̄ in ly
kenes of an aungell/& sayd to hym. Lerne
fast/for it is dyffyned of god ꝑ ꝑ be bysshop
of such a place. And ꝑ vnhappy fole cuaded
not his fraude/hoped in hym̄ to renue ꝑ aun
cyent myracles. What more. On a daye he

appered vnto the conuers in clere voyce & Joyous face & sayd vnto hym/ suche a bysshop is deed this day/ haste the go in to the eyre in the whiche thou art predestynate of god to be pastour/ his coũceyle he ne mught chaunge. Incontynent the vnhappy yode out secretely of ỹ monastery & was lodged in the hous of an honest preste. And to then de that he were put in his syege gloryously he rose vp before the day and stale a ryght good horse from his hoost/ lepte vpon hym & yode his way. In ỹ mornynge ỹ housholde knewe the domage & folowed the apostate. They toke hym & put hym in Jugement & was drawen with his theft/ and by sentence condampned. Not to be in ỹ chayre as a bysshop/ but he mounted vnto the galowes/ and there was hanged as a theefe Take hede vnto what ende the promesse of the deuyll tendeth. &c. ¶ By this example a man may vnderstande that one ought to kepe hym to be deceyued of temptacyons/ decepcyons/ & lesynges of the deuyll. For ỹ that ỹ sayd conuers kept hym not & wende to be bysshop he was hanged/ & ỹ worse is in way of dampnacyon.

¶ Usura.

1. ¶ Examples of people vsurers. And fyrste example of the punycyon & dampnacyõ of an auarycious vsurer/ out of whose bely proceded a tree. ❧ lxxxvi.

En fynde by wrytinge this ỹ whiche folowerth how the dysciple recyteth in the boke of his promptuary and sayeth ỹ a riche auarycyous vsurer gate moche good vnustly/ & for ỹ he was dãpned/ as it was shewed vnto a man ỹ was raupysshed. Quasi i extasi. ỹ sawe many tormentes in hell/ & there was ỹ sayd vsurer prosterned & stretched alowe/ & from his bely proceded an hye tree full of braunches/ wheron hynge an horyble sorte of men and women. And it was tolde to the sayd ra..ysshed man ỹ the sayd vsurer fro whom proceded the tree was an auarycyous/ & they the whiche hanged were of his housholde/ and of his kynne the whiche folowed hym in syñe/ crample/ counceyle & admonycõn And the whiche posseded after hym ỹ thynges yll goten wout beynge in wyll to yelde them ne to leue them. &c. ¶ This crample denoteth that it is grete peryll to gyue goodes or herytages vnustly. For the geters & possseders go vnto dãpnacyon yf they deye Inpenytentes wout beynge in wyll to restore them.

B. ¶ Another crample how an vsurer that wolde not restore cryed at his dethe ỹ he brent & broyled. lxxxvi.

It is wryten in the somme of penaunce how an vsurer was warned at his dethe to make restytucion. And he answered ỹ he wolde not/ and ỹ his wyfe and his chyldren had nede/ & therfore he wolde not restore. The preste wolde not gyue hym ỹ body of our lorde and bare it agayne. Than by the admonycyon of his frendes for to take away the shame dyde so moche ỹ he promysed w̃ mouthe for to deceyue the preste/ not of wyll to come to the operacyon. And whan he had receyued our lorde/ he cryed ỹ he brent/ & the fyre of hell was vñ his body. And in grete clamour sayd I brenne I broyle in body & membres/ and so he deyed myscheuously. ¶ By this examples a man may vnderstande ỹ yf ỹ sayd vsurer deceyued the preste by worde/ he deceyued hymselfe moche wors by dede. And yf he brenne in body in this worlde. It is to presuppose

that he brenneth cruelly in helle as vnto ỹ soule. &c.

¶ Another example of the myscheuous dethe of an vsurer the whiche in his sekenes sayd that he chawed pence. lxxvi.

IT is wryten in the promptuary of the dysciple that in the dyocese of Coleyne a knyght deyed ỹ was renoumed to be an vsurer & auaricious. Whan he was seke and ỹ the mater moũted in to the brayne he was frantyke. And as he moued euery daye his mouthe and the tethe his seruauntes sayd vnto hym. Wy lorde what ete you he answered. I ete pence. It semed vnto hym ỹ the deuyles put pence in his mouthe. And he sayd. I may not bere ne suffre these deuyls bryngе me vnto the chyrche/for peraduenture I shall be delyuered by the prayers of good men. Whan he was there he cryed/bete me agayne/for I se mo deuyls here thã in myn hous. The vnhappy man was had home/& as the deuyls tourmented hym he deyed myscheuously. &c.

D. ¶ Another example of ỹ horryble dethe of an vsurer. lxxvi.

ALso the dyscyple recyteth that there was an vsurer in the partyes of brabant ryght cursed/for he dysheryted many noble & puyssant men/& dyspoyled ỹ poore of theyr goodes. This sayd vsurer yede often vnto the relygyous & prayed them as in maner of wepinge ỹ they wolde pray for hym. But he corrected not hymselfe in no maner. And it befell that he was seke so daynly/& whan he aproched vnto his deth two terryble dogges of derkenesse came to his bedde. And he drewe out of his mouthe his owne tõgue/the whiche was stretched out as a fote/and ryght horrybly he deyed. ¶ This example denoteth that people the whiche lyueth in synnes of cursed lyfe dyeth horrybly of cursed dethe. Also the scrypture speketh it. Vñ psal. Mors peccatorum pessima. &c.

E. ¶ Another example of a woman vsurer the whiche made too burye with her/her purse and her golde and syluer. lxxvi.

MEn fynde by wrytinge this ỹ whiche foloweth how the dyscyple recyteth in the boke of his promptuary and sayeth ỹ two systers departed theyr goodes and heryptages after that theyr moder was deed. And one of them toke her porcyon and departed it vnto vsury/and there assembled moche golde & syluer/& had noo compassion of her syster the whiche was nedy and poore. It befell that the syster vsurer was seke tyll vnto the dethe. The whiche called her other sister for to admynister vnto her her necessytees. She serued her in hope to haue some thynge. Whan the syster vsurer sawe that she myght not escape the dethe sent her syster a syde & toke two purses full of golde and of syluer/and gyded theym to her bare bely vnder her clothes. And whan her sayd syster was comen ayen she sayd vnto her. I praye the my syster ỹ whan I am deed that ỹ suffre not that I be dyspoyled of noo persone/but that ỹ bury me wᵗ the clothes wherwith I am clad: What more. She deyed and was buryed as she requyred. And it was tolde vnto the lorde to whome the towne appertayned ỹ suche an vsurer was deed/& that her golde & syluer appertayned to hym. He sent incontynent a messager to seke the sayd treasour

goten by vsury. Whan the messager had ta ken the keyes / opened the coffres / & that he had nothynge founde he began to tourmẽt the syster of the sayd vsurer and to enquyre for the sayd golde & syluer. The which had suspeccion ẏ it sholde be buryed wt̃ her syster And for the wordes that she had spoken / & for that her body was so heuy. Whã ẏ sayd messager vnderstode this thynge he requyred ẏ preste ẏ the body were vnburyed for to se the sayd thynge. The preste suffred it and the sepulchre was opened. Meruayle it was / for whan the body was all naked the preste and the messager sawe a rycht grete & rycht meruaylous and feretull serpent ẏ whiche lyft vp often her heed / & kest in the mouthe of the woman fyre & sulphre. Whã they sawe that they had so grete fere & horrour that they fledde & cryed to make men to caste agayne the erthe hastely / and that it was the deuyll the whiche punyshed the body and mocked it. The messager retourned hastely the whiche recounted what he had sene. &c. ¶ What prouffyted it vnto the sayd vsuryesse to gete the sayd golde and syluer whã her soule is tourmented and damned. It is wryten mathei. xvi. ca. Quid prodest homini si vniuersum mundũ lucretur: anime vero sue detrimentũ patiatur. She gote / posseded / and bare awaye the thynge wherby she is pryued from paradyse / and is in hell tourmented. In lykewyse as it is to presuppose for to consyder her lyfe & her dethe / and that was founde after that she was buryed. &c.

f. ¶ Another example of an vsurer the whiche demaunded helpe of his golde / of his syluer / and treasoure whan as he laye at the poynte of dethe / wt̃ the which he was tourmented. lxxxvi.

IT is wryten in the boke of exam ples of an vsurer that as he labou red in the later days of his dethe was prayed of his frẽdes that he wolde confesse hym and to reste re the vsuryes & brought vnto hym ẏ preste by two or thre tymes. But at euery time he sayd / abyde tyll to morowe / and after ẏ I shall do it. And at the last after ẏ he had be strongly warned to be confessed / & that he had sayd tary tyll to morowe / whan the preste was gone he made to bryngе before hym all his golde and syluer / and sayd to it My golde and my syluer I neuer ceased to laboure to take payne for the tyl vnto now And therfore socoure me now at this nede. And one tyme there was herde a voyce the whiche sayd. Go in to the place where thou sholdest go and we shall goo after the. And incontynent he deyed / and grete thonder & tempest came thyder / & the sayd golde and syluer vanysshed that it was not knowen where it became. And afterwarde by ẏ suffraunce of god the soule of the sayd vsurer appered vnto a holy man as he was in orayson the whiche sayd vnto hym that he was dampned / and that euery day he was perforced to drynke of the sayd golde and syluer the whiche was in the sayd fyre molten brennynge & decourant / wherby men may say vnto this purpose ẏ the whiche is wryten. Sapiẽc. xi. Per quã peccat quis / per hec et torquet. In lykewyse as the sayd vsurer had offended in getynge & keppynge ẏ sayd good also of it he was tourmented. ¶ By this example a man may knowe ẏ these auaryceous ben wel abused to wene ẏ theyr golde and syluer shall socoure them sooner than god at dethe or in sekenesse / or that it shal put them in paradyse & delyuer fro hel by ẏ they haue loued / serued / and trusted in the golde and the syluer more than in god they shall be Juged and condampned & by

theyr golde in hell punyſſhed and tourmē-
ted. ⁊c.

A. ¶ Another example of an vſurer ꝑ whi
che commaunded his ſoule vnto the de-
uyll for ꝑ it wolde not abyde no more w̄
his goodes. lxxvi.

The dyſcyple recyteth in his ſer-
mons how Hubert ſayth in the
treatyſe of the triple dzede that
as an vſurer laboured in his la
ſte days he made to be brought
before him his veſſell of golde and of ſyluer
as cuppes. ⁊c. And ſpake vnto his ſoule ⁊
them vnto it promyſed ⁊ many other goo-
des as feldes / houſes / herytages. ⁊c. ⁊ that
it ſholde abyde yet in the worlde w̄ his bo-
dy. And as he ſayd theſe wordes ꝑ doloure
of the ſekenes gryped hym / ⁊ than he ſayd.
For as moche as thou wylt abyde no more
with me I commaunde the vnto the deuyll
And in ſaynge theſe wordes he deyed / ⁊ en
ded his dayes euyll as ryght was. For he
requyred not the helpe of god / but it was of
his godes the whiche fayled hym at his gre
teſt nede.

A. ¶ Another example of an vſurer ꝑ whi
che wolde not reſtore / and he was borne
vpon an aſſe vnto the galowes ⁊ there
was buryed. lxxvii.

En kynde in wrytynge this ꝑ
whiche foloweth how the dyſ
cyple recyteth in his promptu
ary and ſayth that a man an
vſurer wolde not reſtore: how
beit that he was warned often. And whan
he was in his dethe bedde he demaunded ꝑ
ſacramentes of ꝑ chyrche of his preſt / the
whiche wolde not gyue hym them yf he wol
de not reſtore / but he wolde not. And whan
he was at the poynte of dethe the ſayd pre-
ſte was called for to recommaunde the ſou
le vnto the aungelles of god / ⁊ yet agayne
he ne wolde reſtore. Than the preſte ſayd.
I recommaūde hym vnto all the deuylles
of hell / ⁊ went fro hym. Whan he was deed
his frendes requyred the ſayd preſte to bu-
ry hym in ſome corner of ꝑ chyrchyarde for
to ſaue theyr honour. The whiche thynge
he ne wolde conſent / for ꝑ in his lyfe he wol
de not conſent to reſtore. And the ſayd pre-
ſte had an aſſe ꝑ ſerued for nothinge but to
bere to ⁊ fro the chyrche the bokes ⁊ other
thynges for the layd preſte / ⁊ therfore he ne
knewe none other way. Than the frendes
of ꝑ layd vſurer prayed the preſte ꝑ the bo-
dy myght be layde vpon the aſſe and to lete
hym go where he wolde / ⁊ where the ſayd
aſſe reſted the body to be there buryed. And
they wened that the ſayde aſſe wolde haue
borne hym to the chyrche or vnto the houſe
of the preſte / for ꝑ he was acuſtomed to go
to none other place. This thynge was acor-
ded of the preſte ⁊ of all / ⁊ the ſayd carayne
was layde vpon the aſſe / the whiche bare
hym all ryght without declynynge on ony
ſyde vnder the galowes. And there he ſha-
ked hym ſo ſore ꝑ he made hym to fall befo
re all the people / ⁊ there he was buryed cū
patrib⁹ ſuis. It was no reaſon that he were
in holy erthe with good cryſtyens / for he
had not lyued an holy lyfe in obeyeng vnto
god. And by ꝑ the ſcripture approued ſayth
ꝑ vſurers manyfeſtes ought to be pryued
from ſepulture eccleſyaſtycall yf they dye
correccyon ⁊ amendement and without re
ſtytucyon made to other. Ut habetur extra
de vſuris. capitulo. Quia in omnibus. etce
tera.

B. ¶ Another example how the ennemy ꝑ
deuyll ſette hym vpon the coffre where

the money was of an vsurer. lxxxvii.

THe dyscyple recyteth in his prō ptuary how an vsurer gaue in kepyge his money in an abbay and a relygyous sawe ꝑ deuyl the whiche sette hym on the co fre vnto whome he demaunded what he dyde there vpon the sayd cofre. And he an swered. I kepe my money. Than whan ꝑ abbot herde hym speke it he sent agayne ꝑ sayd money and the deuyll yode his waye fro that place. ☙c.

C. Another example how a man sholde not pray for an vsurer deed. lxxxvii.

MEn fynde by wrytinge this ꝑ whiche foloweth how the dys cyple recyteth in the boke of his promptuary and sayeth ꝑ a preste prayed for his fader the whiche had ben an vsurer/and in syngy ge his hādes trembled. And saynt Bernar de prayed god that he wolde shewe what ꝑ sygnyfyed. And an aungell appered to him and sayd. It is grete foly to pray for an vsu rer the whiche is dampned. And the blyssed saynt Bernarde defended vnto the preste that he sholde synge nomore for his fader/ And after that he hadde ceased to pray for his sayd fader his handes ceased and trem bled nomore.

D. Another example what became of a chyrche the whiche was made of vsuries & extorcyons. lxxxviii

THe dysciple recyteth in his prom ptuary that after that a mā had do make a chyrche of vsuries & extorcyons he made the bysshop to come for to dedycate it. And The.

as the bysshop accompanyed with his clerkes dyde dedycate it he sawe behynde ꝑ au ter the deuyl in habyte of a bysshop beynge in a chayre the whiche sayd vnto ꝑ bysshop Wherfore consecrates ꝑ my chyrche. Cesse the. This chyrche apperteyneth vnto me of good ryght/for is is edyfyed of vsuryes & rappynes. Than as the bysshop & ꝑ clerkes fledde the deuyll dystroyed the sayd chyrche with grete daūsynge. An almesdede or ony thynge that a man gyueth vnto god or vn to his chyrche/or vnto ony of his sayntes of paradyse sholde be of good acquysycyon of good berynge wout beynge made of theffte extorcyon or vsury. ☙c. it shal not be agre able vnto god. He wyll not that a man take away ꝑ goodes fro ony for to bryngе them vnto hym. As the scrypture sayth in many places. Ufi eccl. xxxiv. ¶Oona iniquorū nō a probat altissimus/nec recipit oblationē iꝰ quor. Et michee. ca. i ¶Intulistis de rapinis claudum et languidū munus/nō quid suscī piam dño debule qꝛ rex magnus ego sum di cit dñs. ☙c.

E. Another example of an vsurer ꝑ wol de not restore. lxxxviii.

IT is wryten in the boke of ꝑ gyft of drede how a preste gaue warī ninge of thre thynges vnto an vsu rer ꝑ deyed. The fyrst was that he sholde repent hym. The secōde that he sholde confesse hym. The thyrde ꝑ he sholde make full restytucion after his py ssaunce. And the sayd vsurer sayd. I am content to do the two fyrst thynges/but ꝑ thyrde how sholde I do it/for there sholde nothynge be left vnto me/ne vnto my chyl dren. And the preste sayd. Without these. iii thynges thou mayst not be saued/as sayth ꝑ sages & the scryptures. And he answered I wyll proue yf it be true/for I wyll no

thynge restore. And so he deyed cursedly & dred more ꝑ powerte temporall than dam pnacyon eternall.

F. ¶ Another example of an vsurer ꝑ confessed hym & made restytucyon in ꝑ ende of his dayes lxxxvii

MEn fynde in wrytynge this ꝑ whiche foloweth how the dyscyple recyteth in his promptuary and sayth that an vsurer fell in grete sekenes ꝑ whiche was warned by his frendes to confesse hym and to receyue all the sacramentes. And he sayd. What shall it serue me ꝑ haue soo moche deferred to confesse and amende. And the frendes sayd. A man sholde euermore cõfesse hym/for peraduenture god shall gyue you his grace. And the confessour was called/vnto whom the vsurer sayd. My fader espyrytuall I wyll confesse me with good wyll. But I haue commytted so many synnes/and therin am so bewrapped ꝑ I can not tell how I may escape. Vnto whome the confessour sayd. Dyspayre ye not/but confesse you/for confessyon wel made hath suche vertue that all synnes there ben pardoned. Than he confessed hym/& god gaue vnto hym suche grace ꝑ he repented hym & wepte so strongely his synnes that w̃ payne myght he speke by force of wepinge. He made an entyer confessyon/restored the sayd vsuryes and thynges yl goten after ꝑ counceyle of the confessour/and ended well his lyfe and his dayes.

¶ Restitucio.

A. ¶ Examples of restytucyon. And fyrst example of a man named Fryderyke tormented in purgatory for that he had not restored yll goten godes. lxxxviii.

MEn fynde by wrytynge this ꝑ whiche foloweth how the dyscyple recyteth in the boke of his promptuary and sayeth ꝑ after ꝑ a knyght was deed he appered vnto a cityzyn his neyghbour in suche maner ꝑ smoke & flambe yssued fro his nosethyrlles/& he was couered w̃ shepe skynnes/& bare a plotte of erthe vpon his sholders. Unto whome the cytezyn sayd. Ar ye Fryderyke. And he sayd/ye. Fro whens come ye/& what betokeneth the thynges ꝑ I se. He answered. I am in grete paynes for ꝑ I haue taken away shepe skynnes from a wydowe the whiche I fele now brennynge. Also I haue drawen vnto me inustly ꝑ party of a felde ꝑ weyeth sore/& bruseth my sholders. But yf my chyldrẽ restore my paynes shall be lyght/so he departed. And whã the sones of ꝑ sayd knyght herde these wordes of theyr fader they loued better that he sholde abyde in payne than restore ꝑ sayd thynges. ¶ This example denoteth that ꝑ sayd Fryderycke had contrycyon & confessyon/but he dyde no satysfaccõn. And therfor he was in purgatory. And by ꝑ/that ꝑ sayd chyldren wold not restore it is to note ꝑ one ought not to tary for his parents to do good after his dethe/but do it hymselfe.

B. ¶ Another example of a childe ꝑ was in the paynes of purgatory/for ꝑ he restored not money borowed. lxxxviii.

MEn fynde by wrytynge this ꝑ whiche foloweth how the dyscyple recyteth in his promptuary & sayth ꝑ a duchelles sone of.ix. yere olde was seke & shrof hym & deyed. And after his dethe he appered to his moder/& sayd ꝑ he was in gre

te payne in purgatory for that ỳ he had not payed the debtes borowed of the seruaunt̃es of his sayd moder for to go play. And ỳ at his dethe he remembred not to pay them or make to be payed. And the sayd chylde requyred his moder that she wolde paye the sayd debtes / & that his payne sholde haue ende so ỳ they be payed. The whiche sayd ỳ with good wyll she wolde pay theym. And she made inquysycyon of the sayd seruaunt̃es. And made them al to be payde the whi che had lende to her sayd sone. And incontinent that they were all payed the chylde appered to his moder agayne in grete clerete Unto whome he sayd that he was delyuered from payne & put in grete felycyte. &c.

By this example a man sholde vnderstãde that him behoueth to be pure & clene for to go in to paradyse. Whan the sayd chylde was wholden and caried from glory alonely for syluer borowed / how shal these theues and pyllers entre the whiche wyll not reste re / whan the sayd chylde had taken nothynge malycyously was caryed. It is wryten Lad cor̃. vi. Neq; fures neq; auari regnum dei possidebũt. &c.

C. Another example of a man tourmented in the paynes of purgatorye for the defaute of. vi. penyes that he ought to a woman. lxxxviii.

It is wryten in the promptuary of the dyscyple ỳ a man ought. vi pence to a wydowe / the whiche demaũded many tymes her payment. And the sayd man dyed wout payenge it / howbeit ỳ he denyed not ỳ debte. After his dethe he apered to a deuout persone and prayed hym ỳ he wolde paye ỳ sayd. vi. pence / and that he was moche tourmented in purgatorye / & endured as many strokes as he had made steppes for to aye

The .⁂.

hym the sayd money / & yet sholde sustayne tyll ỳ she were payed. By this example it is to be noted that by the defaute to pay that ỳ a man oweth he is letted to go in to paradyse / & is bounde to punycyon.

D. Another example of a relygious that was in the paynes of purgatorye for an halfpeny that he owed vnto a feryman or passager. ⁂ lxxxviii.

It is wryten in dyaloguo cesarii ỳ a relygyous conuers of the ordre of Cystercien̄sis was sent of his abbot for a besynes / & he yode. And whan he came to passe ouer ỳ water he promysed to pay an halfpeny vnto ỳ passager for his mede / the whiche he sholde haue sent vnto hym / & he was neclygent to sende it. Whan he came vnto his dethe he confessed hym of the neclygence of the halfpeny not payed / for he cared not for so lytel a thynge. After his dethe he had ỳ sayd halfpeny before his eyen the whiche halfpeny became so grete that it semed him that it was greter than all the worlde. And whan he came vnto the Jugement of god there was founde none other thynge ỳ letted the sayd relygyous to go to heuen. And at ỳ request of some sayntes he was sent to his body & confessed it & restored & was saued. ⁂

E. Another exãple how ỳ deuyll letteth to restore lxxxviii

Some maysters wryteth this the whiche foloweth how ỳ dyscyple recyteth in the boke of his promptuarye and sayeth that thre deuylles came vpon a tyme to a good holy hermyte. Of whome he ared the names. The fyrst sayd / close herte For whan ony hereth a sermon I close his

herte ẏ he seeth not ne repenteth his synnes The seconde sayth. I am called closynge ẏ mouthe. For yf ony wolde confesse hym & auoyde our gynnes I close his mouth ein let ying him ẏ he ne may cõfesse hym. The.iii sayd. I am called close purs. For I lette to restore the yll goten goodes & letteth to gyue vnto poore of theyr goodes & so I close ẏ purse. We ben assembled togyders to helpe eche other. &c. ¶ By this example it appereth ẏ the deuyls letteth a man to repent hym / to cõfesse & to make restytucion. And it behoueth to do the contrary to haue lalsuacyon. &c.

F. ¶ Another example of an abbot ẏ sente agayne moneygyuen vnto the monastery / for ẏ it was come of vsury & cursed acquysycyon. lxxxviii

The dyscyple recyteth in his boke that an vsurer left by testamẽt a grete somme of money about a. M. & vi. C. li. vnto a monastery / wherof many grete possessyons were bought. After the dethe of the abbot was chosen another of good conscyẽce ẏ was dysplcasaunt of the sayd money receyued. What dyde he. He solde his bestyall his mocuables & immouables & sent ẏ money agayne to the executourse to thende ẏ they sholde restore to all those the whiche had ben dispoyled & greued. And for that / ẏ the sayd executours wolde not take it but sent it agayne to the monastery ẏ good abbot was sory & made the sayd money to be borne to the market before all the cytezyns the whiche were present / and to them sayd who so wyll take this money lete hym take it / ẏ it is ours I renounce & refuse it. For I doubt not but ẏ it be vnustly goten. Whan ẏ cytezyns sawe this thynge they were moche edyfyed of the dede toke counceyle amõge them & chose people ryght faythfull the whiche yelded the sayd money pertyculerly to all those ẏ had ben greued / & of whome the sayd money was comen. And in shorte tyme god restored vnto to the sayd monastery in double more of money thã they had restored. And where they had but fewe goodes afterwarde in grete haboundaunce all was replenysshed. A doctour named Wyllyam Woytnesseth this to be verytable. And ẏ he sawe in the sayd monastery many of ẏ relygyous sayntes doynge myracles & replete wt̃ spyryte of prophecy.

¶ Excommunicatio.

A. ¶ Examples of excõmunycacyon ayẽst the theues & synners. And fyrst example how a whyte lofe became blacke & moysty after that it was excommunyed and accursed. lxxxix

Some maysters wryteth this the whiche folowyth how ẏ dyscyple recyteth in the boke of his promptuarye and sayeth that there was an erle of Tholouse that sustayned & receyued heretykes / and euery suche persone is accursed by sentence of ryght / ipo facto / wt̃ the heretykes. And an holy abbot was sente to the sayd erle to wdrawe hym fro the sayd dede the whiche ne myght be cõuerted by worde ne dede to dede excõmunycacion. Than ẏ abbot sayd to ẏ erle. To thende ẏ you & yours knowe by dedes how the soule is vndone ẏ is bounde of excõmunycacyon I wyll ẏ one bryng me a white lofe. And than he sayd. O breed albeit that ẏ ne haste deserued curssynge to thende ẏ ẏ veryte of our faythe be shewed in ẏ / & the cursednes of ẏ soule that dyedeth not excõmunicaciõ. Excõmunico te. I curse ẏ. And as soone as he had spoken ẏ worde

ꝑ layd breed ꝑ was whyte became blacke/ he made it to be cut in two partyes/ and it appered also blacke wtin moysty & corrupt. Afterwarde he layd to thẽde that ye knowe also the vertue of the absolucyon/ he toke the layd lofe & absoyled it/ the whiche became in his fyrst whytenes and beaute. ¶ By this example a man may vnderstande ꝑ ꝑ soules of people excõmunyed or accursed ben in horryble & foule estate ꝑ hath deserued to haue suche maledyccyon/ whan the whyte breed became so vndone & moysty/ yf a persone excõmunyed knewe the grete euyll and maledyccyon ꝑ is in it/ & the payns the whiche ben to him prepayred in hell yf he deye in suche estate/ he sholde loue better to lose all the worlde yf it were his/ and that his body were as small as flesshe to pasces than to abyde in it.

B. ¶ Another example how ꝑ storkes lefte theyr nestes the whiche were vpon a mãnes house incontynent that he was accursed. lxxxix.

En fynde by wrytynge this ꝑ whiche foloweth how the dyscyple recyteth in his promptuary & sayth that the pope Gregory the sayntexcõmunyed a newe erle. And for ꝑ he contempned ꝑ layd excommunycacyon by myracle the storkes the whiche had made theyr nestes vpon his hous yede to another place/ wherof ꝑ layd man meruayled/ and made hym to be assoyled. And incontinent the layd storkes came agayne to make theyr nest vpon the house of the layd erle.

C. ¶ Another example how the sparowes the whiche made noyse in the chyrche yode out incontinent that they were accursed. lxxxix.

The.⁂.

He dyscyple recyteth in his sermons how in ꝑ chyrche of sayntVyncent the martyr sparowes & cryed and lette the dyuyne seruyce. And for ꝑ none myght put them out the bysshop of ꝑ place cursed thẽ & thretened them of dethe yf they entred after that. And more ouer yf a mã toke suche a byrde & bare it with force in the layd chyrche forthwith it deyed.

D. ¶ Another example how the floures of an appletree fell & dryed as soone as the excõmunycacyon was drawen for a porros ꝑ was in it. lxxxix.

En fynde by wrytinge how a theefe stole the porthos from a preest And for ꝑ the layd theefe was suspended he put ꝑ boke in the creues of a yonge appletre full of swete floures. The sentence of ꝑ bysshop was borne. &c. And the day that it was caste in goynge to masse the people sawe the layd tre floured/ & whan they came agayne from the layd masse they founde ꝑ layd floures vndone. The tydynges came vnto the layd bisshop of this thynge/ ꝑ layd boke was founde/ & as soone as ꝑ bysshop had assoyled the tre ꝑ floures came agayne vnto the layd apple tree. ¶ By this example these excomunyed or cursed may vnderstande that they lose all the goodes spyrytualles the whiche ben in them/ & also god paradyse/ & all good dedes. And also all the consenters and parte takers sholde drede/ syth that the layd apple tree the whiche had not done the yll loste her floures. And here a man may vnderstande that the good dedes loste cometh agayne by the vertue of the absolucyon syth that the apple tree recouered the floures.

E. ¶ Another example how a rauen became hydeous & his feders fell from hym incontynent that ỳ byſſhop had curſed for his rynge that the ſayd rauen hadde taken. lxxxix.

MEn fynde by wrytynge that a byſſhop drewe one tyme a rynge from his fynger & a rauen pryuely toke it & bare it vpon the hous betwene two tyles And afterwarde the ſayd byſſhop ſought his rynge and was wrothe & accurſed him ỳ had taken it. And in ſhorte tyme ỳ feders of the ſayd rauen fell from hym & became ſo hydeous ỳ it was meruayle. And afterwarde withm a lytell tyme the tyler founde the ſayd rynge & the trouthe was knowen. The ſayd byſſhop aſſoyled & reapelled the ſayd ſentence & incontynēt the feders came agayne vnto the rauen as before & was made fayre. &c.

F. ¶ Another example how excommunycacyon caſte Juſtly or vnuſtly is too be dredde as it appered in two monkes the whiche made thē to be gelded. lxxxix.

IT is wryten in vitas patrū how two ſeculers made them mōkes the whiche had enuy of the voyce euangelyſt but not after ſcyence They gelded theymſelfe alſo as for to haue the realme of heuen. And whan the archebyſſhop herde of it he curſed them And they wende to haue done well & they wrothed them agaynſt hym ſayenge. We ben gelded for the realme of paradyſe & he hath accurſed vs go we in to Jheruſalem to the byſſhop for to haue helpe agaynſt the ſayd archebyſſhop. And whan they were comen thyder and that they vnto hym had declared the caſe he ſayd vnto theym. And I accurſe you of this thynge. They were yet wrothe & yode vnto tharchebyſſhop of Anthyoche vnto whom they declared by ordre all the caſe. And he them curſed as the forſayd dyde. And they ſayd amonge themſelf Go we vnto rome vnto the pope & he ſhall venge vs on the ſayd byſſhoppes. And thyder they yode & ſayd vnto ỳ pope. We ben comen vnto the as cheke vnto the chyrche & of vs all and they vnto hym recompted al vnto whome he ſayd. And J you excōmunycate for ye ben ſepared. Than the monkes defayled of all excuſacyons & reaſons. & ſayd vnto themſelfe. Theſe byſſhops holdeth togyder for that they reſemble to ſennes. But go we vnto ſuche an holy man ỳ ne taketh hede vnto ỳ perſones. Gamus ad illū virū dei ſctm̄ epyphanū epiſcopū de cipro q̄ propheta eſt et perſonā hois non accipit. Whan they approched vnto the cyte of ỳ ſayd prophete it was reueled vnto hym of theyr caſe. And he ſent before them and tolde them that they ne ſholde entre in to the cyte. And than they knewe theyr faute and ſayd that they were culpable in veryte they repented & wolde do penaunce in ſaynge they haue Juſtly excommunycate vs This man here is a prophete god hath reueled vnto hym of vs. And they repreued themſelfe ryght gretely of the gylte ỳ they had done. And whan god ſawe theyr herte repentauntes and knowynge theyr faute reueled it vnto the ſayd byſſhop. &c. The whiche made them to entre in to the cyte comforted them and receyued vnto cōmunyon. And wrote agayne vnto the byſſhop of Alexandrye that he ſholde receyue them and that in veryte they had done penaunce and ſo was it doone. ¶ By this example a man ſholde vnderſtande that ſentence is to be dredde. How be it that they wende to do well and not to be excommunycate and yet they were. And incontynent they had

reknowleged theyr faute god wolde ꝑ they were absoyled & receyued.

6. Another example how lightnynge cõ sumed one that was excommunyed and accursed. lxxxix.

The dyscyple reciteth in his promptuary that one excõmunycate & obstynate entred in to the chyrche of the virgyn Mary. And in contynent lyghtenynge entred therinthe whiche slewe hym/and the other had no harme. A man sholde here vnderstande that one excõmunyed or accursed ꝑ gooth vnto the chyrche and to speke and to talke w̃ the good agaynst the defence the whyche is made/and for to put the other in synne hurteth hymselfe/and better it were vnto hym to humble hymselfe and to be ydolytary. &c.

Another example that one excommunyed repented hym & afterwarde deyed before that he was assoyled his body appered as blacke as pytche. And after the absolucyon he appered whyte as snowe.

7. Another example how a gardyn excõmunyed bare no fruyte that it was absoyled. lxxxix.

Men fynde by wrytinge this ꝑ whiche foloweth how the dyscyple recyteth in the boke of his promptuary and sayeth ꝑ the moder of the duke of burgoyne bought of a preste a right fayre gardyn planted with fayre trees. And for as moche as the sayd gardyn bare no fruyte ꝑ lady demaũded the cause. And it was sayd vnto her/whan the preste songe masse on ꝑ sonday in the fruyte tyme the ponge men left the masse & the chyrche & yode to gader the fruytes and brake the hedges. After ꝑ they had ben repryued & warned too resyst them & that they ne wolde obey he cursed ꝑ gardyn ꝑ it bare nomore fruyte. Thaduchesse made to absoyle the sayd gardyn by the preste. The whiche commaunded w̃ that ꝑ it sholde bere fruyte as it was accustomed/& in lykewyse it was doone. Unto purpose of this example it is wryten marci xi. q dñs maledixit ficulnee/& statim aruit Our lorde Jhesus hath guen his puyssaunce vnto prestes to bynde & vnbynde. Unde math. xvi. Quodcũq; ligaueris sup terraz erit ligatũ et in celis. &c. Of good right the gardyn bare noo fruyte/for it was acurste. And after that it was assoyled ꝑ vyce of god was taken away/& it fructyfyed. Syth ꝑ ꝑ sayd gardyn ꝑ had not offended was pryued from fruyte & from all goodnes by more grete reason a persone excommunyed is pryued. &c.

Maledicio.

J. Examples of maledyccion. And fyrst exãple of foure monkes the whiche slewe a bere.

It is wryten in the dyalogue of saynt Gregory how a good relygyous named Florentius requyred god ꝑ he wolde sende hym some cõsolacyon for to kepe his bestes. And whan he yode forthe of his oratory he founde a bere. The whiche whan he bowed his wyst ꝑ he was sort of god/& cõmytted his bestes to ꝑ sayd bere to kepe as pastour & sayd. Kepe my bestes ꝑ come ayẽ alway at. vi. of ꝑ clocke. The bere was obedyent and dyde so/& came somtime at syxe or at noone after the commaundement of his mayster in the tyme of his ponge aege.

And it befell that .iiii. monkes had enuy on the sayd Florentio for þ theyr mayster dide not lyke myracle & slewe the sayd bere as he kept þ bestes. Whan the beere came not agayne to the hous at þ houre acustomed Florentio was sory in awaytynge for hym And yode in the euentyde to the feldes and founde hym deed by the shepe. Whan he was enfourmed of þ case/ & that he knewe how the monkes had slayne hym he bewayled þ beere/ & the malice of his brethē. And in his wrathe cursed the hompcydes of þ beere/ & sayd. I hope in god þ those the whiche hath slayne my beere þ dyde none yll shall haue vengeaūce in this lyfe. And forthw þ sayd monkes were smyten with cruell sekenes/ scz morbo elephātico. & theyr membres stynkynge so deyed. Wherof Florentio was sorefull & wrothe/ for he reputed hymself hompcyde/ for þ his his orayson was exalted of god. He wepte theyr dethe al the tyme of his lyfe/ to thende þ a symple man ne shold presume to curse here after. &c. ¶ This example denoteth two thynges. The fyrst þ punycyon and maledycyon came vpon the four monkes for þ they slewe the sayd bere by enuy. The seconde þ a man sholde more soner requyre saluacyon & benedyccyon for his ennemyes than maledyccyon in as the sayd Florentio was wrothe to haue requyred maledyccyon on the monkes. &c.

¶ Septimum preceptum:

¶ Luxuria.

A. ¶ Examples of people þ commytted lechery. And fyrst of a woman dampned þ knewe lecherously one of her kynnelmē & dyde many other synnes/ of whom yssued two todes and bestes in confessyge her.

MEn fynde by wrytinge this þ whiche foloweth how the dyscyple recyteth in the boke of his promptuary and sayeth þ two freres yode to preche in þ countre about. Of the whiche the one was aūcyent & penytencer of þ pope. The other was ponge/ innocent/ & debonayre & came vnto the castell of a noble woman synner. She confessed her vnto the penytencer/ & at euery synne þ she tolde the ponge frere sawe a tode or a beest yssue of her mouthe þ lept & ranne out of the chyrche. And at the laste as she wolde confesse a grete synne a dragon put out his heed/ albeit he drewe it in agayne/ for she had shame for to confesse it/ and all the sayd todes & beestes came agayne in to her mouthe. And after that the sayd freres were gone þ ponge frere recoūted it vnto the penytencer. Than the sayd penytencer was wrothe & came agayne for to warne her to confesse her entyerly/ and founde her deed. They put them in fastynges & orayſons. And on the thyrde day the sayd woman appered vnto them in a terrible bysyon. For she bestrode a ryght terrible dragon/ & had two cruel serpentes that enbraced/ gyrded/ stynged/ and bote with theyr tethe her brestes And had on her eyes two foule todes/ & from her mouthe yssued fyre & sulphre right stynkynge. Her handes were deuoured of two dogges þ bote them Her eres were replete with arowes of fyre Her hede was full of venymous lysardes þ bote her sore. And whan þ freres sawe this woman for drede they fell vnto the erthe. Vnto whome she sayd. Frendes of god dyre de you not. I am the ryght cursed woman synner þ ye confessed before yesterdaye. I made a confessyon faynt & not entyer/ for I hyd one synne þ I had cōmytted wt my consyn. And þ pentencer conured her in þ name of god almyghty that she sholde tell the

cauſes of the paynes ẏ ſhe had. And ſhe an ſwered. The lyſardes the whiche punyſſhe me in the heed is for the aournementes ẏ I bare. The todes the whiche punyſſhe me in the eyen is for the lokynges vnlefull. The arowes of myn eeres is for the herynge of folyſſhe wordes. The fyry ſulphre punyſſheth my mouthe for the blaſphemes/ detractyons/ lonnges/ vayne wordes & ſyſſyn ges ẏ I made. For the enbracynges & atou chynges vnlefull ẏ I made the ſerpentes tourmenteth my breſtes. The dogges by teth my handes for ẏ I haue gyuen to he that ẏ I ſholde haue gyuen vnto ẏ poore Alſo for ẏ I haue aourned them w rynges & Jewelles. And I ryde this dragon for ẏ pryde ẏ I had in rydyng & lyftynge me vp in clothynges & garmentes aboue other/ & for the lecherous thynkynges I am brent intollerably in the membres kempynge w the thyghes knees/ and legges. And ſoo daynly ẏ forſayd dragon terribly tourmen ted her & bare her in to helle/ & neuer after ſhe appered. ¶ By this example is denoted many thynges/ pryncypally how the ſayd wom̄e the whiche bereth on theyr hedes vn due aournementes/ & that maketh enbra cementes ſhamefull & vnlefull/ vpon theyr breſtes as it is ſayd in ẏ example ſhal haue ſtrayte punycyon. Alſo by that ẏ ſhe made not entyer confeſſyon for ſhame the todes & beeſtes the whiche were yſſued retorned agayne in to her body. That is to ſay her ſyn nes confeſſed were not pardoned & retour ned in her. For ſaynt Bernarde ſayth. ꝙ ſ̄u ma dei pietas vinia non dimudiabit/ aut nu chil/ aut totū te penitente dabit. And vnto purpoſe that ſhe had todes & beſtes ẏ tour mented her/ & the fyre that broyled her. It is wryten yſaie vltō. & marci. ix. Vermis eor̄ non morit & ignis non extinguitur. Et legit̄ iudith. xvi. Dabit ei eis de⁹ ignem & vermes i carnes vt brant & ſentiāt vſq; in ſēpiternū. This worde/ vermes/ ſygnyfy eth two thynges. The fyrſt ben ẏ wormes todes & beſtes of the erthe as ſayth catholy con. The ſeconde is the remors of the cōſcy ence/ for the dampned ſhal euermore haue remembraunce & remors of theyr ſynnes ẏ they ben tourmented.

¶ Another example of a curyall the which knewe lecherouſly a dougter ẏ he had holden vpon the fonte. lxxxx.

IT is wryten in the .iii. boke of the dyalogue of ſaynt Gregory ẏ there was a curyall in the prouynce of valere that made hym̄ ſelfe dron ken the later day of Eſter after ẏ faſte/ & had holden vpon the fonte a dough ter the whiche he demaunded to dwel w hym̄ And he knewe her & loſte her that nyght ẏ whiche is a thinge horryble to tell. Whan ẏ morynge came ẏ he ſholde aryſe he thou ght ẏ he was moche culpable/ & that nedes he muſt go to waſſhe & bathe hym in lyke woyſe as he wyſſhe hym in the bayne he waſ ſhed the foylenes of the gylte of his ſynne. Than he yode to waſſhe hym & dredde too entre in to the chyrche/ but he dredde ẏ ſha me of the worlde/ & the language ẏ at ſu che ſolempnyte he yode not in to the chyr che. And yf he thider yode he dred the Juge ment of god. Than he dredde the ſhame of the worlde/ but in dredynge helde hym̄ in thē de ſuſpect in regardynge vnto euery of his mocuynges at what houre he ſholde be gy uen vnto the deuyll for to tourment hym̄ be fore all the people. And albeit that he dred hugely/ he ne hadde none yll on ẏ ſayd day And yede forth Joyous of the chyrche. And the monday he entred in to the chyrche ſu rely without ony grefe or harme. And it was ſo that by fyre dayes/ he hadde neuer none euyll. And he yode in too the chyrche

Joyfull & assured in wenynge ỳ god ne had sene his synne/or yf he had seen it ỳ he had pardoned hym mercyfully. And ỳ seuenth day he deyed in the chyrche of sodayn dethe how...by. And whan he was buryed flambe of fyre yssued out of his sepulcre/& was so longe space in the syght of all people. And there was in suche maner ỳ he brenned his body & bones/his sepulcre & all the erthe ỳ had ben throwen & put out. &c. ¶ By this man that was punysshed is to vnderstãde ỳ so shall be the lechours impenytentes. Also by that ỳ he confessed hym not/& that he dyde no penaũce/his cause ne sholde be good to here. For it is wryten luce. xiii. Nisi penitentiam habueritis oẽs simul peribitis. Also he ne myght be puryfyed & made clene of his synne but onely by true confessyon as sayth saynt Ambrose Nullus pctõ iustificari poterit/nisi prius cõfessus fuerit. And therfore he was abused to wene to take the culpe of synne away as in baynynge hym or wasshige. Also for that/ỳ god punysshed hym not forthw̃ that he had done ỳ synne/ is to vnderstande ỳ god the whiche is mercyful punysheth not incontynent that we fayle for to tary vs/that we sholde doo penaunce. &c.

¶. ¶ Another example of a woman damned for atyrynge and aournynge of her heed/& for to shewe her brestes/and for daunsynge/leppynge/& shamefull embracementes. lxxxx.

The dysciple recyteth in his sermons this the whiche foloweth the whiche is also wryten in other bokes and sayth that there was a preste ỳ put hymselfe oft tymes in affliccyons & oraysons/& longe masse for his moder deed. And one tyme as he longe masse for her & desyred too knowe somwhat of her estate he sawe her fast by the auter in a basket of fyre holden w̃ two deuylles & bounde. Her heed was replete w̃ serpentes small as heeres/& had a tode on her breste that colled her about the necke w̃ her forefete & vomited flambes of fyre in to her face. And had her handes & fete bounde with chaynes of fyre. The sayd preste meruayled/and asked her of her estate. And she sayd that vnprouffytably he prayed for her and ỳ she was dampned. She sayd more ouer that the paynes ỳ she had in her heed of serpentes of fyre was for the aournemẽtes & heeres that she had borne vpon her hede. And ỳ she iustayned the tode on her breste for ỳ that she had shewed her necke bare & her sayd brest. And that ỳ the sayd tode vomyted the brennyng flambes of fyre in her face was for that she had coloured & paynted her sayd face. And for that ỳ she had offended our lorde by enbracementes shamefull of her handes & of her fete to lepe and to daunce she had them bounde w̃ chaynes of fyre. Than she departed & went to hell. ¶ By this example is denoted that aournementes and atyrynge full of pryde the whiche apperteyneth not vnto the estate of the persones ben to fle. And also the daũces vnshamefull/for in hell they shal be kept from leppynge/the fete & the handes shal be bounde of the Justyce of god. Vñ mathei. xxii. Ligatis manib⁹ et pedibus proucite eũ in tenebras exteriores. Also by that ỳ the sayd woman had punycyon of the tode the whiche was on her brestes is exãple for al good women the whiche wyll euade punycyon/ and haue saluacyon that they sholde hyde theyr sayd brestes and fayre flesshe. For it is a bayte and the lyne whereby the deuyll deceyueth and taketh the persones. Also by ỳ beholdynge and regarde of suche thynges the persones appetyteth to do & fulfyll the synne of lechery that ledeth to dãpnacyon.

unde gregoꝛi⁹. ℚ̃ licet ituri non licet cõ cupisci. And sapyence sayeth. eccles.ix.ca. Propter speciẽ mulieres multi perierũt/ & ex hoc concupiscẽtia quasi ignis exardescit. Et hieronimus dicit. q̃ gladi⁹ igne⁹ est species mulieris quasi ex omni parte sui sagittas mittunt/scz ad animas decipiendas.

D. Another example how. xxiii. thousande men were brent with ꝑ fyre celestyall for the synne of lechery. And Balaam gaue the counceyle. lxxxx

The hystory of Balaam is wrytẽ in the byble in the. xxii. & xxiii. chappytre of ꝑ boke of nombres. In the begynnynge of his lyfe he was good & prophecyed ꝑ comynge of our redempcyon. For he sayd ꝑ a sterre shoide go out of Jacob. Oꝛietur stella ex iacob/the whiche denoteth the blyssed bygyn Mary. &c. Also he had suche gyft of god that those ꝑ he blyssed were blyst/and those that he cursed were curst. And for ꝑ ꝑ Balaac made warre with the chyldren of ysrael/and ꝑ he might not surmount them he sent to seche the prophete Balaam for to curse the sayd people of ysraell. And for the grete honours and ryches̄es that the kyng Balaac made to offre hym/he was peruerted & ouercome so strongly that he demaunded of god by two tymes ꝑ he myght go to curse the sayd people. And god not so accorded. For his requeste was vnuust & yll in two maners. Primo. For that he wolde curse ꝑ people ꝑ good had blyssed. Secundo. for to to haue golde/syluer/and honoures worldly. Unde marci. xii. dicit dñs. ℚ̃ oꝛtre cuꝛeis/neq̃ maledicas populo q̃ bñdictus est And after ꝑ Balaam had excused him to ꝑ messagers of the kynge/he was yet so gretely desyred & ouercome for worldly honours that he lept vpon his asse for to goo & speke wt the kynge. But ꝑ asse yode backewarde & wolde not go his way/& yede ouerthwarte the feldes & drewe hym amonge brers & thornes. He bette hym/but for nothynge he wolde go forwarde. And by the vertue of god the asse spake & hym demaũded. Wher fore smytest ꝑ me. He answered. Thou hast deserued it/& thou mockest with me. And Balaam aduysed ꝑ aungell ꝑ held a swerde all naked. Than Balaam worshypped hym vpon the erthe hastely. And the aũgell hym demaunded wherfore he hadde beten thryse ꝑ his asse. I am come for to persecute the. And yf thyn asse had not gone backe agaynst thy wyl I had slayne the/& he had lyued. And Balaam sayd. I haue synned. I knewe not that ꝑ was agaynst me. And yf it displease the that I thyder go I shall retorne. And the aungell sayd vnto hym. Go wt these messagers/and kepe the that ꝑ speke nothynge but that ꝑ I shall cõmaunde the. Than Balaam yode. And whã he was in the cyte the kynge sent vnto hꝫ gystes & prynces/& was receyued in grete honoure. For to be shorte Balaam made to edyfy by thre tymes auters/& in thre places for to do sacrifyce to god of lambes & bulles to know wꝫ god sholde consent more sonet in one place than in another for to curse ꝑ people of Israell. But god ꝑ is not varyable consented nomore in one place than in another Afterwarde for to obey to ꝑ kynge Balaam counceyled hꝫ how he sholde make to commyt fornycacyon in ꝑ men of armes of ysrael: wherby god sholde be wrothe wt them: & ryght cruelly punysshe them. And ꝑ maner of ꝑ counceyle was ꝑ they prepayre all the fayre maydens of the cyte assyeged of ꝑ ysraelytes/& that those fayre women sholde holde them at theyr dores/& theyr ydols by them. And ꝑ whan the cyte were take ꝑ mẽ of armes wolde go to ꝑ fayre women. And so god wrothed ayẽst thẽ. The yll coũcell of

the sayd Balaam was done & the synne accōplysshed. And god the creatour wrothed hym agaynst the sayd chyldren of ysrael in suche maner that fyre celestyall descended vpon them the whiche brēned. xxiii. M. In lykewyse as expounderh Haymo vpon the wordes of saynt Poule the whiche ben wryten. i. ad cor. x. Neq; fornicemur sicut quidam eorum fornicati sunt et ceciderūt vno die viginti tria milia. And yet of the aboue sayd chyldren there was yet a thousande of the prynces the whiche were hanged by the commaundemēt of god & of Moyses as it is wryten numer. xxv. And the Ire of god was appeased by that ỳ one of the chyldren of ysraell named Fynees rose vp and slewe in the zele of god & of Justyce a man and a womā in cōmyttynge fornycacaon. &c. All this sayd punycyon and this synne was by the counceyle of the cursed prophete Balaā the whiche requyred of god that he myght deye as the Juste men. Unde numer. xxiii. Moriatur aia mea morte iustorū / et fiant nouissima mea horū similia. He wolde deye well / but he wolde not lyue well. And therfore his requeste was not Juste for to haue well wout deseruynge it.. ✠

Stuprum.

A. Examples of deflouringe of vyrgyns And fyrst. Example how a vyrgyn was corrupt of a yonge man / & by malyce imposed the synne vpon saynt Machaire ỳ was pacyent. lxxxi.

It is wryten in the lyfe of faders how the deuyll tempted a vyrgin the whiche was defloured. And whan she was grete her frendes asked her of whome she had conceyued. And she answered. This solytarye hath slept with me. And her frendes & men of the strete toke Machayre / & hanged pottes & kettilles about his necke / & ledde him betynge through the stretes. And so moche they Iniuryed hym / bette & oppressed that he was in lykewyse as halfe deed / & he bare all pacyently. And a seculer man ỳ had mynystred vnto hym his necessytees was also rebuked in saynge vnto hym. Thou sayd ỳ he was an holy man / & he hathe defloured our doughter. For to be shorte they wolde not leue to bete the sayd Machayre tyll ỳ ỳ sayd man had pledged that he sholde noury she the doughter. And after that he was pledged Machayre sayd vnto hymselfe. I fynde a woman it behoueth me to noury she her. And he put hỳselfe to werke nyght and day & made baskettes. And the pryce that they were solde for he made to be born vnto the sayd woman / & he bare all pacyētly. And whan the sayd woman sholde chylde she was sore seke / & so longly to trauayle that it was meruayle. And she was demaunded ỳ cause wherfore she chylded not She answered. It is for that / ỳ I falsely hath imposed the synne vnto the solytary the whiche is innocent / suche a yonge man hath commytted the dede. Whan the man pledge of Machayre herde the case he bare tydynges that the woman myght not childe for the false cryme that she had imposed & that all the people came vnto hym to crye hym mercy & to do penaunce. Whan Machayre herde these tydynges here to fle vain glory he abode not tyll the people came vnto hym for to glorifye hym / he fledde in to another place solytarye. &c. By the sayd doughter the whiche was punysshed for ỳ ỳ she had imposed the sayd synne by lyenge vpon saynt Machayre is for to vnderstonde that lyers and yll sayers shall be punysshed of god. And that theyr lesynges shall be dyscouered and shewed before all. Uñ in

euangelio. Nichil occultū est quod non ma
nifestetur: nec absc̄ditum quod nō cognos
catur & in palā veniat. And by that ỹ Ma-
chayre had pacyence whan he was beten &
wounded denoteth ỹ in aduersyte a mā shol
de be pacyent. And that ỹ Machayre dred
bayngloy denoteth ỹ we sholde flee it & not
abyde to be honoured and praysed of ỹ peo
ple. &c.

B. Another example of a knyght damp-
ned & tourmented in hell ỹ toke the may
denhede of a vyrgyn. lxxxi.

Men fynde by wrytinge this ỹ
whiche foloweth how the dys
cyple recyteth in the boke of
his promptuary and sayeth ỹ
a knyght dyspoyled & toke the
maydēhede of a vyrgyn. And after that he
was deed she prayed for ỹ soule of hȳ. The
sayd knyght deed appered vnto her vysibly
in boyce ryght rough & horrybly. The whi
che as she demaunded the cause of his hor-
senes/he answered that it was for that ỹ
he glorifyed hymselfe in ỹ swetenes of his
boyce in syngyge the songes lecherouses &
seculers. And she hym demaunded wherfo
re he had in suche wyse the thyghes and the
legges ryght blacke/scalde/scabby & full of
woundes. He answered/for that ỹ I glory
fyed me in ỹ beaute of my thyghes & stret
ched them out & hath enorned them proude
ly by the custome of a knyght. Now I wal
ke amonge the thornes & am tourmented
& prycked & fulfylled w̄ woundes. And she
asked hȳ of the state of his body/for he had
an huge tode stryckynge on his breste in su-
che maner ỹ with his two fore fete strayned
his necke & his mouthe Joyned to his/& his
wombe stretchynge vpon his wombe/& w̄
his hynder fete helde & strayned his geny-
torres & wronge hym terrybly. He sayd I
suffre the kyssynge of this tode for the leche
rous kyssynges ỹ I made vpon the/& on ỹ
other women. And for the embracementes
this tode embraceth me. And for the opera-
cyons of lechery I am tourmented in my
genytorres wout ceasynge. And she hym
demaunded yf he sholde be delyuered fro
the sayd paynes. And he answered pray ye
not for me/for it shall prouffyte me nothyn
ge/for I am dampned eternally/& for that
ỹ I haue dyspysed the medycyne of penaū
ce. And whan he had spoken these wordes
he departed. And after this sayd vysyon ỹ
woman chose to be enclosed & there wepte
her synnes.

C. Another example how Ammō ỹ sone
of Dauyd was slayne of Absolon for ỹ
that he had defloured his syster named
Thamar. lxxxi.

We fynde wryten in the.xii. chapitre
of the seconde boke of kynges that
Ammon loued dysordonately his
syster Thamar. And for the cōmyttyng of
the sayd synne a man named Jonadab his
frende counceyled hym ỹ he sholde fayne hȳ
to be seke in his bedde/& that he sholde de-
maunde ỹ his syster Thamar sholde vysyte
hym/& applye hym to ete/& so it was done.
Whan Thamar had applyed hym to ete he
put al the other out of the chambre/& there
he prayed her of dyshonoure. She answe-
red. My broder do not this thynge/it shall
be a cursed renowne in Jsraell/do not this
foly. I ne may bere this rebuke & thou shalt
be as one of the foles of Jsraell. Ammon
wolde not beleue her/& was stronger than
she and toke her by force and defyled her.
And he hated her more than he had loued
her before & chased her and put her out ry-
gorously. Than she sayd. The cuyll ỹ thou
dooste me now is more greter than that ỹ

thou dydest to me before. And she dispoyled her of her clothes of vȳgynyte & toke other & so yode away weppynge & crienge. And her broder Absolon vnto whome she tolde al' the dede comforted her & had Ammon in hate & sayd nothynge to hym. And two yeres after Absolon made a grete dyner vnto the whiche he badde Ammon and at the sayd dyner made hym to be slayne. And for bycause that he had defloured his sayd syster Thamar. &c. ¶ And therfore many euylles cometh by harlottryses. The sayd Ammon commytted incest to knowe his syster and deflouracyon to breke her vyrgynyte. These ben two synnes reserued to ỹ bysshop. And the thyrde came after ỹ was moche grete that absolon made to sle his owne broder. And the sayd Absolon was slayne & deyed myscheuously as it is wryten before in the fourthe commaundement. And it is to be noted that ỹ the sayd lechery was cōmytted by the cursed counceyle of Jonadab the whiche semed too be the fraude of Ammon. &c.

D: ¶ Another example how Sychem the whiche defloured Dyne the doughter of Jacob was slayne & his fader Emor & those of the cyte. lxxxvii

IT is wryten in the. xxxiiii. chapytre of genesis how Dyne ỹ doughter of Jacob yode forthe of her faders hous to thende that she wolde se ỹ women of the regyon. And whan she was in ỹ towne Sychem ỹ sone of Emor prynce of that londe beheldе her and coueyted and toke her by force & slepte wher. And after he loued the vyrgyn so moche ỹ he sayd vnto his fader. Demaunde this mayden ỹ she may be my wyfe. Than he yede to demaunde her of Jacob as his sones came from the feldes the whiche were angry of ỹ deflouracyon of theyr syster. And the answere vnder treasō was made vnto Emor ỹ they ne myght gyue theyr doughter vnto a man incyrcūcysed but yf the males wolde be cyrcūcysed ỹ they sholde gyue togyder theyr chyldren in maryage & they sholde be one people. This thynge pleased well vnto Emor & vnto Sychem & to all ỹ people. And they made all the males to be cyrcūcysed. And on the thyrde day after as theyr woundes were sore greuous ỹ two sones of Jacob Symeon & Leuy entred the cyte & drewe theyr glayues & slewe Sychē & Emor & all the males of the cyte ỹ had bē cyrcūcysed. After they toke theyr sister Dyne in the hous of Emor. And the other sones of Jacob yode afterwarde in to ỹ sayd & dyspoyled it in the vengeaūce of the sayd synne & wasted the shepe the asses and ỹ bestyall ỹ were in the houses & feldes & led the women & chyldren in captuyte. Whan this was done Jacob sayd to his sones. ye haue troubled me & put me in hate wt ỹ chananyens & ẽhabytauntes of this londe we ben fewe they shall assemble them & bete me & my hous shal be broken. They answered. Shall we leue our syster a brothell & a bused. Than god spake to Jacob & sayd. Aryse ỹ vp & go in to Bethell & abyde there. Jacob was obedyent & yode in to Bethell & sacrifyed there to god. And the terrour of god beset about so strongly his enemyes ỹ they durst not folowe hȳ. ¶ By this example is seen ỹ for to cōmyt the synne of lechery grete yll cometh. For a lytell to haue ỹ cōpany of the sayd doughter only grete murdres & debates proceded wout the daunger of the losse of soules.

E. ¶ Another example of him ỹ kyssed and enbraced the ketles of ỹ kechyn wenȳge to enbrace vyrgyns. lxxxvii.

THis wryten in the somme of vertues & vyces how the prouost of the towne of Rome made on a tyme to take the wyrgyns for that they beleued in the cryſten fayth And the ſayd prouoſt made them to kepte in the kechyn to thende ẏ he myght ynough enbrace them. And as by nyght he entred with them in the ſayd kechyn he was aſſotted in his mynde in ſuche wyſe ẏ he thought to enbrace them / & he enbraced the ketylles and the pottes of the kechyn & kyſſed them And ſo moche he enbraced & kyſſed them ẏ he was fylled of lechery & was as blacke as coles. Afterwarde he yode to his ſeruaũtes the whiche taryed hym wout not knowyng that he was ſoyled and affoled. And whan they ſawe hym ſo blacke they wende that he had be chaunged to a deuyll. So they bette hym & after they fledde & lett hym. And as he meruayled by hymſelfe what it was / he yode vnto themperour to thende ẏ he ſholde make queremony. And they fledde al as from the face of the deuyll & bette hym. And whan he had vnderſtande of other what it was he went home & waſſhed hym. And after made to bryngе ẏ ſayd wyrgyns before hym & commaunded to diſpoyle them ẏ he myght ynough beholde theyr beaute but by goddes power theyr clothes helde ſo faſt to theyr bodyes ẏ by no force none myght diſpoyle them. And ſo god kept them from defame & fro the fylthe of lechery / & the ſayd prouoſt was ſhamed. And therfore they ẏ wyll lyue chaſtely ſholde requyre the helpe of god as the wyrgyns dyde ẏ god kept. ⁂

THe dyſcyple recyteth in the boke of his promptuarye of a man ẏ had to go to Rome. Whan he departed he left the gouernyng of his hous vnto his wyfe the ẏ hi che was yonge fayre & chaſte. And as ſhe gouerned her wyſely a yonge man beheelde her beaute / & coueyted to haue her by folyſ ſhe loue / & her deſyred by hym and by other But he was dyſpyſed / & ſhe let nought by all his gyftes. And on a tyme an olde baude hym demaunded the cauſe why he languyſſhed & wepte. He to her declared the cauſe of the ſayd loue / & ſhe hym promyſed ẏ ſhe ſholde make hym to haue her. And for too do that ſhe made a lytell bytche ẏ ſhe had to ete muſtarde confycte wt breed for to make it wepe. And ſhe yode vnto the hous of ẏ ſayd yonge woman / the whyche receyued her benygnely in wenyng ẏ ſhe was a good woman. And the yonge woman demaunded of the olde the cauſe wherfore the whelpe ẏ ſhe had brought wept ſo. And ſhe toke her to wepe ſaynge. This lytel bytche whelpe was my doughter ryght chaſte & ryght fayre that god hath chaunged in to a lytell bytche / & it deputed for to wepe ſo for ẏ ſhe had lete a yonge man deye ẏ languyſſhed of her loue. And the yonge woman declared vnto the olde ẏ ſuche a yonge man had requyred her in lykewyſe as it is ſayd. And the olde ſayd / beholde how god hath done in you grete mercy / ye may knowe it by ẏ wouũde ẏ he hath made vnto my doughter. And take hede ẏ there ne come vnto you ſẽblable thynge. And by the cauſes of ẏ ſayd olde woman the yonge wyfe conſented her vnto the loue of the yonge man & cõmytted ẏ ſynne wt hym. &c. The ſayd olde bawde lecherouſe in thought but dyſpiſed by her foulenelle was worſe than ẏ deuyl / ſo ben theſe other bawdes / for where the deuyll myght do nothynge by his temptacyons the ſayd

¶ Conſilium malum.

¶ Example how an olde bawde coũceyled yll & deceyued a yonge womã. lxxxxi

The. ⁂.

olde bawdes there worketh as dyde the be
forelayd. And for that ẏ they haue the ma-
ners & condycyons of the deuyl the whiche
ne counceyleth but euyll they shall go with
hym in to dampnacion and perdycyon eter
nally. &c.

¶ Adulterium.

A. ¶ Examples of aduouterers. And fyrst
example of a woman dampned the whi
che vsed her lyfe in lecheries & glotonyes
and her husbande was vnto the contra-
ry the whiche lyued sobrely. lxxxu.

¶ It is wryten in the lyfe of faders
that there was a man ẏ besyly la
boured his lande / he was attem-
perate / softe / of good maners /
weyke / and sekely of his body hol
den in his bedde by langoure & lyued grete
tyme / he kept tacyturnyte & seylence in su-
che maner that they the whiche knewe him
not had wende that he had be domme. And
his wyfe was vnto ẏ contrary / for her wor-
des moeued vnto all persones and vnto all
purpose that a man had spoken as her body
had be a tongue. Noyses sourded vp often
tymes amonge many for her. And she abo
de in dronkenes with lecherous men / & soo
moche was she gyuen vnto synne ẏ fewe
men of the strete myght escape her lechery.
In her body she had neuer dolour ne seke-
nesse. It betell on a time ẏ her husbande dy
ed / & forthw̄ the ayre was moeued by thre
dayes so moche that it rayned on his bedde
and thonders & wyndes were so stronge ẏ
he abode vnburyed those thre dayes. And ẏ
sayd woman was vnto the contrary / for af
ter that she had lyued longe time she deyed
& it was fayre weder / clere / & peasyble. And
they had a fayre doughter ẏ consydered the
lyfe of her fader & that of her moder for to
chuse whiche she myght take / and to beleue
that ẏ she had seen w̄ her owne eyen / or to
beleue that ẏ she had herde tell of clerkes.
Than she slepte & there came before her as
a grete man of body & of loke terryble the
whiche sayd vnto her. Come to se thy fader
& thy moder & afterwarde chuse to lyue of
whyder thou wylte. And ledde her in to a
grete felde ful of many floures in paradise
& of dyuers fruytes / and of dyuers trees &
of beautees menarrables the whiche a mā
ne may recompte. And she sawe her fader
in Joye and spake vnto hym and desyred to
dwell in that place there w̄ hym. Than he
that ledde her toke her by ẏ hande and sayd
that she sholde come to se her moder / and
ledde her in to hell the whiche is a place mo
che lowe / dymbe & derke full of brennynge
fyre stynkinge as sulphre / and there knewe
she her moder in the sayd lowe place / & plon
ged in the fyre vp to the necke the whiche
cryed & wepte / strayned and grynded her
teche of rage and of angoysshe / & had wor-
mes aboute her necke the whiche bote her.
And as she lyft her eyen vpwarde she kne-
we her sayd doughter and sayd vnto her in
crynge. Alas my doughter for myn owne
operacyons I here these tourmentes. It
semed me that the lyfe of sobrenesse & chas
tyte was but mockery. I beleued not that
ẏ lyfe of lechery & rybaudry gaue suche tor-
mentes. Lo for the lytell delectacyon of le-
chery & of glotony / & for the delytes & worl
dely Joye ẏ I had I suffre so grete cruelte
of fyre & tourment. And as she requyred her
doughter for helpe he ẏ ledde her toke her
& set her there as he had taken her / & sayd
to her. Chuse now whiche lyfe thou wylte /
eyther of thy fader or of thy moder. Than
she toke relygyon & was saued. ¶ By this
example it appereth ẏ this woman ẏ lyued
after her body was dāpned. For ẏ lytell de
lectacyon ẏ she toke she brenneth and shal

brenne eternally & shall be in so grete payns that there is no wryter that it cā wryte ne clerke ne tongue tell it. And her husbonde the whiche lyued sobrely is in Joye eternall.&c. ¶ Unreddes vnicuiq; iuxta opera sua: dicit dauid in psal.

B. ¶ Another example of the dampnacion of a burgeys aduoutrer & of another woman maryed. lxxxvi.

MEn fynde in wrytynge this ꝑ whiche foloweth how the dyscypple recyteth in his promptuarye and sayeth that an holy mā prayed for his wyfe departed & deed. She appered vnto hym & ledde hym in to a place obscure. In the whiche he sawe deuylles horrybles / the whiche keste ma tonne of fyre full of metall boylynge a burgeys deed beynge of her towne and the wyfe of another man / and they were brēt & bayned in the sayd metall and they swymmed with it as pealen in the pot boylynge & they cryed bothe twayne / maledyccyō / maledyccyon. And the sayd holy man was admeruayled. The sayd woman sayd wt̄ those here I had ben bayned yf the mercy of god had not called me vnto penaunce / & afterwarde sayd. These two here hath left theyr propre maryages & hath drawen them vnto lynne longe time togyders. And I haue ben theyr example & meane and vnto them I haue taught the way to aske pardon of the sayd synne of aduoutrye / but they ben deed wout penaunce salutary. For the confessyon that they made was wout charyte & for the drede of dethe. And my confessyon was salutary & agreable vnto god / I made it charyte of the loue of him. ¶ This exāple denoteth that punyssyon & dampnacyō followeth to cōmyt lechery. And for that ꝑ the confessyon of the burgeys / & of the woman was not good / it is to vnderstande ꝑ in confessyon a man sholde haue true cōtrycyon & repentaūce to haue offended god by synne & to be agaynst his cōmaundemētes For those the whiche repente them forsake to be dampned / & alonely they loue but themselfe they ben out of the loue and charyte of god. For they ben not wrothe ne sory to haue of offended god by synne as the sayd woman the whiche made confessyon in charyte & she was saued. No good dede done is meryterous whan charyte there fayleth. As it is wryten.i.ad.cor.xiii.ca.

¶ Another example of an aduoutrer that ꝑ deuylles possessed at the entre of ꝑ chyrche. lxxxvi.

THe dyscypple recyteth in his sermons of a man that after ꝑ he had cōmytted aduoutry entred in to the chyrche / & forthwith ꝑ deuylles possessed hym & tormented / & so myscheuously deyed he impenytent before the people.

D. ¶ Another example of a womā aduoutres dampned that two dragons tormented. lxxxvii.

IT is wryten in the boke of gystes ꝑ an honest man wt̄ his wyfe gaue to gods seruyce ony chylde yf it vnto them were gyuen of god or sente. And they had a sone ꝑ whiche was good & relygyous. Than the fader and the moder dyde grete almesdedes / but the moder was deceyued & chylded.ii.chyldren of other than her husbande ꝑ she slewe secretly: & so she deyed wout confessyō. And as her sone prayed for her in his masse she appered to hym in grete tourment & had two toule dragōs ꝑ bote her pappes. She was

requyred to tell of her estate. And she sayd/ I am dampned. Than as her sone was he uy she sayd. I trusted me in ỹ almesdedes ỹ I dyde & am deed wout confessyon & charyte These two dragons ỹ biteth me is for the two chyldren ỹ I had in aduoutry whi che I sholde haue gyuē souke & nourysshed & I slewe them. ¶ By this example is de= noted ỹ dampnacyon cometh for cōmyttinge of aduoutry & bawdry. And for that the sayd woman trusted in almesdedes ỹ she had done a man sholde vnderstande ỹ mor tall synne bryngeth to nought & maketh to forgete the good operacions done vnto sal uacyon & rewarde eternall & so dampneth the persones the whiche so deyeth wout cor reccyon penaunce & amendemēt. Howbeit that those the whiche hath done in theyr ly= fe of good operacyōs hath not so many pay nes in hel as yf they had done no good dede And therfore none sholde wdrawe to doo good dedes. &c.

E. ¶ Another example of ỹ payne of a mā the whiche knewe the wyfe of his neygh boure. lxxxxii.

Some mayster wryteth this the whiche foloweth how ỹ dis cyple recyteth in the boke of his promptuarye and sayeth that a yonge man synned w̄ the wy fe of his neyghbour/ vnto whome god sent a plaghe & he deyed of sodayne dethe wout confessyon & wout receyuynge the sacramē tes. The whiche by ỹ suffraunce of god vn to the terrour of other aduouterers he ap= pered vnto his rybawde after his dethe in grete tourment and payne. And ỹ sayd wo man asked hym of his estate. He answered I am dampned for the aduoutryes ỹ I cō mytted w̄ the. And he sayd after. Wylt ỹ se how I brenne wout and within & keste of his vrine ỹ was as metall molten in brēnin ge fyre. Of this vysyon the woman had so grete fere ỹ she went to confesse/ correct & amended her lyfe.

F. ¶ Another example how a man sawe a woman punysshed for ỹ aduoutry ỹ she had commytted. lxxxxiii.

The dyscyple recyteth in his ser= mons that he hath redde that a man was rauysshed before the gates of hell the whiche sawe a woman ryght greuously tormē ted/ and a flambe of fyre enuyroned her & beset about in all partes. And the man de= maunded wherfore ỹ woman was tormen ted so greuously. The answere was gyuen that she suffred suche tourmentes for the ry baudryes ỹ she commytted with straunge men.

G. ¶ Another example of a yonge man ỹ synned w̄ a wedded woman. lxxxxiii.

Also the dyscyple recyteth in ỹ boke of his promptuarye and sayth that a yonge man sinned with a woman maryed and pi iured hȳselfe. The whiche was seke/ the body of Jhesu cryst was brought vnto him/ but he wolde neuer receyue it tyl he had made confessyon verytable of the de de/ after he amēded hym and correcked his cuyll lyfe.

H. ¶ Another example how two aduoute= relles bette eche other in the departyge of a pyece of lynnen clothe that was gy uen to them. lxxxxiii

ESope sayth in his boke that two harlottes maryed habandoned them w a man of auctoryte that gouerned hym not wysely ne holyly. After that he had synned w the sayd women / & with the one more than with the other he gaue vnto them a pyce of lynnen clothe to departe betwene them for theyr hyre. And whan they were in ỹ strete there was noyse betwene them to departe the sayd clothe. And the one of them sayd ỹ she sholde haue more than the other / for she had ben there longer. They reuyled eche other & called harlottes as they were. And theyr husbandes the whiche knewe nothynge of ỹ cause of them came to defende eche of them theyr wyfe & bette eche other stronglyy. And as they were in suche debate there came one Quidam ỹ departed theym / and sayd. Syrs it is no mater here but to departe from hens. It apperteyneth well ỹ wyse men here them speke / & soo they departed. And the sayd lynnen clothe was put in hande sequestred tyll ỹ sayd mater be dyscussed in iugement. &c. ¶ By this example a man sholde vnderstande ỹ the mater of them ỹ cõmytteth lechery shall be dyscussed and iuged before god yf it be not effaced by penaũce. And in lykewyse as the sayd women were defamed before ỹ worlde & openly shewed theyr synne / al the synnes of al sỹners openly shall be shewed in Jugement before all. And that ỹ the sayd harlot sayd ỹ she sholde haue more than ỹ other for ỹ she had bẽ there longer denoteth ỹ so moche more as a persone hath done of synnes & hath lõgest abyden in them shall haue in hell ỹ more tormentes / & vnto hym shall be gyuen more punycion than he ỹ hath done but one syñe anone past. Uñ apoc. xviii. Quantũ glorificauit se & in deliciis: tãtum date illi torment ũ & luctũ.

J. ¶ Another example how a quene rode vpon Arystotle ỹ was wyse and a grete clerke. lxxxvi

The dyscyple recyteth in his prõptuary ỹ James de vitre sayth ỹ Arystotle taught kynge Alexander that he sholde refuse to accede oft tymes vnto his wife the whiche was ryght fayre ỹ his courage ne were letted to purueye vnto the charge of the comune ỹ he had. And Alexander vnto hym obeyed. Whan the quene knewe it she was full of sorowe & began to drawe Arystotle vnto her loue / for she passed by hym oft tymes all alone barefoted & her heeres vntressed hangynge doune to thende ỹ she myght drawe hym to her loue. In thende Arystotle was tempted & began to desyre her carnally / the whiche sayd. I ne wyll do it in no maner what so euer it be yf I se not in the some tokens of loue that ỹ tempt me not. Than come in to my chambre rampỹge w̃ fete and w̃ handes as an horse in berỹge me & I shall knowe yf ỹ mockest w̃ me And whan he consented vnto the condycõ she denounced this thynge vnto Alexander / the whiche hyd hym & toke Arystotle as he bare ỹ quene. And as he wolde haue slayne hym Arystotle sayd in excusynge hym. yf it be soo happened vnto a wyse auncyent ỹ is to me ỹ hath be so deceyued of a woman ỹ mayst well se and knowe ỹ I haue well taught the / how may it come vnto the that arte yonge. Whan ỹ kynge herde these wordes he spared & made an ende of that / that he hadde begonne after his doctryne. etc. ¶ By this example here a man sholde vnderstande that ỹ mooste wisest ben as soone deceyued by lechery as the symple people. Also it is to be noted that the sayd Arystotle hadde offended before god and was culpable as and yf he hadde accomplysshed

the sayd lechery/ for he had broken the commaũdement of god. Nõ concupisces proxrem proximi tui. &c.

K. ¶ Another example of a woman aduoutresse ỳ bare an hote yron. lxxxxu.

THis wryten in the somme of penaunce ỳ a woman maryed aduoutres was suspeccioned of her husbande/ the whiche yode vnto confessyon to wepe her synnes/ & after her confessyon bare an yren al reed before her husbande for too shewe ỳ she was clene & pure. And after ỳ she had doone the sayd myracle she enpryded her & assured retourned vnto her syñe as before. And ones her sayd husbande apperceyued her w̃ the sayd synne/ & hete secretely the sayd yron & put it in the place where it was. And afterwarde sayd vnto his wyfe. Gyue me suche an yron/ where is it. Than she ranne to take it w̃ her handes & she brenned them. &c.
¶ By this example is denoted ỳ by the vertue of confessyon her synnes were effaced & pardoned & dyde myracle/ & for to retorne vnto synne she lost all and was worse than before

Peccatum in matrimonio. quere exempla. xxxvi. e. f. g. h. i.

A. ¶ Examples that in the solempnytees a man sholde abstayne from operacion of maryage. lxxxxu.

THe dyscyple recyteth in his sermõs of a man ỳ a man knewe his wyfe the vygyll of Eester. The whiche whan the preste put the body of god in his mouthe on Eester day it lept out. And as the sayd man sawe ỳ he was confessed/ he repented hym/ confest/ & was houseled.

B. ¶ Another example how the chyldren of a mã & of his wyfe ne myght haue baptyme for the synne ỳ they commytted in maryage. lxxxxu

ALso men fynde by wrytynge that a man & a wyfe contemned not honestly in the operacion of maryage. And they had thre chyldren the whiche coude not haue baptysme. And for to fynde remedy & counceyle they yode vnto an holy bysshop to confesse theym. Unto whome they sayd that theyr chyldren might neuer haue baptysme. And he axed them one after another/ eche of them by theyr selfe yf they made ony dyssolucion or dyshonestie in the operacyon of maryage. And they answered ỳ one after ỳ other/ ye/ thus & thus. Than ỳ sayd bysshop sayd vnto them that it was ỳ cause wherfore theyr chyldren had not baptysme for doynge that synne. ¶ And therfore a man sholde contẽpne honestly in maryage/ & to accede the one w̃ the other/ or to make lygnage/ or for too yelde the debte of maryage on her party/ or for to lie & auoyde synne.

C. ¶ Another example how a woman chylded. ix. chyldren at a burden. lxxxxu.

SOme maysters wryteth this the whiche foloweth how ỳ disciple reciteth in the boke of his promptuarye and sayeth that there was a clerke a good chylde approued of good maners the whiche cõuerted all vnto the prayse of our lady. By ỳ whiche he was bysshop of coleyne/ & ỳ sayd bysshop arose on a nyght for to giue laudes to god & our lady. And after ỳ he had walked through his hall he beheld out at a wyndowe women ỳ bare in a panyer. viii. chyl-

dren borne in ỹ nyght of a noble matrone of the cyte. The whiche for shame retayned one / & gaue grete somme of money vnto ỹ women for to go drowne. viii The sayd bysshop toke the sayd chyldren / baptysed them & made them to be nourysshed secretely / & made them to be instructe in lettre & in song. xv. yeres. The bysshop made his occupacyons w̄ a burgoys ỹ toke the chyldr̄ & they folowed hym. In thende ỹ sayd bysshop reueled ỹ dede vnto the burgoys and vnto ỹ moder of the chyldren. And by ỹ grace of god a cloyster was edyfyed / in ỹ whiche the bysshop & the chyldren yelded them vnto god. &c.

Sacrilegium.

D. Examples of men of the chirche lecherous. And first example how a preste fornycatour deyed sodaynly. lxxxvii

THis wryten in the lyfe of saynt Loye bysshop how a preste of his bysshoprych was infamed of fornycacyon for a concubyne ỹ he held de with hym. And after ỹ the sayd preste was often tymes warned to abstayne hym from ỹ synne / & that he wolde not the sayd bysshop excōmunycate hym & defended hym to synge masse. The preste dyspysed the sentence & prepayred hym to synge masse. And whan he was at ỹ auter he fell towarde it & was strangled of the deuyll & deyed sodaynly before al ỹ people. This example denoteth many thyngs. The fyrst fyrst is ỹ these lechours ỹ wyll not correcte thē & amende whan they ben warned shall be punysshed of god. The seconde is ỹ people of the chyrche ne other sholde attende to receyue theyr creatour in synne / & without to haue wyll dysposed to abstayne them fro yll. For yll came to the preste. The thyrde is ỹ excōmunycacyon is moche to drede & for as moche as the sayd preste dredde not yll dyde come vnto hym bothe vnto body and vnto soule. &c.

E. Another example how two relygious were apostates / lecherous / & after dyd penaunce. lxxxviii.

THis wryten in the lyfe of faders that two relygyous were tēpted of fornycacyon / they yode in to ỹ worlde & toke two wyues. Afterwarde they sayd togyders. What haue we wonne where as we haue left the ordre angelycke for to come to this immundycyte & vnclennesse / & after these thynges we shall come vnto the fyre of tourmentes Than retorne we vnto our hermytage / & do we penaunce of thynges ỹ we haue presumed. And they went in to ỹ hermytage & prayed the faders ỹ they wolde receyue them confessynge & penytentes of thynges ỹ they had cōmytted. They were thā receyued & enclosed an hole yere. And by penaunce men gaue vnto theym breed & water by measure. In beholdynge theym they were semblables of one replexym. Whan ỹ tyme of theyr penaūce was accomplysshed they yssued. And the one was pale / lene / & sorowfull / & ỹ other fayre & ruddy. And eche had meruayle for they had egally breed & water And they axed hȳ ỹ was lene & heuy what he dyde w̄ the thoughtes whan he was enclosed. He sayd I thought ỹ I sholde go in to paynes for the euylles ỹ I haue cōmytted & my bones harded them to my flesshe for grete fere ỹ I had. They demaunded ỹ other what he thought whan he was enclosed. He answered I yelded thankes to god ỹ had wdrawen from me the soylenes of ỹ worlde & the paynes of hell / & called to ỹ cōuersacyon angelyke. And I enoyse whā I

thynke on my god. And the aũcyents ſayd ẏ the penaunce of bothe twayne was egal towarde god. ¶ By this example thoſe the whiche hath cõmytted ſynne ſhold retorne vnto god & doo penaunce as dyde the ſayd relygyous. What ſhall it prouffyte vnto a perſone to do ſynne at his pleaſure/ & after to be dampned. &c.

F. ¶ Another example of the punycyon & dampnacyon of a nonne that cõmytted lechery. lxxxvii.

En fynde by wrytynge this ẏ whiche foloweth how the diſcyple recyteth in the boke of his promptuary and ſayeth ẏ a nonne ſlewe her chylde in her wombe/ & ſo deyed without cõfeſſyon Afterwarde ſhe appered vnto her coſyn ẏ prayed for her & helde a chylde of fyre in her armes/ vnto whome ſhe ſayd. I am dampned/ & this chylde of fyre ẏ I bere I haue conceyued & ſlayne it. And I muſt bere it eternally by punycyon.

G. ¶ Another example how a pylgrym ſawe a prelate caſt within the depneſſe of helle. lxxxviii.

Rnoldus & the diſcyple recyteth in theyr bokes ẏ there was a pylgryme ẏ ſolde his robe to drynke ſtronge wyne. And he dranke ſo moche ẏ he was dronken & loſt his wyt/ and ẏ men eſtemed ẏ he was deed And that houre his ſoule was borne in too hell in the place of tourmentes/ & ſpecyally in to a pyt brennyge & couered with a lydde of yron enbraſed in fyre. And there was ẏ prynce of derkenes/ & the pylgrym ſawe a prelate ẏ was preſented vnto y ſayd deuyll the whiche greted hym/ & hym preſented to drynke of a cuppe enbraſed full of ſoulphre in fyre molten. And whan the prelate had dronken the lydde of the pytte was taken away: & the prelate was caſt within ẏ pytte of fyre. And whan the ſayd pylgrym ſawe ẏ he had grete fere. And the deuyl cryed on hygh. Bringe me hyder ẏ pylgrym ẏ hath ſolde his veſtement and made hym ſelfe dronken. And whan ẏ ſayd pylgrym herde thoſe wordes he beheelde his good aungell ẏ had brought hym thyder/ requyred his ayde/ & promyſed vnto god & him that he wolde neuermore be dronken ſo ẏ he wolde delyuer him at that houre. And forthwith his ſayd ſoule was put in to his body. And the ſayd pylgrym noted the houre & the day ẏ it ſo befel & went in to his countree and founde ẏ the ſayd prelate deyed at ẏ daye & at the houre that he was borne in to hell. For he was of his countree wherby he wyſt ẏ it was very table. And therfore the exceſſe of meet and drynke is to fle. &c.

H. ¶ Another example of a relygyous woman dampned the whiche in her lyfe gaue grete almeſſe/ but ſhe cõceyued a chylde & ſlewe it. lxxxix.

En fynde by wrytynge this ẏ whiche foloweth how the diſcyple recyteth in his prompturary & ſayth that the doughter of a kynge was ſoo moche deuoute/ ſo good an almeſwoman & chaſte ẏ it was meruayle. She nouryſſhed all ẏ dayes of her lyfe a nombre of poore folke/ of wydowes & of orphelyns. And it befel that by folyſſhe loke that ſhe made vpon one of her ſeruauntes ſhe coueyted to lye wt hym/ and conceyued a chylde. And by the counceyle of an olde woman ſhe dyſtroyed and ſlewe it. After that ſhe had nomore Joye & requyred to be put in relygyon. Her fader

put her/and there she was solytary wout laughynge or playenge the whiche was ꝑ cample vnto other in all bounte & relygyō Afterwarde she deyed without confessyng her of ꝑ synne/& within.xxx.dayes she apꝛered vnto her abbesse to whome she sayd ꝑ she was dampned. And the abbesse sayd. Alas tell me the cause wherfoꝛe/foꝛ ꝑ was so good that ꝑ was our light & our cample in al goodnes. Than she tolde ꝑ foꝛ ꝑ sayd synne commytted she was dampned. Moꝛe ouer she sayd ꝑ yf she had be confessed of it ꝑ she sholde haue had pardon & yf she had commytted it a.M.tymes. ¶By this cāple a man sholde vnderstande ꝑ the good operacions saueth not the persones yf they deye in moꝛtall synne wout confessyon and oꝛdeꝛeyon. It is that/ꝑ the prophete ysaie sayth. Iusticia iusti non liberabit eū in qua cūq; die peccauerit. &c. Also note well ꝑ no persone ne sholde dꝛawe backe to doo good dedes: & also he sholde do as many as he may & albeit he sholde dampned foꝛ he shal haue the lesse of tourmentes in hell. &c. as it is declared befoꝛe. Quere. xlii. b. Also a man sholde vnderstande by this cample ꝑ by true cōfessyon all synnes ben pardoned. &c. ⁂

¶Castitas et bonitas.

3. ¶Cample how a vꝛgyn sawe a pꝛeste chaste/pure/clere and fayꝛe in synginge masse. lxxxiiii

IT is wꝛyten in the pꝛomptuary of ꝑ dyscyple ꝑ there was a vꝛgyn religyous named Oda in the towne of Bendace & sawe ꝑ as a pꝛeste of ꝑ vyllage sāge masse his body & his holy vestements were decoꝛed honourably. And whan he lyft ꝑ hostye & put it on the coꝛpoꝛas the aungels toke ꝑ sleues ꝑ they ne touched ꝑ sayd hostye. And lyfted theyꝛ handes enclinynge theyꝛ hedes wꝫ gꝛete ꝛeuꝛence & woꝛshypped ꝑ body of god. Whan tyme came to ꝛeceyue the sacrament the vꝛgyn was also rauysshed out of her thought/& sawe the body of the pꝛeste so pure & clere that she sawe ꝑ body of god as by a fyole of cꝛystal. Whan ꝑ masse was ended & that ꝑ pꝛeste had put of his clothes the vꝛgyn came agayne vnto her selfe and sawe the body of ꝑ pꝛeste lytell & lytell thyꝛken & retoꝛne in the fiꝛst foꝛme. And ꝑ sayd mayden had suche grace ꝑ she sawe those the whiche ꝛeceyued theyꝛ cꝛeatour woꝛthely. And she sawe on an Ester day ꝑ all onely.x. persones ꝛeceyued theyꝛ cꝛeatour woꝛthely in a chyꝛche. &c. ¶This cample sholde moeue theyꝛpꝛestes to accede in the holy sacꝛyfyce of ꝑ masse woꝛthely & holyly in estate of grace foꝛ to haue ꝑ grace that the sayd pꝛeste had. Also the vꝛgyns sholde kepe holyly theyꝛ chastite & maydenhed/& to lyue deuoutly in doynge good werkes as dyde ꝑ the sayd vꝛgyn foꝛ to gete grace towarde god. &c.

13. ¶Another cample how two relygyouses were from cꝛystmas tyll vnto ꝑ feest of saynt Johan to speke of god/& they wened not to haue ben but the space of two houres. ⁂ lxxxviii.

IT is wꝛyten in the boke of ꝑ dyscyple and in many other places apꝛoued ꝑ two yonge vꝛgyns relygyouses felawshypped togyders the nyght of cꝛystmas after the masse of mydnyght entred in to an hall deserte nere vnto the cloyster & bare with them thꝛe pylowes otherwyse called cuysshyns. And one of them demaunded of the other wherfoꝛe she bare two cuysshyns. I shall syt on the one & ꝑ other shall be betwene vs ꝑ the chylde Jhesus also may syt. Foꝛ

thynke on my god. And the aūcyents sayd ẏ the penaunce of bothe twayne was egal towarde god. ¶By this example those the whiche hath cōmytted synne shold retorne vnto god & doo penaunce as dyde the sayd relygyous. What shall it prouffyte vnto a persone to do synne at his pleasure/ & after to be dampned. &c.

F. ¶Another example of the punycyon & dampnacyon of a nonne that cōmytted lechery. lxxxvii.

MEn fynde by wrytynge this ẏ whiche foloweth how the dyscyple recyteth in the boke of his promptuary and sayeth ẏ a nonne slewe her chylde in her wombe/ & so deyed without cōfessyon Afterwarde she appered vnto her cosyn ẏ prayed for her & helde a chylde of fyre in her armes/ vnto whome she sayd. ¶I am dampned/ & this chylde of fyre ẏ ¶I bere ¶I haue conceyued & slayne it. And ¶I must bere it eternally by punycyon.

G. ¶Another example how a pylgrym sawe a prelate cast within the depnesse of helle. lxxxviii.

ARnoldus & the discyple recyteth in theyr bokes ẏ there was a pylgryme ẏ solde his robe to dranke stronge wyne. And he dranke so moche ẏ he was dronken & lost his wyt/ and ẏ men estemed ẏ he was deed And that houre his soule was borne in too hell in the place of tourmentes/ & specyally in to a pyt brennyge & couered with a lydde of yron embrased in fyre. And there was ẏ prynce of derknes/ & the pylgrym sawe a prelate ẏ was presented vnto y sayd deuyll the whiche greted hym/ & hym presented to drynke of a cuppe enbrased full of soulphre in fyre molten. And whan the prelate had dronken the lydde of the pytte was taken away: & the prelate was cast within ẏ pytte of fyre. And whan the sayd pylgrym sawe ẏ he had grete fere. And the deuyl cryed on hygh. Bryngе me hyder ẏ pylgrym ẏ hath solde his vestement and made hym selfe drōken. And whan ẏ sayd pylgrym herde those wordes he beheldе his good aungell ẏ had brought hym thyder/ requyred his ayde/ & promysed vnto god & hym that he wolde neuermore be dronken so ẏ he wolde delyuer him at that houre. And forthwō his sayd soule was put in to his body. And the sayd pylgrym noted the houre & the day ẏ it so befel & went in to his countree and founde ẏ the sayd prelate deyed at ẏ daye & at the houre that he was borne in to hell. For he was of his countree wherby he wyst ẏ it was very table. And therfore the excesse of meet and drynke is to fle. &c.

H. ¶Another example of a relygyous woman dampned the whiche in her lyfe gaue grete almesse/ but she cōceyued a chylde & slewe it. lxxxix.

MEn fynde by wrytynge this ẏ whiche foloweth how the dyscyple recyteth in his promptuary & sayth that the doughter of a kynge was soo moche deuoute/ so good an almeswoman & chaste ẏ it was meruayle. She nourysshed all ẏ dayes of her lyfe a nombre of poore folke/ of wydowes & of orphelyns. And it befel that by folysshe loke that she made vpon one of her seruauntes she coueyted to lye wō hym/ and conceyued a chylde. And by the counceyle of an olde woman she dystroyed and slewe it. After that she had nomore Joye & requyred to be put in relygyon. Her fader

put her/and there she was solytary wout laughynge or playenge the whiche was ꝑ example vnto other in all bounte & relygyō Afterwarde she deyed without confessyng her of ꝑ synne/& within.xxx.dayes she appered vnto her abbesse to whome she sayd ꝑ she was dampned. And the abbesse sayd. Alas tell me the cause wherfore/for ꝑ was so good that ꝑ was our light & our example in al goodnes. Than she tolde ꝑ for ꝑ sayd syñe commytted she was dampned. Moreouer she sayd ꝑ yf she had be confessed of it ꝑ she sholde haue had pardon & yf she had commytted it a.M.tymes. ¶By this exāple a man sholde vnderstande ꝑ the good operacions saueth not the persones yf they deye in mortall synne wout confessyon and correccyon. It is that/ꝑ the prophete ysaie sayth. Iusticia iusti non liberabit eū in qua cūq; die peccauerit. &c. Also note well ꝑ no persone ne sholde drawe backe to doo good dedes: & also he sholde do as many as he may & albeit he sholde dampned for he shal haue the lesse of tourmentes in hell. &c. as it is declared before. Quere. xlii. b. Also a man sholde vnderstande by this example ꝑ by true cōfessyon all synnes ben pardoned. &c. ⁂

¶Castitas et bonitas.

3. ¶Example how a vyrgyn sawe a preste chaste/pure/clere and fayre in synginge masse. lxxxiii

IT is wryten in the promptuary of ꝑ dyscyple ꝑ there was a vyrgyn religyous named Oda in the towne of Bendāce ꝑ sawe ꝑ as a preste of ꝑ vyllage sāge masse his body & his holy vestements were decored honourably. And whan he lyft ꝑ hostye & put it on the corporas the aungels toke ꝑ sleues ꝑ they ne touched ꝑ sayd hostye. And lyfted theyr handes enclinynge theyr hedes wt grete reuerence & worshypped ꝑ body of god. Whan tyme came to receyue the sacrament the vyrgyn was also rauysshed out of her thought/& sawe the body of the prēte so pure & clere that she sawe ꝑ body of god as by a fyole of crystal. Whan ꝑ masse was ended & that ꝑ prēste had put of his clothes the vyrgyn came agayne vnto her selfe and sawe the body of ꝑ prēste lytell & lytell thycken & retorne in the fyrst forme. And ꝑ sayd mayden had suche grace ꝑ she sawe those the whiche receyued theyr creature worthely. And she sawe on an Eester day ꝑ all onely.x. persones receyued theyr creatour worthely in a chyrche. &c. ¶This example shold moeue theyprestes to accede in the holy sacrifyce of ꝑ masse worthely & holyly in estate of grace for to haue ꝑ grace that the sayd prēste had. Also the vyrgyns sholde kepe holyly theyr chastite & maydenhed/& to lyue deuoutly in doynge good werkes as dyde ꝑ the sayd vyrgyn for to gete grace towarde god. &c.

B. ¶Another example how two relygyouses were from crystmas tyll vnto ꝑ feest of saynt Johan to speke of god/& they wened not to haue ben but the space of two houres. lxxxxiii.

IT is wryten in the boke of ꝑ dyscyple and in many other places approued ꝑ two yonge vyrgyns relygyouses felawshypped togyders the nyght of crystmas after the masse of mydnyght entred in to an hall deserte nere vnto the cloyster & bare with them thre pylowes otherwyse called cuysshyns. And one of them demaunded of the other wherfore she bare two cuysshyns. I shall syt on the one & ꝑ other shall be betwene vs ꝑ the chylde Jhesus also may syt. For

he hath sayd whan two or thre ben assembled in my name I am in ỹ myddle of them Uñ math. xviii. ¶ Ibi sunt duo vel tres congregati in noie meo: ibi sũ in medio illorum. The two vyrgyns sate and spake of the natyuyte of Jhesus & of good wordes/& were in the sayd place wout enoyenge theym tyll vnto ỹ day of saynt Johan baptyst fro ỹ nyght of crystmas. And theyr abbesse demaunded them & made to seke theym ouer all. And it befell ỹ a vacabonde the whiche walked by the cloyster the vygyll of saynt Johan entred in to the sayd halle & sawe ỹ two vyrgyns speke/laughe/and enioye thẽ & in the myddle of them there was a ryght fayre chylde. The sayd man bare the tydinges vnto the abbesse of ỹ relygyouses that she demaunded. And she came in to ỹ sayd hall & sawe the fayre chylde & her relygyouses the whiche enioyed them. Than she demaũded them what they dyde there. They answered ỹ they taryed tyl masse were rongen of the day. And they wened to haue bẽ there but a lytel whyle as two houres. The chylde departed & the abbesse ledde them wher. They were demaunded where ỹ sayd ivell chylde became. And they answered ỹ they had not sene hym. And ỹ abbesse sayd. Systers haue no drede/in your company hath be ỹ chylde Jhesus ỹ ye haue not sene I haue sene hym. He hath holden you in suche Joy fro crystmas tyll ỹ vygyll of saynt Johan baptyst ỹ is this day wout hõger or thyrste. These relygyouses had grete Joye therof/& of theyr systers that they demaunded. &c.

¶ Another example how a bysshop chaste & pure sawe on Eester day some men confessed the whiche were blacke & other whyte.

IT is wryten in the promptuarye of ỹ dyscyple & in the boke of gystes that an holy bysshop prayed god the day of Eester to knowe ỹ merytes & the estate of them ỹ receyued theyr creatour. And god exalted his orayson/& in beholdynge the people there came some blacke as pytch/some enbrased as yron al reed as blode/& the other whyte & shynynge as the sonne. And the aungell of god appered vnto hym & tolde hym that the blacke were lecherous and proude. And they the whiche were enbrased were auaryous/& the blody were dyse players & blasphemers. And sayd vnto hỹ ỹ all they were vnworthy/& that vnworthely they had receyued theyr creatour/& that all be it ỹ they had had contrycyon & made cõfessyon/yet had they no purpose to abstayne them fro synne in tyme to come. And sayd afterward ỹ all the other the whiche where whyte & clere ben those the whiche had accorded worthely w̃ ferme purpose to abstayne thẽ fro synne & to amende theyr lyfe. &c. ¶ Another example. It is wryten in thelyfe of faders ỹ two men were sklaundred to be aduoutrers & dyshonestes. And for as moche as they were of the nombre of good people the bysshop prayed god ỹ he myght knowe yf the sklaunder were true. And as ỹ people acceded to receyue theyr creatour after the consecracion the sayd bysshop knewe the dedes of one & of euery of them/& ỹ soules in beholdynge theyr faces. And he sawe the faces of the synners as blacke as coles & theyr eyen replenysshed with blode He sawe the other the whiche had the visages clere & clothed in whyte. And whã they had receyued the body of god he sawe lyght in some vysages/& in some flambe. And to thende ỹ he knewe of those of whom he herde the sklaunder he gaue vnto theym theyr creatour. And he sawe ỹ the one of thẽ had

the face clere & honourable / & was clothed with whyte clothes. And the other had the face blacke & horryble. And after ỳ they had receyued the light and the beaute of the one shone clere / and the other brent as flambe. And the bysshop prayed god ỳ he were ensygned of these two here. And the aungell came vnto hym the whiche tolde hym ỳ the sklaunder that he herde of ỳ men was true but the one was yet in synne & in wyl for to synne and therfore ỳ hast seen hym blacke / and enbrased w̄ flambe: The other was as ỳ hast herde / but for that / ỳ thou hast seen his face shyne is for that he hath recorded his synes ỳ he hath done & hath renounced vnto those operacyons w̄ waylynges and teres in requyrynge the mercy of god / and in promysyge ỳ he sholde not retorne vnto his synnes yt they vnto hȳ were pardoned And therfore his synnes ben effaced & put out / & is comen vnto suche grace as ỳ hast seen. And as ỳ sayd bysshop meruayled hȳ of the grace of god for that / ỳ he had ben so moche foule & the man of tourmentes / and with ỳ he had cored & besene hym with soo grete honoure. The aungell answered hȳ. Well mayst thou meruayle for thou arte a man / and our lorde is natural god & mercyfull. They the whiche cease of synnes & ben penytentes & truely confessed god the shall pardon & leue / not alonely the tourmentes but he them maketh dygne of honour. God hath moche loued the worlde ỳ he hath sent his sone to suffre dethe for the redempcion of synners ỳ wyll repent. &c. ¶ This example denoteth ỳ all they the whiche hath ben confessed at Ester receyued not theyr creatour in estate of grace / for they haue not the condycyons ỳ ben requysyte vnto true confessyon. That is contrycyon of herte / cōfessyon entyer & true / & satysfaccyon of werke by doynge penaunce / and abstynence from synne. &c.

The .⁂.

Peccatū sodomiticum.

A. ¶ Examples of the synne of sodomye. And fyrst example of the lechery & pryncyon of those of Sodōme / and of Gomore. lxxxv.

IT is wryten in ỳ. xix. chappytre of Genesis that in an euenynge as Loth sate in the market of ỳ cyte of Sodome he sawe two yonge mē comynge / the whiche were two aungelles. He arose & yede before them / he worshypped them & prayed them for to go lodge in his hous / & sayd to theym. Ye shall washe your fete & in the morynyng ye shall go your way. And for ỳ they ne wolde go & wolde abyde Loth them coged & they yode he washed theyr fete & apparayled theym well to suppe. And before that they wente to bedde the men of Sodome came to demaūde of Loth the two men the whiche entred in to his hous that they might knowe them lecherously & dyshonestly. The good man Loth wolde not delyuer them / and was angry bycause they wolde cōmytte soo grete synne / & sayd vnto them. I pray you my bredren ỳ ye do not this sinne here. I had leuer take you my two doughters bygyns than ye sholde cōmytte this cuyll synne w̄ these two men the whiche ben entred vnder the shadowe of myn assuraunce. And the sayd sodomytes wolde not leue / but sayd to him Shalt thou be our Juge / we shall torment the more sooner than the men. Than they made grete force vnto Loth and almoost had broken his gates. And they ... ut bette so strongly ỳ they ne myght fynde ỳ dore. And the two aungelles sayd to Loth. Hast ỳ here none of thy sones in lawe / ne sones / ne doughters / take w̄ the al thy frendes frō this cyte. For we shall dystroye it for that ỳ theyr clamour is before god ỳ whiche hath

sent vs for to lose them. And Loth shewed this thynge vnto his frendes the whiche no thynge beleued it. Whan the morynge came the aungell sayd vnto Loth ỳ he shoide departe lest that he perysshed not w̄ the sy̅ners. And for that ỳ he deferred they toke hy̅ by ỳ hande & his wyfe & his two doughters & ledde them out of the cyte for that ỳ god had spared them. And the aūgels sayd vnto hym. Saue thy selfe & loke not behynde the. The wyfe of Loth had mynde vpon her goodes & loked behynde her & forthw̄ she was chaunged in to a salte stone. Whā Loth was gone forth god made to rayne fyre & sulphre from heuen vpon Sodome & gomore & legor & oleale. These ben the .v. cytees that he lost & dystroyed & the inhabitaunces the whiche were within them. &c

¶ For ỳ Loth was mercyfull god suffred not ỳ he perysshed w̄ the yll. And for that ỳ Loth loued better to gyue his doughters than the two men is for the gretenes & horrour of the synne. for it is a synne ỳ cryeth vengeaunce vnto god. Und̄ gen̄. xix. ¶ Clamor sodomoy̆ clamat ad me. And by that ỳ god them punysshed by fyre & sulphre ỳ is sygnyfyenge is to vnderstande the vyces of the synne wherin they lyued. The rayne ỳ descended vpon them was not water of grace & of nurriture. but it was of fyre & sulphre Wherof sayth the psalmyst. Oluet pecōres laqueos ignis sulphre. Theyr lechery was anone past. but the tourmente is eternall. Voluptanea est q̄ delectat: sed eternū q̄ cruciat. Item pſal. Subito defecerūt & perierūt ꝓpter iniq̄tatem suā. They bensal perysshed for theyr synne. &c.

B. ¶ Another example of ỳ slaughter that was made vpon the sodomytes Benamyn for the lechery ỳ they cōmytted in ỳ wyfe of Leuyte pylgrym. lxxxv

VIt is wryten in the .xix. chappytre of the boke of Juges ỳ an auncyet man of the cyte of Gabaa lyft vp his eyen in an euentyde & sawe a pilgrym w̄ his wyfe & his asses in the place of the cyte. He axed hym & knewe ỳ he came from Bedleem & that he ne had founde ony that wolde lodge hym. Than ỳ auncyent desyred hym to lodge in his hous & sayd vnto hym. Dar tecū lit ego pleo oia q̄ necessaria sunt. tm̄ queso me i platea maneas. That is to say. Peas be w̄ the I shal take the all thy necessytees. I pray ỳ alonely that ỳ abyde not in the strete. He brought in the pylgryme. wasshed his fete. appyred vnto his supper & all that ỳ to hym was necessary. And as they toke theyr refection ỳ sones of the cyte chyldren of the deuyl came cryenge to the auncient ỳ he sholde delyuer the man ỳ was entred in to his hous for to knowe hym lecherously. And the auncyent yode vnto them & sayd. My bredren do not this yll here. for I haue lodged hym. ceale you of this for ỳ I haue a doughter vyrgyn & he hath a wyfe I shall bryng them vnto you to thende that ye accōplysshe your lechery. I pray you do not this syn̄e agaynst nature in man. But for ỳ they ne wolde obey vnto the auncyent in noo maner. The pylgrym betoke them his wife the whiche abused & commytted so strongly theyr lechery all the nyght in the sayd woman ỳ in ỳ morynge she came to deye at the dore where her husoande was. Whan he foūde her dead he charged her vpō his asse & bare her in to his hous. and afterwarde brake her body in .xii. pyeces & bare them in to all the endes & partyes of Israell & tolde vnto them the case & sayd that they sholde make Jugemet & sentence. Than .xi. M. men on fote of the chyldren of Israell assembled them & made recenser to vnderstande of Leuyte husbonde of the dede woman as ỳ dede was done

And after ꝑ he had agayne recounted all ꝑ people of Israell of one accorde & wyll sayd ꝑ they sholde neuer entre in to theyr houses tyll the synners were punysshed: They constytued people for to bryngе them bytayles And sent messagers in to the cyte of Gabaa to aske them wherfore they had cõmytted so grete synne/ & that they sholde betake thẽ those the whiche had cõmytted the syñe for to take away the yll from Israell. Those of the cyte wolde not/ & made theyr alyaunce for to defende them. But to be shorte grete warre was made for ꝑ synne. And they moued thẽ in suche maner ꝑ grete murdre was made on bothe partyes. But in conclusyon all the harlottes & all those the whiche sustayned in theyr quarell were slayne & degraded. In ꝑ fyrst batayle there was. xxii. thousande men. In ꝑ seconde. xxv. M. & an hondred men. At the thyrde whan ꝑ towne of the sayd harlottes sodomytes was taken there was. xviii. M. slayne & .v. M. of them the whiche fledde. After that as they proceded ferther they slewe two thousande/ and brenned al the townes/ stretes/ & houses of the sayd sodomytes. Also they slewe bestes & people the whiche were in them/ & by the wyll of god/ as it is wryten in the. xix. & .xx. chappytre of the sayd boke of Juges. ¶ By this example men may se that grete occyplyons came for the horryble & abhomynable synne that was commytted in the sayd woman. And not al onely were punysshed those the whiche had commytted the sayd syñe but with that all the consenters and alyes. and al that the whiche vnto them appertayned was wasted. And so it appereth ꝑ grete multitude of bodyes/ of goodes/ & of soules yode vnto perdycion for synne cõmytted in a woman. &c.

C. ¶ Another example of a man ꝑ vsed his wyfe sodomytly. lxxxv

The. ⁂.

THe dyscyple recyteth in his prõptuary ꝑ a man knewe his wyfe sodomytly. And moche it displeased vnto his wyfe. And on a tyme agaynst her wyll he cõmytted in her the sayd synne. And incontynent after he arose from his bedde for to go in to the chambres in the whiche his guttes fell from hym & descended by ꝑ foundemẽt with grete tourment. Than he toke hym to crye. The people came/ & of dolour that he felte shewed his synne/ & that god venged hym/ and he stanke & myscheuously deyed &c. as reason was to commytte so horryble synne in his owne wyfe/ & to soyle the holy sacrament of maryage.

D. ¶ Another example how a sodomytike deyed impenytent & dyspeyred hym/ the whiche sayd that he sawe hell/ ꝑ tormentes & the deuyls. lxxxv.

ALso the dyscyple reciteth in his promptuary ꝑ a Sodomytyke was stryken of god & whan he came to the dethe he was warned to repent hym/ to confesse & receyue the sacramentes of ꝑ chyrche. And in dyspayre he answered. Wherfore shal I call on me the ayde dyuyne I se now late ꝑ tourmentes in hell & the deuylles presents apparayled to rauysshe me. And as ꝑ people present bad hym make the sygne of the crosse the myscheuous deyed in lyke wise as he had gyuen no force/ and he tourned his face/ closed his eyen/ and with a grete and horryble clamoure he yelded his goost and deyed. &c.

E. ¶ Another example how a woman Sodomytyke was vnburyed and drawen horrybly. lxxxv.

Some maysters wryteth this the whiche folweth how ỹ disciple reciteth in the boke of his promptuarye and sayeth that a woman culpable of the synne of sodomye deyed & was buryed. And the nyght folowynge a sowe ryght blacke wt seuen blacke hogges were seen openly wrote & dyggynge the erthe from her pytte & brake membre after membre of the sayd woman/and drewe the guttes alonge & brake them. Whan this was done the sayd sowe & her pygges departed theym and left grete stynke.

¶. Another example how ỹ deuyls haue horrour of ỹ synne. lxxxv.

Also it is wryten in the boke of hony bees ỹ a woman sodomytike layde her in her bedde/and whan she synned in herself she herde the deuyll betwene her & the walle the whiche cryed fy/fy/fy. And whan she herde the deuyl in suche wyse cry she had fere/yode vnto confessyon/dyde penaūce more than she had charge. ¶By these examples it appereth ỹ the synne of lechery is a synne ỹ moche displeaseth vnto god the whiche maketh to haue grete punycion & dampnacyon eternall. And therfore euery persone sholde wdrawe to doo the sayd thynge & obey to god for to gete paradyse & escape punycyon eternall.

¶Octauum preceptum.

¶Testimonium.

¶. Examples of fals wytnesses. And fyrste example of a crysten man ỹ forsware hym cautelously on the awter of saynt Nycholas. lxxxvi.

It is wryten in ỹ legende of saynt Nycolas that a Jewe lent money vnto a crysté man. Whan ỹ terme came ỹ he sholde yelde the money the crysten man sayd ỹ he had yelde it vnto hỹ. And for ỹ the Jewe ne myght proue it he gaue it hym vpon his othe yf he wolde swere vpon the auter of saynt Nycolas. Than the crysten man put the sayd money wtin his staffe clouen & perced craftely. And whā he was redy to swere he toke his sayd staffe vnto the Jewe whyles ỹ he sholde swere. And so sware surely ỹ he had takē hym ỹ sayd money. His malyce shall be discouered. For as he yode in to his hous he slepte in the way/& a carte passed ouer hym & slewe hym and brake the sayd staffe wherby the money and ỹ malyce was knowen. The dede man was reysed by the meryte of saynt Nycholas/& the Jewe conuerted hym the whiche had his money. &c. A man sholde vnderstande here ỹ the crysten man was periured & that his cautele excused not his synne. For god ỹ knoweth all toke the thynge after the trouthe & not after the malyce & cautele. Legit math. x. Nichil occultū est quod nō sciatur/neq; abscōditū quod nō manifestetur. There is nothynge so hyd but ỹ it shall be knowen/ne nothyge hydde but ỹ it shal be shewed. The synnes hydeth them in tyme/& also appere in tyme. Unde catho. Cepoꝛibꝰ pcta latent et tpe patent

¶. Another example how those the whiche kept the tombe of Jhesu cryst toke money for to wytnesse fals ỹ the disciples had stole his body by nyght. lxxxvi

It is wryten mathei vltio. ỹ whā Jhesu cryst arose ỹ gardyens of ỹ tombe had suche fere ỹ they were as deed. Pꝛe tioꝛe aūteꝰ exterriti sūt custodes & facti sūt. &c. And

the maryes the whyche yode vnto ẏ tombe there founde an aungell ẏ had the face as lyghtenynge & his clothes whyte as snowe the whyche sayd vnto them. Drede ye not I knowe that ye seke Jhelus crucyfyed he is not here/he is rysen/go ye and tell it vnto ẏ dyscyples. Whan the maryes were parted some of the gardyens of the tombe yode in to the cyte of Jherusalem & denounced vn to the prynces of the prestes the thynges ẏ whyche had ben done/& how Jhesus was rysen. And they assembled w̄ the auncients and toke counceyle to gyue grete some of money vnto the knyghtes the whyche kept the tombe for to say & wytnes ẏ the dyscyples of Jhesus came by nyght as they slept & stale from them his body. And yf the presedent here speke of it we shall persuade hȳ of this thynge/& we shall do so moche ẏ ye shall be sure wout harme. And ẏ knyghtes toke the money & wytnessed falsly as they had ben taught. And this thynge was dyvulgued & is yet amonge the Jewes/wher by they ben without faythe & beleue not in Jhelus. And by the sayd wytnesses ẏ people is without beleue & descende in to hell in perdycyon. &c̄. And shall descende tyl vnto the tyme of Antechrysi ẏ they shall knowe ẏ they haue ben deceyued/& than they shal repent them & be saued/in lykewyse as the scrypture sayth. In diebus illis saluabitur uda/& israel habitabit cōfidenter. &c̄. A mā may than knowe clerely ẏ by fals wytnessȳ ge before sayd innumerable people is gone & gooth to perdycyon & dampnacyon. Also it happeneth somtyme ẏ by fals wytnessyn ge of some a good man leseth his herytage & his good cause/wherby dampnacyon. &c̄ folowethnot all only to the fals wytnesses but also to those the whyche shal possede the sayd herytage vnlustly ẏ is not theyrs and knowe it well & it wholde wout restoryng.

C. Another example of fals wytnessynge ẏ two auncyents made agaynst Susanne & yll came to them. ✲ lxxxvi.

IT is wryten in the.xiii. chapytre of the boke of Danyell ẏ two auncyent prestes in ẏ tyme coueyted to cōmyt lechery w̄ the fayre Susanne & watched her & toke her on a tyme al alone in her gardyn vnder ẏ fote of an apple tre/vnto whome they sayd. Lo the dores of the gardyn ben shytte noo person ne may se vs/wherfore consent ẏ vnto vs ẏ we may haue thy company/& yf thou wylt not we shal make fals wytnes ayenst the ẏ a yonge man hath had thy company. Than Susanne wayled & was sory & sayd Anguysshes ben to me on all partes. yf I do this that ye saye dethe is vnto my soule. Si enī hoc egero mors michi est. And yf I obey not vnto you I shall not escape your handes that is your fals wytnessynge & the dethe corporall. For in ẏ tyme ẏ women the whyche commyted lechery were stoned and slayne. And Susanne sayd. Better it is to me wout operacyon to fall in your handes than to synne before god. Than she toke her to cry for helpe. And also the sayd auncyentes cryed agaynst her. And the seruauntes ranne vnto the crye. After ẏ euery of them had tolde theyr case/for to be shorte ẏ sayd Susanne was put in Justyce/the whyche wept lokynge to heuen & had her herte and her trust in god/the whyche leueth not his seruauntes. Than the auncyēts put theyr handes on her heed & before all the people shewed ẏ they sawe the sayd Susanne.commyt ẏ sayd synne of lechery w̄ a yong man ẏ was stronger than they & fledde. The people beleued ẏ the sayd auncyentes sayd true for they were Juges. So they cōdampned ẏ sayd Susanne vnto dethe. Than she cryed vnto god by a grete voyce & sayd. God

eternall ꝑ knowest the thynges hydde & all thynges before ꝑ they ben made/ ꝑ knowest that they haue borne fals witnesse agaynst me : I deye. And so it is ꝑ I haue nothyng done of the thynges that those here hath cõ poled malycyoully agaynst me. And god ex alted her ozayson. Foz as men ledde her vn to the dethe ꝑ holy goost spake by ꝑ mouthe of a lytell chylde named Danyell & sayd w an hye voyce. I am clene of this blode. And the people hym demaunded who it was ꝑ whiche spake. He answered & sayd to them. The sones of Israel the whiche hath Juged & codampned Susanne vnto ꝑ dethe hath not knowen veryte. Retorne tyghtly vnto Jugement/ foz they haue spoken fals wyt nessynge agaynst her. Than they retorned hastely/ & the sayd fals wytnessers were se parate and conuaynquisshed to haue made fals wytnessyngr. Foz the one of them sayd ꝑ he had seen them cõmytte the sayd synne vnder an holyn tree. And ꝑ other sayd vn der a plomme tree. The people blyssed god ꝑ whiche saueth those ꝑ trulte in hym/ & they toke the two fals auncyent prestes the whi che were Juged vnto dethe & slayne as rea son was. Foz saynt ysydore sayth. Iudicã qõ alijs imponis ipe portabis. Et paul⁹ ad romanos.ii. In quo ei iudicas alterũ teipz condenas: eadẽ enĩ agis q̃ iudicas. The sayd Juges had luged Susanne vnto dethe foz the lynne of lechery. And foz ꝑ it was found de that they were culpables of ꝑ sayd synne they also condempned theymselfe to dethe & to haue suche payne. And therfoze of good right they were slayne. Also our lozde sayth in the gospelles of saynt mathewe. vii. & lu ce. vi. Nolite iudicare ꝛc inuste & non iu dicamini in quo ei iudicio iudicaueritis iudi bimini. Item in eodẽ loco. Nolite condem nare ꝛc inuste: & nõ comdẽnabimini. That is to vnderstande. Ne Juge ye inustly and ye shall not be Juged. Certaynly ye shal be Juged in ꝑ Jugement that ye haue Juged And wyll ye not to condempne other & ye shall not be condempned. Foz ye shall be cõ dampned of ꝑ condempnacyon ꝑ ye condẽ pne other as ꝑ Juges were. ¶ This exam ple denoteth ꝑ the two auncyents were hat lottes/ fals wytnessers/ fals Juges/ & ho mycydes. And the blyssed Susanne was chaste/ clene/ & good/ the whiche loued bet ter to be dyffamed & slayne than to cõmitte lechery & to dysobey vnto god. In lykewyse sholde honest women do/ & they shall haue prayse & reward eternall in paradyse. Su sanne was neuer so moche shamed as she is loued/ prayed/ and rewarded of the sayd dede. ꝛc.

¶ Periurium.

I. ¶ Exãples of people periured. And fyrst example of thre persones the whiche per iured them foz to impose fals crymes a gaynst a patryarke lxxxvii.

¶ This wryten in thystozy ecclesya/ stycall that in Jherusalem there was a patryarke ryght Just and good. And some of his subgectes hated hym foz ꝑ he held good iu styce. And thre persones imposed on hym fals crime ꝑ they affermed wothe. And the fyrst sayd. Yf it be not so I perysshe by fyre foz they were not beleued foz the excellẽce of the patryarkes lyfe. And ꝑ seconde sayd I be hurte & seke of a sekenes/ sez moz bo re gio. The thyrde sayd. I lose the eyes. And all hapened as they had requyred foz they periurẽge & lyenge. The fyrst fals wytnes was brent w all his hous/ progeny/ & mey ny/ and his goodes. The seconde was cõu med of the sayd sekenes from hede to fete. The thyrde whan he herde what was beco me vnto his felawes dredde & shewed all. &

wept so moche ꝑ he lost his eyen. ⁊c. ¶By this example is denoted ꝑ the thre men before layd were detractours ⁊ yll spekers to take away the good renowme of the patryarke. Also they were periured/lyers/⁊ fals wytnesses/and therfore of good tyght god sent vnto them suche payne as they had requyred/but the punycyon infernall is yet more to drede for it is eternall. ⁊c.

B. ¶Another example of a man the whiche periured him/⁊ he myght not drawe backe his hande. lxxxvii.

En fynde by wrytinge this ꝑ whiche foloweth how the dyscyple recyteth in the boke of his promptuary and sayeth ꝑ a man periured hym on the sepulchre of saynt Pancrace/⁊ forthw̄ he ne myght drawe his hande backe. And so apperedhys malyce ⁊ lyenge before all/⁊ soo was cōfused. And as it is sayd he ꝑ lyfteth hys hande or that toucheth the gospel or the holy thynges ⁊ periureth hym the layd hande apperteyneth vnto the deuyll tyl ꝑ he be repented.

C. ¶Another example of a man ꝑ wolde forwere hꝫ for borowed money. lxxxvii

It is writen in the promptuary of the dyscyple ꝑ a cytezyn lende vnto his neyghbour a quātyte of money. And whan the terme came to pay the borower denyed the debt. And for that he was cyted agayne in Jugement he denyed it ⁊ wolde swere. And as he bowed the kne he lost speche ⁊ myght no thyng say. After he was redressed ⁊ the speche came to him. Secondly he wolde swere in denyēge it/⁊ as he kneled agayne he lost the speche/⁊ so it was knowen to al that he wolde parture hꝫ. ⁊ before god he was parjured as it is wryten in ꝑ decrete. Parat⁹ iurare falsū iā pariur⁹ est. xxii. q. v.

D. ¶Another example of two men ꝑ which che periured them/⁊ the one was lepre and the other seke of ꝑ fyre of saynt Anthony. lxxxvii.

The dyscyple recyteth in his sermons this the whiche folowcth the whiche is also wryten in other bokes ⁊ sayth ꝑ an vsurer repented in his dethe ⁊ prayed his frēdes to restore the money ꝑ he had taken of them. And the fyrst promysed ⁊ sayd Elles be I stryken w̄ the fyre of saynt Anthony. The seconde promysed ⁊ prayed/elles be I a lepre. They were neclygent to restore after his dethe/⁊ wolde wynne some thynge or they restored ⁊ forthw̄ they were seke as they had prayed. ¶This example denoteth ꝑ a man sholde holde promesse ⁊ restore to other/or punycyon shall folowe. And it is to note ꝑ semblably as ꝑ prayers of the good ben exalted to theyr honoure ⁊ prayse of god: so whā yl mē defayle of theyr promesse on payne of punycyon god exalteth theyr requestes to theyr cōsulyon.

E. ¶Another example of a kynge ⁊ many of his people ꝑ periured them ⁊ deyed so daynly. lxxxvii.

Some maysters wryteth this the whiche folowcth how ꝑ dyscyple reciteth in the boke of his promptuarye and sayeth that a kinge of Fraūce named Troatati⁹ was acursed for a synne/⁊ he rode to the pope with many lordes and excused hym with othe that he was not culpable. And the pope assoyled theym all and them

aomynystred by condycyon ꝑ yf they had swozne fals & vnwozthely accede vnto the eucaristie ꝑ they sholde depe wtin the yere. And vnto them there came of vengeaunce dyuyne. Foz the sayd kynge & the nobles & the parte takers in retournynge from the court of the pope deyed of sodayne dethe wzetchedly.

F. Another example of Maryners the whiche forswate them foz drede to gyue almesse to a pooze man. lxxxvii.

The dyscypple recyteth in his prōptuary that a pooze man demaūded almes of maryners. And ꝑ mayster of them made an othe that they had not in theyz shyp but stones & that he sholde cease to demaunde of them. Than the pooze man sayd. And syth ꝑ ye swere all etynge thynges be stones. And euen forthwith all ꝑ was to be eaten in the sayd shyppe was chaunged in colour & forme of stones/ these thynges abydynge as they were before. The sayd maryner was a lyer/periured/ & cuyll spekynge wout mercy/ & therfore the prayer of ꝑ pore man was herde so that ꝑ the whiche was to be eaten became stones. &c.

G. Another example of hym ꝑ constraynned a man to swere & knewe wel that he sholde forswere hym. lxxxviii.

It is wzyten in the sermons of ꝑ dyscyple ꝑ a man made to cyte in Jugement another foz money lēde the whiche he denyed. And the lender hym constrayned & made hym to swere/ howbeit that he was certayn ꝑ he sholde forswere hym̄. And in ꝑ nyght folowynge ꝑ sayd lender was rauisshed by vysyon in the Jugement of god/ & there sawe Jhesu cryst ꝑ sate in his syege of magestie ꝑ whiche hym demaunded the reason of the soule of hym that he had made to forswere of his propze soule. The whiche were bothe twayne to condempne to perdycyon. And the Juge him demaunded wherfoze he had receyued the othe syth ꝑ he knewe wel that he sholde be fozswozne. And he sayd/ foz he denyed me my thynge. And the Juge sayd Had it not ben better vnto the to haue lost that thynge than thy soule & his. Than the Juge made to bete hym. And he awoke & recounted & shewed his woundes & bruysynges in his body the whiche ne myght heele tyll that he was repentaunt of the dede w confession & penaunce. This example denoteth ꝑ a man sholde loue the saluacion of his neyghbour as of hym̄ selfe. Diliges pximū tuū sicut teipm. And that a man sholde sooner lete to lese ony thyng temporall thā to constrayne ony to swere/ whan he is certayne that he sholde forswere hym & shall be dampned. &c.

H. Another example of a chorle the whiche gaue vnto the deuyll that ꝑ he had to eate as two clerkes hym demaunded ꝑ almes. lxxxix.

En fynde in wzytynge this ꝑ whiche folowyth how the dyscyple recyteth in his promptuarye and sayeth that an hermyte dwelled at the fote of a mountayne. And before his wyndowe in a corner the deuyls helde theyr syege & chapytre & deuysed of theyr werkes/ & of the ruynes of persones. And the mayster deuyll asked of a deuyl yt he had brought ony thyng to ete. And he answered/ ye/ ꝑ is of wheet/ of breed/ of butter/ & of mylke/ & that a chorle had gyuen hym̄. And ꝑ he it brought vnto wytnes ayenst his forswerynge. For as two

poore clerkes demaunded hym almesse/ he ſware by the holy charite of god ỹ he had no thynge to ete ỹ he might gyue. And as they agayne demaunded he ſayd. I gyue al to ỹ deuyl ỹ I haue to ete. And I haue brought ỹ he hath giuen me in the repriefe of his perturynge. Whan the deuylles were gone the hermyte made to caſt the ſayd meet in a dyche ỹ no perſone ſholde taſte it. ¶ This example denoteth ỹ ỹ ſayd churle was wout mercy/ he was pariured & a lyer/ & that the deuyl forgeteth not the thynges yll done & ſpoken. Alſo it is daunger to gyue ony thynge to the deuyll/ ỹ gyft is ſoone preferred/ but it is not ſoone forgoten & effaced. ✠

¶ Mendacium.

1. ¶ Examples of lyenge. It is to be noted ỹ all fals wytneſſes & pariurers be lyers

¶ How ſaynt Jherome made a lye before god the whiche cõmaunded ỹ he were beten/ & after the ſayd Jherome dyde penaunce. lxxxviii.

IT is wryten in ỹ legende of ſaynt Jherome ỹ the begynnyge wherby the ſayd Jherome ſtudyed holy ſcryptures & toke ſtrayte & parfyte lyfe was ỹ in his yonge aege he was ſeke of a feuer & came to the dethe/ his ſoule was rauyſhed in Jugement before ỹ chayre of the Juge. And in ỹ place there he had ſo moche lyght & clerete of them ỹ whiche were preſent ỹ he was caſt vnto ỹ erthe & durſt not loke vpwarde in heyght. And he was aſked of what condycyon he was. He anſwered I am cryſtyen. And he ỹ whiche preceded ſayd to hym. Thou lyeſt/ thou arte cyceronyen & not cryſtyen. He helde his peas. And ỹ ſayd Juge cõmaunded that he were beten. And as they bet him he cryed. Miſerere mei dñe miſerere mei. That is to ſay. Lorde haue mercy on me. And thoſe ỹ whiche ſate w̃ the ſayd Juge yode on knees before hym & prayde hỹ ỹ he wolde pardon his youthe/ & that he wolde gyue hym place of penaunce vnto his herrour. In ỹ tyme he ſtudyed the boke of Tulye & of Platon/ the bokes ſeculers & fables hỹ pleaſed. And he wolde not ſtudye the bokes of prophetes And he began to ſwere & to ſay to our lorde Syr yf euer I rede ſeculer bokes I ſhal renye the. And was lefte in his worde by his othe & he reuyued ſodaynly. And he founde the traces of his betinges ỹ he had betwene his ſholdres tyght horrybly. And after he redde and eſtudied the bokes dyuyne/ he dyde penaunce/ wepte right bytterly & made ſo many bokes ỹ he is one of the foure doctours of the chyrche. ¶ This example denoteth that all lyenge or leſynges ben to flee. for god it ſeeth & knoweth. Alſo it denoteth that the clerkes ſholde ſtudye ſcyence dyuyne and not worldly ſcyence deceptyble and thoſe of fables. &c. For ſuche ſcyence is foly anenſt god this ſayth ſcrypture. Unde ſapientia huius mundi ſtultitia eſt apud deum. Alſo the amyte of this worlde is the enmye of god and thoſe the whiche it ſtudyeth. Ũ iacob. iii. ca. Amicitia huius mundi inimica eſt deo. Et quicũq; voluerit amicus eſſe huius ſeculi inimicus dei conſtituitur. And for that ſaynt Jherome was culpable he was reproued of lyenge and beten.

¶ Detractio.

2. ¶ Examples of detraccyon. And fyue example of ſome relygyous the whiche made detraccion of theyr broder the whiche deyed. lxxxviii.

Some mayster wryteth this the whiche foloweth how ỹ dyscyple recyteth in the boke of his promptuarye and sayeth that one of the relygyous of the monastery of saynt Gregory deyed by the sekenes of brennynge ague / & as he was in the last pange to yelde vp his spyryte some mõkes the whiche were there presentes left to saye ỹ psalmody for to speke & make detraccyon of hym. After he revyued & sayd to ỹ monkes. Bredren god pardon you of that ỹ ye haue made of me detraccyon. ye haue engendred me lettynge / not a lytell but moche grete. For I haue ben accused as wel of you as of the deuyll all in one tyme ỹ I ne wyst vnto what sklaunder fyrst to answere yf ye see ony in tyme to come ỹ deyeth make no detraccyon of hym / but haue ye hym in compassyon / for he gooth in Jugement where he shall haue moche to ãswere of his accusatours. &c.

C. Another example of a detractour dãned for his detraccyons. lxxxviii.

In fynde by wrytinge this ỹ whiche foloweth how the dyscyple recyteth in the boke of his promptuary and sayeth ỹ there was two clerkes felawes / wherof the one was detractour & a lyer so yll ỹ he ne spake wel of no persone. As he came vnto the dethe he was warned of his sayd felawe to confesse hym & amende. The whiche dyde not & contẽpned his sayd admonycyon. And whan he approched the dethe he promysed his felawe yf ỹ it pleased god to appere to him wtin. xx. dayes / & so he departed & dyed. And soone after on a day by the suffraũce of god to gyue example to other he appered to his felawe blacke all enbrased wt fyre within & wout. And whã his felawe sawe hym he defayled for feere ỹ he had / vnto whome he sayd. I am the cursed thy felawe for whome thou prayest vaynely / for I am dampned perpetually. And he ared how it was wt hym at the dethe. He answered. As I was in ỹ last pange I was brought before the Juge / & as I helde my peas for drede I sawe many soules clerer than ỹ sonne the whiche stretched theyr hãdes out agaynst me vnto the Juge & cryed Lorde venge our blode on this lyer detractour the whiche hath vs dyffamed by lesynges before the men. At this voyce the Juge beheelde me with vysage wrothe / & in beholdyng hym I was all fearefull & confused of the ylles that men spake ayenst me in seynge that I was culpable I forgate my selfe & dyspayred me of the mercy of god & was Juged and am dampned eternally. By this exãple a man sholde vnderstande that detraccyon is a grete synne / for ỹ good persones detracted demaunded vengeaunce and punycyon & it was doone. With grete payne is that synne pardoned / for it behoueth to restore the good renowne as after shall be declared. Et ideo hieronym⁹. Non facilis venia prauã dixisse electis hõinibus To moche speche noyeth. For there ensueth punycyon & dampnacyon.

D. Another example of a detractour ỹ had his tongue amonge todes. lxxxviii.

In fynde by wrytynge this ỹ whiche foloweth how the dyscyple recyteth in his promptuary & sayth that there was a man a ryght grete detractour of relygyous / clerkes / & of other good men he departed and deyed. And after in grete tyme as a man digged in his sepulchre men founde all his body in erthe & dust / but his venimous tongue was hole amonge todes

the whiche remocued it & wolde gnawe it but they ne myght / in shewynge ỹ the tongue was not worthy to retorne in to erthe for that ỹ it had hurt many a man / and ỹ the cursed man that owed the sayd tongue was tourmented in soule / and after the Iugement shall be in body & in soule eternally wout to be cõsumed. Vñ apoc. ix. Desiderabunt mori et mors fugiet ab eis.

C. Another example of a detractour ỹ bote & wasted his tonge. lxxxviii.

The dyscyple recyteth in his prõptuary that a preste was so abãdoned in vyce of the tonge that almoost he made detraccyon of all and infamed grcuously other men. Whan it came before his dethe he was furyous / & in his furour bote hymselfe / brake & wasted his cursed tongue venymous in shewynge before all that his tongue had spoken curied wordes dygne of punycyon & payne.

f. Another example of a fader ỹ slept as he herde detraccyon. lxxxviii.

This wryten in the lyfe of faders of a good auncyent fader named macheteu the whiche was moche solytary / vnto whome god gaue suche grace that as often tymes as he was in conuent w̃ the other bredren for to here the seruyce & collacyon espyrytuall he neuer slepte & yf he had ben there the longe day & the nyght. But as sone as ony spake worde of detraccion / or ydle worde he was forthw̃ aslepe. Unto therample of this good fader a man sholde kepe hym̃ from slepynge in ỹ seruyce & predycacyons / and frome herynge of euyll wordes.

G. Another example ỹ as a knyght made detraccyon of a deed man he appered vnto hym. lxxxviii.

This wryten in the legende of ỹ deed bc dyes ỹ as a knight was layde in his beode by his wyfe he made detraccyon of another knyght deed. The whiche appered to hym sodaynly & sayd. Frende pardõne me & cease too make detraccyon for I am in grete paynes in purgatory. And he hym demaunded / may a man helpe ỹ. He answered ye. And he demaunded him / wylt thou ỹ suche a preste or suche pray for the. Than he shoke the heed in token ỹ it pleased hym not / for that ỹ he was in mortall synne. Afterwarde he demaũded yf he wolde ỹ suche an hermyte prayed for hym. He answered I wolde well / yf he prayed for me lyghtly I sholde be delyuered. These examples denoteth ỹ a man sholde cease hym̃ of detracyõ / for it is a vyce ỹ dysplaseth vnto god & vnto the sayntes of paradise. And in that ỹ the deed body desyred the prayer of ỹ hermyte & not of the other is to vnderstande ỹ ỹ prayer of good folke is exalted & not they of synners. But the holy sacrament of the masse enpayreth not for an yll preste.

Loqui.

A. Examples of some the whiche hath vsed cursed wordes. And fyrst example of a man letygyous ful of stryfe & dyscorde the whiche sayd at his deth ỹ all those that he had troubled them opposed ayẽst hym & enforced to sle hym. lxxxix.

The dyscyple recyteth in his boke ỹ Guilliam layth ỹ there was a man so letygyous full of stryfe & furyous that from his ponge aege he ne myght

lyue in rest w̄ his owne kynnesmen but dys corded with all them in his hous & without the whiche was greuously seke & in ẏ dethe bedde / he toke the sacramentes of the chyrche vnworthely. And haskely amōge ẏ people the whiche were present he cryed horrybly. Aryse ye al & take armoures & kepe me for all thrym the whiche I haue troubled oppose them agaynst me & enforce them to sle me. And wout tarynge his eyen tourned terrybly / & in cryenge myscheuously he deyed. ¶ This example denoteth ẏ the iust men and sayntes of paradyse aryse in Juge ment agaynst the sinners the whiche them hath troubled & that hath brought forth cursed wordes ayenst god & taken away theyr goodes. Wherof it is Wryten Sapientie. v. Stabunt iusti cū magna cōstancia aduersus eos qui se angustiauerūt / et q̄ abl. uerūt labores coy. And by this a man shold kepe hym from spekynge yll of another & to do hym yll. For none yll shal byde wout punysshement.

B. ¶ Of a woman ful of wrathe ẏ myssayed her mayden. ✻ lxxxix.

THis wryten in the promptuarye of the dyscypple & in other bokes ẏ there was a lady ẏ oft tymes herde the predycacyons / but she was so impacient ẏ whan she came fro the chyrche she strymed w̄ her mayden that was good & deuoute. This sayd lady wrothed her for nothynge & without cause / and myssayed her sayd mayden. The whiche mayden on a tyme requyred her lady that she myght go to here the predycacyon that a relygyous well renowmed sholde make. And she answered by courage wrothe and hasty. Abyde at home and kepe the hous. She was obedient and taryed. And as she was in the kechyn with grete affeccyon to here the worde of god she made a request vnto our lorde in sayngе. My lorde Jhesu cryst teche me to doo thy wyll. And forthw Jhesu cryst appered vnto her in sayenge. What coueytest thou. And she answered to here the worde of god. And Jhesus began to preche vnto her and sayd. Kepe thre thynges that I shall tell the and ẏ shalte be saued. Holde thy peas in maledyccyons / be ẏ pacyent in trybulacyons and aduersytees / ne yelde thou euyl for euyll / but do good vnto those that shall do the euyll. She answered I shall do it with a good wyll / and incontynent Jhesus departed. And whā her maystresse came agayne from the chyrche she mussayed her. And the sayd mayden held her peas and gaue her no worde to āswere. And the maystresse was moeued with yre and bette her. And the mayden sayd to her selfe / in trybulacyons thou sholdest be pacyent. The lady sayd. What is that / that thou spekest. She answered. I haue kepte better ẏ sermon ẏ the man made me this day than ye ne do many where ye haue ben this yere / for ye be not amended. Than ẏ sayd mayden shewed vnto her maystresse how Jhesu cryst had preched vnto her and that she wolde kepe his worde all his lyfe. Whan the lady had herde the sayd wordes she thought vnto her selfe of the case & was afterwarde pacyent. &c. ¶ By this example is moche to be noted in regarde to doo thre thynges the whiche god tolde vnto the mayden. And it behoueth to vnderstande that she was so good that she vnto hym sufysed to do the sayd thynges / for god seeth and knoweth all. Also it is a grete thynge of pacyence / and to here the worde of god / And to se good example by the good lyfe of the mayden the maystresse corrected her selfe and became humble and pacyent towarde echone.

¶Another example the dyscyple recyteth in his sermons that there was a wyfe gyn soo moche chaste deuoute/a gyuer of almesse/and charytable that meruayllous it was to wete/but impacyente she was in thynges that came vnto her. And the aũgell appered vnto her and sayd. Thou labourest moche lawfully and doest of good werkes and operacyons for to possede the Joyes eternelles/but thou ne mayst be saued for thyn impacyence and thou labourest for nought. And she requyred the said aungell that he wolde praye for her ỳ god wolde gyue vnto her pacience/and he prayed for her Afterwarde she corrected herselfe/and was so pacyent ỳ all men meruaylled and wele she fyned her dayes. ⁊c.

C. ¶Another example of him the whiche sayd vnto his seruaunt/pull of my hole deuyll/and forthwith the deuyll vnhosed hỹ in his house. lxxxxix

IT is wryten in the dialogue of sayt Gregorye that a man named Steuẽ wery of walkynge came in to his house/⁊ in his ire called his seruaunt and sayd vnto hym come deuyll and vnhose me. And forthwith hym haste at that voyce the poynes began to vnknytte and vndo to thende that apertly he appered as the deuyll the whiche was called/was redy to drawe of his hoses ⁊ that he obeyed hym. And incontynent that the sayd Steuen sawe ỳ he had hugely fere and toke hym to crye ⁊ to saye. Departe thou acursed fro me. It is not vnto ỳ that I spake it is vnto my seruaunt. And forthwith at the sayd voyce he ceased. And therfore a man shold not call the deuyll in Ire/for he is not ferre of he is by the for to tempte the/for to deceyue the/for to counsayll the vile/and for to drawe the backe to do of good dedes. Also yf thou call hym by Ire/lyme and cursednes/he is redy and apparayled for to serue the as he vnhosed ỳ sayd Steuen/and incontynent that he seeth that a man repenteth hym he draweth hym backe as he dyde whan Steuen had fere ⁊ sayd vnto hym that it was not he to whom he spake and that it was vnto his seruaunt. After the examples ⁊ wrytynges that men fynde it is grete daunger to speke often of ỳ deuyll/or to call hym/or to put in hym his fayth/his hope and his loue/or to gyue hỹ selfe vnto hym/or to make alyaunce and couenaunt with hym ⁊ to byleue in his effectes. For in so doynge men renoūce vnto god ⁊ vnto baptyme that man hathe receyued in fayenge. Abrenuntio sathane et omnib⁹ pompis eius. Also a man is prỹuate from paradyse/from the company of god ⁊ from his fayntes/and fro me all thinges celestyelles and spyrytuelles/and draweth to the man vnto the deuyll and with the dampned of malediccyon ⁊ perdycyon. And man bindeth hymselfe vnto payne and punycyon eternell. ⁊c.

D. ¶Another example of a man the whi che sayd vnto his wyfe go thou in the deuylles name. lxxxxix

IT is wryten in the dialogue ce sarii that a man full of wrathe sayd vnto his wyfe in his Ire/goo thou in the deuylles name. And forthwith the deuyl entred in to her and tormented her grieuously/of the whiche thynge the man was more wrothe/and prompted that he shulde neuer curse/ne his wyfe ne persone/ne other creature what so euer they were. ⁊c

Fyn.

The.x.

E. ¶ Another example of the woman the whiche put dyuysyon in a good maryage

The disciple recyteth in his sermõs that a man & his wife lyued togy ders.xxx.yeres in peas without that that the deuyll myght put betwene them hate ne dyscorde one onely tyme. And whan ỳ deuyll sawe that he myght nothynge doo he came vnto an olde woman vnto whom he promysed a payre of newe shoes soo ỳ she coude fynde the meane to put dyscord betwene the sayd man and his wyfe. And she promysed to do it. Than she came vnto the man vnto whome she said that his wyfe loued more another man than hym And that she sholde slee hym yf he prouyded not wysely in his case. And the sayd man ne wolde byleue it. The olde woman yode vnto his wyfe vnto whom she said. Thy husbande loueth another womã better than the. And whan souper tyme came they beheelde other with indygnacyon Than bothe twayne put fayth vnto the wordes of the olde woman. And the other daye the sayd olde woman gaue coũsayll vnto the sayd wyfe that she sholde take ỳ grete knyfe of her husbande and that she sholde were it in holy water and after put it vnder her husbandes bedheed and that he sholde loue her as he dyde before/soo ỳ he slepte upon it. And afterwarde ỳ sayd olde woman yode vnto the husbande/vnto whome she said that he sholde wake by nyght and that he sholde take hede vnto his case or elles his wyfe sholde kyll hym By this token ỳ he sholde fynde his knyfe vnder his beddes hede. And he byleued ỳ sayd olde woman/foũde his knyfe vnder his beddeshede/and stroke it in his owne wyfe. Than ỳ deuyll put a payre of shoes at the ende of a staffe/& toke them vnto ỳ said olde woman as he had promysed her Unto whome he sayd. I dare not approche vnto the of drede that thou ne deceyue me as ỳ hast done ỳ man & the wyfe. Suche people ben worse than the deuyll & vnto them apperteyneth more grete punycyon. For where the deuyll ne had power to put dyuysyon and to trouble the sayd maryage. The olde woman it wrought & more stronge was the homycyde of the sayd woman. And therfore a man sholde here note that the sayd olde woman & her semblables the whiche in suche wyse put dyuysyon where there is good loue demaunde penaunce a man ne sholde denye it them but a man sholde gyue vnto them playne punycyon & penaunce without ony mercy. For it is a synne the whiche is agayne the synne of ỳ holy ghest. Inuidentia fraterne dilections the whiche hathe not of remyssyon as vnto the payne ne in thys world ne in the other. Also yf suche people wyll go in to paradyse before ỳ they there entre it behoueth that they haue true contrycyon/confessyon/& ful punycyon for by satysfaccyon by penaunce in this worlde/or in purgatorye/& yf they deye without correccyon & amendement they shal haue in helle punycyon and dampnacyon eternell without ony mercy.

F. ¶ Another example of the woman the whiche had the partye vpwarde brent in the chirche after her dethe for her cursed tongue. lxxxvii

It is wryten in ỳ.iiii.boke of ỳ dialogue of saynt Gregorye/how that a nõne was chaste in ỳ lawe partyes/but she had cursed language/whan she was deed she was buryed in ỳ cathedral chirch

And in that nyght the gardyen of the chir che sawe by vyſyon ꝑ she was taken vp & borne before the grete aulter & cut by the myddell & that the one partye was brente and the other was not. Whan the mornyng came he tolde the sayd thyng vnto his brederne/the whiche yode before the sayd aulter in the chirche/and founde the appa rence of the brennynge in the stones as yf the sayd woman there had be brente cor/ porelly.

G. Another example of an aduocate ꝑ whiche loste his tongue in his dethe for he had habounded in yll langages. lxxxxix.

WEn fynde by wrytynge in the bo/ ke cesarii this ꝑ whiche folowyth how the disciple recyteth in his promptua rye. And sayeth ꝑ whan an aduocate was deed/men ne foūde of tongue in his mou/ the. And of good ryght he loste his tongue in his dyeng. For in his lyfe he solde it ma ny tymes in defendynge causes vnuste & in callyng them in wytteyngly by fauours and by gyftes that he toke vnustely/in ly ke wyse as recompteth cesarius. By thys example it is to be noted that a sholde, w/ drawe hym from yll spekynge. For whan a persone haboundeth wyllyngly in his ly/ fe in cursed languages in his dethe he lo/ seth his speche/and he ne may confesse hy to crye god mercye and to dispose of suche thynges as he sholde do. Also in the mem/ bre wherin a persone hathe moost offen/ ded/in the same membre shalbe suffre the moost of torment. That is to vnderstond yf an aduocate be dampned for his cursed tongue/he shall fele the mo of tormentes in his said tongue than in other membres vñ ber. In quo aūt mēbro magis crea/

The.*.

for offēdit: in eo grauꝰ petōr torquet. The cursed dyues habounded in cursed langa/ ges in dyenge. And therfore signantly the gospell sayeth that he playneth hym that his tongue was brente more sooner than another membre. And also sayntꝫ Iohan maketh mencyon in the appocalypse of ꝑ dampned tormented for cursed wordes. Et dicit illud apo.xvi Cōmanducauerūt linguas suas pre dolore:et blasphemauerūt deum pre doloribus suis.&c.

H. Another example how the aungels ben present whan a man speketh of good wordes/and whan yl wordes ben spoken the deuylles ben redy.

THe dyscyple recyteth in the booke of his sermons that a ryche man badde one tyme many of his parentes & neyghbours vnto dynere with hym. The whiche he put at one table/and in a secon de table he set and put many poores. and one of those poores the whiche was a holi man sawe that they sayd benedicite/and as they ete the fyrste two loues/the aun/ gelles were amonge them the whiche en/ uyronned and beset aboute at the said dy ner/they spake of god and of all good wor des. And afterwarde they began to speke of worldly thynges and vycyous & of de/ tracyons. And inconcyment the sayd ho/ ly man sawe that the deuylles were pre/ sent by them/and the aūgelles fledde fer of & gaue place vnto the deuylles the whi che lepte and enioyed them & beset theym aboute. Than the said holy man began to wepe bytterly. And after in thende of the dyner they toke them to speke of god and of good maners salutaryes & the sayd aū gelles came agayne right ioyous & the de

Fan.ii.

uylles fledde. And whan the sayd man deuoute sawe this thynge he began to laugh gretely. And after that graces were sayd the sayd man deuoute was asked ꝑ question wherfore he had wepte & afterward laughed. Than he tolde them the cause in admonestyng them ꝑ in etynge & drynkynge they sholde spekе of god / for god & hys aūgelles there ben present. And vnto the contrary ꝑ deuylles ben present in detracyons & cursed wordes. Unto this purpose it is wryten math. xviii. Ubicūq; fuerint duo vel tres congregati in noīe meo / ibi ego sū in medio eorū. ꝛc. That is to say whan two or thre men ben assembled in ꝑ name of god in spekyng of hym / god is in the medyll of them. ꝛc.

Audire.

I. Example for those the whyche here cursed wordes. And how the syster of saynt damyen was tormented for that that she hadde taken pleasure to here the songe of daunces. lxxxxix

The dyscyple recyteth in his booke & sayeth / that ꝑ syster of saynt damyen appered vnto hym after her dethe. Unto ꝑ whyche damyen she sayd that she was in grete paynes in purgatorye. And the sayd Damyen demaunded her ꝑ cause. She answered ꝑ it was for that / ꝑ she beynge ones in her chambre herde ꝑ songe of those the whyche daunced. And she therin toke pleasure & dylectacyon of the whyche dylectacyon she ne dydde penaunce in this worlde / & for that cause she sholde be punysshed. xv. dayes in purgatorye. By this example a man shold vnderstonde ꝑ it is grete daunger vnto the soule as to here vayn wordes or yll lyth that ꝑ sayd woman had suche punycyon. Uñ sapiens. ec. ix. Cū saltatrice ne assiduus sis nec audias illā: ne morte pereas & efficatia ei⁹. ꝛc.

K. Another exāple how two marchaūtes sayd vnto theyr curate that they coude nothynge sell wout othes & lesynges.

Ut is wryten in the dyalogue cesarii how two marchaūtes of coloyne confessed them vnto theyr curate ꝑ almoost they ne myght sell nothynge wout lyenge / swerynge & pariurye / and the preest sayd vnto them. Use ye of my counsayll & ye shall do the better. Kepe you from swerynge & leyenge in sellynge this yere / & ye shall se how it shall be with you. They promysed hym and dyde so / And the deuyll letted so the byars that in all the yere they solde as nothynge. And afterwarde sayd to theyr curate whan they came agayne vnto hym that the obedyence hadde ben vnto them ryght dōmageous / for that ꝑ they had nothynge solde. And the sayd preest them cōfermed in the fayth / and sayd vnto them Persseuer ye in suche maner that for none aduersyte ne pouerte ne swere ye / nor lye and god shall blysse you. And so they promysed to do it. And incontynente god appesed theyr temptacion & solde more than all the other / & in shorte tyme they were moche ryche. ꝛc. This example denoteth that the deuylles ben wrothe whan ony wdrawe them fro synne as to swere. It is here to be vnderstonde ꝑ by that ꝑ the deuyll letteth the marchaūtes to sell / yf ony be ferme in the fayth for to resyst wele ꝑ deuyll is vaynquysshed & he departeth as he dyde whan the sayd marchauntes byle

ued theyr curate/and swere not:ne lye more for pouerte the whiche vnto them may come. In lyke wyse sholde these marchaũtes withdrawe them from swerynge and wele shall come vnto them/bothe temporelly and spyrytuelly.

L. Another example how a bysshoppe was tormented in purgatorye for that ỹ he had herde detraccyons of his clerke.

The disciple recyteth in his sermõs that a bisshop was borne in to purgatorye to do penaunce/& he was gretely tormented of the stynche of his clerke beỹge in helle the whiche mounted tyll vnto hym for that ỹ he herde somtyme his detraccyons/& had not hym ynoughe egrely corrected/how be it that of other thynges the said bysshop had be good. This example denoteth that punycyon foloweth vnto theym the whiche hereth with good wyll detraccyons and yll wordes. Quia agẽtes & cõsẽtientes pari pena punientr. &c

M. Another example that yll came vnto kynge Roboam ỹ whiche gaue answer proude vnto the chyldren of Israhel/and byleued ỹ folysshe coũsayll of yonge men.

It is wryten in the.xii.chappytre of the thyrde boke of kỹges that after the dethe of kynge salamon the people of Israhell came vnto Roboam the sone of the sayd Salamon for to constytute hym kyng. And the sayd people made vnto hỹ a requeste in sayinge. Thy fader vs hathe gretely kept vnder & gyuen vs grete charges/now dymynysshe vs a lytell of ỹ said charges and we shall serue the. Than the sayd Roboam sayd vnto them that on the thyrde daye he sholde gyue them answer/ And fyrste he counsaylled with the auncyentes & wyse counsayllers of salamon/ỹ whiche sayd vnto hym. yf thou obeye at this daye vnto the people/& that thou accorde vnto theyr petycyon/& that thou spekе swete wordes vnto them they shal serue the in all tymes. Afterwarde the sayd Roboam counsayled hym with yong men the whiche had be nourysshed with hym/ the whiche counsaylled hym that he shold saye vnto the people. My lytell fynger is more grete than ỹ backe of my fader/my fader hathe bet them wt staues/& I shall put to aboue that & shall flayle you wyth scorpyons. Than whan the thyrde day came he lefte the coũsayll of the auncyentes & wyse/and gaue vnto the people a proude answer of yonge men folysshe coũsayllers. And for this proude answer the people of ỹ two lygnees of Israhell was moued in ire/& made another kynge named Hierobam. And of the sayd people of Israhell ne abode with Roboam but the people of the lygnee of iuda and of beniamin & warre was betwene the sayd Roboam and Hierobam in al theyr lyues. Also it appereth as for to byleue the false counsayll of yonge men the whiche were proude/ỹ sayd Roboam was not lorde of his people and had warre all his lyfe. &c.

N. Another example of an erle replenysshed with many synnes that ỹ deuyll bare awaye. lrrrrir.

The dyscypie reciteth in his prompt tuary ỹ in a solempnyte as the abbot of Clugny & many other were in the

palays of an erle / a man not knowen on horsbacke entred sodaynly in to ỹ palays before them all/the whiche cõmaunded ỹ sayd erle that he sholde ryse vp & folowe hym for he had to speke with hym. The erle ne wolde resyste rose hym vp & yode vnto the doze of the palays/wher at he founde an horse redy for to lepe on/then the erle lepte vpon his backe/& he that was come toke the rayne of the brydell & lyfte hym vp in to the ayre before them all and bare hym awaye. And the sayd erle cryed myserably. Succurrite ciues succurrite. He byleued in the cytezyns of the towne ỹ they sholde socoure him/but they ne myght for anone he was ronne out of theyr syght/& borne awaye of deuylles in body and soule/& was no more afterwarde sene ne foũde. yf the deuylles lyfte hym in to the ayre it was for to make hym fal alowe and for to punysshe hym in helle for his synnes.

O. Another example of a woman impacyent ỹ the deuyll bare awaye. lxxxix.

It is wryten in the dialogue cesarii of a woman impacyent in her yre/as she was troubled put her fete in a bacỹ & afterwarde lepte out bakwarde/& sayd I lepe in suche wyse from the puyssaunce of god in to the puyssaunce of the deuyl/& incontynent the deuyll toke her & bare her awaye thorowe the ayre in ỹ syght of many the whiche were presente & neuer after was she sene. &c.

P. Another example of a man the whiche condampned hym selfe vnto the deuyl for his impacyence. lxxxix.

The dyscyple reciteth in his sermõs that an archedeken & his dyspencer mette as they yode vnto rome for the dyspence of the goodes of fortune. And ỹ sayd dyspencer was impacyent and commaunded hymself vnto the deuyll/and in that iourneye as he past the water the deuyl drowned hỹ. And wtin a lytel tyme after his dethe he appered vnto a chanoyne his frende vnto whome he tolde all the case before sayd/& that he was in grete paynes and tormentes for his impacyence/& also for that ỹ he was cõmaunded vnto ỹ deuyll.

Q. Another example of a clerke impacyent ỹ wrathed hỹ agayne god. lxxxix.

The discyple reciteth in his sermõs that a clerke was toute pere seke. and in his sekenes was impacyente/and sayd vnto god. Thou hast taken my body & I shall take the soule & shall gyue it vnto the deuyl. And in his impacyence sayd Deuyll take my soule. And it was done forthwith by ỹ dyuyne Jugement of god

Nonũ pceptũ: et decimũ. cogitatio mala

A. Examples of yll thoughtes/& fyrste how a woman a greate gyuer of almesse was dampned for ỹ delyberacyon of wyll to cõmyt lecherye. C.

It is wryten in the some of penaũce ỹ a woman deuoute & a gyuer of almesse confessed her often vnto the bysshop of ỹ cyte/& therfore he loued her mo-

the bycause of her holynes. It happened one daye she beheelde a yonge man by concupyscence carnall & by reason dyspoced & fyred had the wyll to haue his companye without other thyng/but by many tymes that she confessed her/ & also in the dethe she had it in remembraunce/she had shame to tell it & excused her vnto herselfe sayenge. Sith that I haue not done ỹ dede that it was nothynge/and that she wolde not spoke it. And so she deyed without confessyon and contrycyon. After her dethe ỹ sayd bysshop made her honourably to be buryed in his chapell where of custome he made his prayers/for asmoch as she was of grete people. And that he loued her for the holynes of her. And in the nyght after that she was buried before matyns ỹ said bysshop wende to make his orayfons in ỹ said chapel. And as he approched it semed vnto hym that it was full of fyre/in lyke wyse as a brennynge ouen. Albeit he put his trust in god & approched & sawe vpon the tombe of ỹ woman a gyrdyron of fyre & a body stretched aboue it & all full of fyre & the deuylles w̄ instrumentes of yron the whiche embraced the fyre in tornynge her from one syde to another. And whan the sayd bysshop sawe that it was ỹ sayd woman conured her and her demaũded wherfore she was dampned. And she answered & sayd ỹ it was for the thought of lecherie that she had not confest her of. &c By this example a man sholde vnderstonde ỹ god dampneth & punysheth the persones for the yll thoughtes. And by more grete reason for the yll operacyons.

B. Another example how a woman desyred a clerke to vse of her embracements

The dyscyple reciteth in his promptuarye & sayeth ỹ a woman caste her eyen on a clerke vnto whome she said yf thou wylt consent to vse of myn embracementes all my goodes shall be thyne. by many tymes he refused her/ & she yode to accuse hym̄ before the Juges of oppressyon done vnto her. Than the iuge made hym to be put in pryson/and the sayd woman was so prycked w̄ lecherye ỹ she mounted vpon a walle with a ladder & lete herselfe fall where the sayd yongman was & desyred hym to cõmytte lecherye/the whiche he dyde nat. And the iuges herde tell that ỹ sayd woman was in the sayd pryson made the clerke to go oute & wende ỹ he had be an enchauntour & full of malices/they made to alyght a greate fyre/wherin he was caste. And as he brende & that the sydes were than dyscouered & that men myghte se his lyghtes he cryed auc maria so hye that all herde hym. Than one of ỹ cosynes of ỹ woman fastened a staffe in his mouthe & sayd vnto hym. I shal take fro the thy orayfons/& hym strangled in suche wyse & stopped his brethe. And the bones were buryed in the felde/ỹ wiche dyd many myracles. And ouer his tombe a fayre chirche was made. And by this example a man maye vnderstonde ỹ the said yongman was chaste & good the whiche loued better to be in pryson/dyffamed brente & to dye a martyr than to breke the cõmaũdemente of god by cõmyttynge lecherye./ Also it is to be noted ỹ the sayd harlot synned mortally/& brake the cõmaundement of god. Also she was homycyde of his dethe dygne of punycyon and dampnacyon And the yongman gate prayse/paradyse & Joye eternell/ & so sholde we doo/& the woman deserued shame & punycyon. &c.

The.*.

C. ¶ Another example how a noble woman brake this cõmaũdement whan she desyred & requyred her porter to cõmytte lecherye / albeit that she dyde nothyng / for he wolde not consent. C.

The dyscyple recyteth in his promptuary that a noble woman as she was alone vpon a daye in the castell where she dwelled was sodaynly enflambed with lecherye that she ne myght bere the fyre of loue. And she dyscended downe vnto the porter of the castell and prayed hym by grete instaunce that he wolde medle wher / vnto whome he answerd. Madame what is that ỹ thou spekest / where is thy wytte / beholde god & take hede vnto thin honour / but of al these thynges she forced her nothyng. And whan she sawe herself in suche wyse repulsed of the sayd porter / by inspyracyon of god she yssued forthe of the castell & ranne vnto the water frosen vnder the castell / & therin kepte her so longe that all the flambe & embrasement of lecherye was quenched / and afterwarde came vnto the sayd porter & yelded hym thankes and praysynges that he had in suche wyse repulsed her and sayd vnto hym yf ỹ woldest gyue me a thousande marke of golde I ne sholde suffre nowe that thyng wherof I prayed the not longe ago. & she retorned in to her place. The sayd porter is to be loued before god & the worlde / For by his resystence ỹ lady corrected her & resysted and loued hym after more than yf he had cõmytted the syne. This here is example for to gaynsaye those the whiche praye to doo ylle. Also for to holde hym in coldnes for to resyst agayne ỹ embrasyng of lecherye as dyde the sayd lady within ỹ sayd water. &c.

D. ¶ Another example of a frere ỹ whiche delyted hym in the thought of fornycacyon without resystyng vnto it. And therfore his aungell was sorye / & the orayson of the holy fader was not exalted. C.

It is wryten in the lyfe of faders ỹ as a frere was tempted of the spyryte of fornycacyon he yode vnto a grete auncyent fader vnto whome he sayd. Fader shewe me thy charyte & praye for me For I am tempted & solycyted of fornycacyon. And the sayd auncyent fader prayed for hym. And secondly agayne that frere came vnto the sayd auncyent & repeted ỹ sayd wordes. And the aũcyent ne dyspraysed hym but prayed god for hym and sayd My lorde god reuele me of this thynge of fornicacion the whiche is in this frere / for I haue prayed vnto the / & he ne hathe of rest ne of ayde agayne the inspyryte of fornicacyon. And god reucled that thynge the whiche was agayne that broder. And the auncyente sawe ỹ broder the whiche was sette & the said spyryte by hym that played with hym / & the aungell the whiche was sent vnto his ayde was there / the whiche had indygnacyon ayenst ỹ sayd frere / for he ne enclyned hym towarde god / but more sooner delyted hym in his thoughtes / & enclyned all his thought. And by ỹ the aũcyent knewe that the cause proceded of ỹ sayd frere ỹ his orayson was not exalted. And he shewed it vnto hym sayeng / thou consentest the in thy thoughte. &c. Also he taught hym to resyste agaynst those thoughtes / & was delyuered thrughe ỹ doctryne of the sayd auncyent.

E. ¶ Another example of a man the whiche ne resysted agayn his sỹnes & for ỹ an

of an hermyte was not herde. C·

IT is wryten in the lyfe of faders ỹ a man the whiche lefte the worlde for to serue god in hermytage was deuoute and proued a good hermite. And whan one seculer his compaygnon herde the renowme of hym yode to vysyte hym. And bare vnto him brede in a lacke. And required hym that he wolde pray for hym to absteyne hym from his synnes. The whiche hermyte hym promysed/but he prayed hỹ that after. xv. dayes he wold retourne vnto hym. And whan he was come agayne at the sayd terme / the hermyte demaunded hym yf his sỹne pleased vnto hym yet as before. He answered that he was worse than before tyme. And the sayd hermyte prayed hym ỹ he wolde yet retourne at ỹ ende of. xv. dayes/& within the terme the sayd hermyte put hym in grete oraysons and afflyccyons more than before for the sayd man. And whan he returned and ỹ he tolde hym that he was yet worse ỹ said hermyte vnderstode ỹ for his neclygence & for ỹ that his synne pleased vnto hym wout resystynge vnto the contrary that his orayson was not exalted. Than the sayd hermyte toke ỹ sayd sacke wherin he had brought the brede/& fylled it with graunt & afterwarde prayed hym that he wolde put the sacke vpon his sholders/& that he wolde bere it. And as he wende to do it the hermyte drewe vnto the contrary. And he apperceyued that the hermyte drewe vnto the contrarye vnto hym. Than he sayd vnto hym I may not lyfte vp the burden for that that thou drawest it agayne me/ And the hermyte sayd vnto hym/ryse vp nowe & I shall ayde the. And whan they lyfte bothe twayne of one accorde they lyfte it vp ryghte easely. Than the hermyte sayd. In lyke maner I ne may ayde the to take the awaye from synne. For thou resystest agayne me. Thou hast thy desyre agreable & thou resystest not agayn it. But put thy ayde to resyst agayne thy synne/& god & I shall helpe the/ For yf thou helpe not thyselfe we can not ayde the nor saue the. &c. This example denoteth that ỹ synners the whiche wyll be saued sholde do ỹ that is in them for to take them from syn & for to resyste agayne it. For for nothyng setteth hym the good man in ỹ arse of his carte all myree yf his beestes ne drawe hỹ That is to saye thou shalt not be saued by another/yf thou put not payne of thyselfe

A. CAnother example of a monke vnto whom god sente euery daye of good brede and fayre/& after that he had of thoughtes foule and lecherous/and of elacion he loste the sayd brede. C.i.

IT is wryten in thẽ lyfe of ỹ faders that there was a monke aourned with so moche of contynence/good operacyons and of vertues that god wolde sende vnto hym some remuneracyon in this worlde. And whan he was in oraysons & hymnes god made to be borne vnto hym of brede vpon his table fulfilled with merualous swetnes/& whytenes/of the whiche he toke his refeccyõ. And after yelded graces vnto god of his bounte/and retorned in oraysons & in hymnes. This monke had many reuelacyons of god/and many admonycyons of thỹges to come. And as he was in suche thynges he beganne to glorifye hymself of his merytes. And in contynent neclygence and slouthe entred in to his herte soo that he was slouthefull for to go in orayson as he was acustomed

The.·.

And his soule was wery in suche wyse as of to grete labour/and wolde reste hym/ his thoughtes trauylled hym by dyuers thynges. And one foule and vyle thought entred in to his herte albeit after the orayson he yode as he had be of custome and founde of brede & toke his refeccyon/but he ne cared not to amende his yll thoughtes/& apperceyued not the dommages of his mutacyon. And in that daye he was prycked gretely and embraced by thoughtes lecherous and of foule concupyscence that he rauysed hym to retourne in to the worlde. And he kepte hym that daye to retourne. And as he had be of custome made his orayson/& afterwarde yode to take his refeccyon & founde of brede but more soylled & foule than he had had of custome/than he meruaylled hym and was sory. And he vnderstode that the lyknes of ỹ monstre that he had thought beheide him Albeit he toke his refeccyon. Afterwarde the thyrde daye foule thoughtes prycked hym/and was in his thought in suche wyse as with a woman present & lyenge togyder. And hym thoughte that he embraced her/and that he was couched for to cõmyt the operacyon vnclene. Albeit he proceded the daye folowynge/and he yode in orayson/but he had the eyes wandrynge/ and the thought chetyue. Whan the cuentyde came he yode to take his refeccyon/ founde of brede but soylled and dyrte. and in lyke wyse as gnawen with rattes and dogges. Than whan he sawe it he toke hỹ to wayll and to wepe/not as he sholde do with herte for to quenche the flambe of suche lechetye/albeit he ete of the brede/but not so moche as he wolde/ne so moche as he had acustomed. And afterwarde as the thoughtes prycked hym they drewe ỹ chyne vnto the worlde departed by nyghte And after ỹ he was moche wery of walkynge/wolde reste hym/and founde ther dwellyng some freres. The whiche whan they sawe hym/ranne before hym & receyued hym in lyke wyse as an aungell/walshed his fete/anuntcrent/exorted them to go vnto orayson set the table and accomplysshed the offyces of charyte. After that he had his refeccion and that he was a lytel rested the freres demaũded hym some worde of edyfycacyon so as of a grete wyse fader & instructe and asked him howony myght escape the bandes and temptacyons of the deuyll/or yf there came vnto them the thought of foule temptacyons/ how they sholde call them agayne. Than he was compulsed to teche them of ỹ said temptacyons and thoughtes he them instructe & taught suffycyently. And vnderstode in hym selfe the sayd temptacyons/ and reknowleged his defaute & sayd. how I teche the other and am deceyued myselfe/or how shall I correcte the other and amende not myselfe/acursed fyrst do thou that that thou techest vnto other. Whan he had reknowleged in his herte his faute sayd adieu vnto the freres and ranne hastely in to his dẽne from whens he was departed and sayd. yf god ne had ayded me I had be descended in to helle. By the ayde of god and of the freres the whiche hathe made me to reknowlege I am comẽ agayne. And he abode in his place all hys lyf in weppynges and in wayllynges to do penaunce and loste the brede celestyall/& laboured ỹ tyme of his life for to haue his sustentacion. This example denoteth many thinges. The fyrst that god gyueth vnto his seruauntes rewarde/grace/& glory in asmoche as he sente of brede vnto the monke. The seconde is ỹ by synne a man leseth the sayd rewarde and the grace of god & all goodes. For he loste ỹ brede. The thyrde is to instructe other a man saueth

hymselfe as deed the sayd monke the whi che reknowleged his faute & corrected hȳ by that ỹ he taught ỹ sayd freres & by pe; naunce he saued hymselfe.&c.

B. Another example how a frere ỹ whi che was tempted in his thought of the es; peryte of fornycacyon & god suffred that he sawe it in a foule woman. C.i.

IT is wryten in the lyfe of ỹ faders that a holy man had nourysshed a man chylde in a forest. The whiche, whan he was growen he was tormented with ỹ spyryte of fornycacyon. And wolde go in to the worlde for cause of lechery. & whan the holy fader sawe that he was wrothe & by two yeres reteyned hym by fayre wor; des in comfortynge hȳ. In thende he said that he was prycked that he ne myght no more bere it. And the holy man sayd vnto hym. Goo than in to the worlde and mary the thou mayst be saued. Than the ponge man waxed Joyous/but ỹ holy man said vnto hym I demaunde the one thynge of grace the whiche is that thou go tyrst vn; to a fontayn in suche a forest/& that ỹ fast there forty dayes in requyrynge the ayde of god ỹ thou mayst chese a good woman For it is a greate cure wherof speketh the wyse.eccle.xxvii. Mulieris bone beatus vir. More ouer the sayd holy man bad hȳ take of brede as moche as he wolde/than he was obedyent. And whan he hadde fas ted.xx.dayes as he was in orayson he felt grete stenche. The whiche as it creased by two houres with greate payne myght he bere it. And there came vnto hym a right foule woman/blacke/vyle/lothsome/sty; kynge blered/full of scabbes/from whom the sayd stynche proceded/& she came vn;

to the sayd ponge man/vnto whome she sayd. Where arte thou my frende/by gre te tyme I haue soughte the. I loue ỹ mo; che. I appetyte the aboue all men. And ỹ sayd pongman demaũded her. What ...yt te ỹ ryght foule stynkynge intollerable/& she sayd I wolde haue the to lye with me Than the sayd pongman spytte in her fa; ce & sayd be it neuer so that I haue suche a loue so lothsome foule & stynkynge. And the sayd pongman demaunded her/what arte thou/from whens comest thou/and how do men cal the/and she answered. I am the synne of lecherye. And it is nowe two yeres that I ne ceased to seche the/& it was whan thou feltyst fyrst the tempta cyons of the flessh. And ỹ said pongman sayd. yf I had wyst ỹ the synne of lecherie had be so stynkynge & so moche abhomy; nable I sholde not haue wylled to retorne in to the worlde. And from nowe forth I shall kepe vnto god vyrgynyte. And he re tourned vnto the holy man/vnto whome he recompted ỹ sayd vysyon. And he sayd vnto hym/yf thou haddest abyden vnto forty dayes/mo grete thynges had be re; ueled vnto the. And the said pongman ser ued vnto god in vyrginyte & dwelled in re lygion.&c. Lyf sortes of people lecherous sholde consider wele this example/& how lecherye is stynkynge/vyle/& abhomyna ble before god & the yll the whiche therof proceedeth in thende of ỹ dayes/they shol; de correcte theym as dyde the sayd ponge man.&c.

C. Another example of a yong man ỹ deuyl walked with bycause of his thoughtes that were yll. C.i.

MEn fynde by wrytynge here how that he dyscyple receyueth in hys

sermons and sayth that one tyme a man hadde of yll thoughtes in walkynge / and forthwith the deuyll associate hymself wt hym in semblaunce of a man and yode wt hym. And as they yode togyders the sayd man dred / entred in to a chirche that they founde he repented hym and yode to confessyon / for it was lente. And whan he yode forthe of the chirche he foūde the deuyl at the yate / the whiche beheelde those that came forthe of whome he demaunded his compaygnon. And he sayd loo I am here the whiche came hether with the / goo we our waye. And the deuyll answered hym thou arte not my felowe that came wt me The deuyll knewe hym not for that / that he hadde confessed hym and that god had pardoned hym. And by that confessyon effaceth the synnes and separeth from ỹ deuyll. Also yll thoughtes ben to drede / for ỹ deuyll is not ferre of. ⁊c.

D. Another exemple how it behoueth to yelde accompt at ỹ daye of Jugement of yll thoughtes. Ci.

IT is wryten in the epystyll of a bysshoppe named Cirulius how saynt Jherome areysed a dead man / ỹ whiche tolde that whan his soule was seperate from the body it was borne before god in iugemente. Also soone as a man may shytte ỹ eye / and that all the synnes that he had done / spoken / and thought in all his lyfe appered clerely vnto the Juge and before all / as yf they had be present so that there abode not the moost lytell thoughte / but that it appered clerely in lyke wyse as it had be thought. ⁊c.

Cogitatio bona.

A. Examples of thoughtes / and fyrste example that a frere wonne seuen crownes a nyght in resysting agayne yll thoughtes and temptacyons the whiche came vnto hym. Cii

IT is wryten in the lyfe of the faders that an aūcyent fader had a dyscyple proued. And this said fader had of custome in ỹ euentyde / to teche his sayd dyscyple / and after to gyue vnto hym his benedycyon / and than suffred him to slepe and it befel one daye that some relygyous came vnto the sayd auncient / and after that he had recomforted them and instructe they departed. After he came in the euentyde to teche his sayd dyscyple as he had accustomed to do. And for as moche as he was wery he slepte. And the sayd dyscyple sattey ned ⁊ wolde not slepe ne leue his said mayster tyll that he had had his benedycyon and leue of hym ⁊ that he was waked. And the deuyll tempted hym in hys thought by seuen tymes that he sholde departe and that he sholde go to slepe / but he resysted vertuously vnto the said thoughtes / and neuer remeued. And at mydnyght the auncyent awoke and foūde his sayd disciple by hym / vnto whom he said Sone haste not thou departed tyll vnto this houre. And he answered no / for thou hast not gyuen me leue. And the auncient sayd / wherfore haste thou not waked me He answered. I had drede to dysturbe ỹ The sayd auncyent rose hym vp / said matynes and instructe his dyscyple / ⁊ afterwarde gaue vnto hym leue for to slepe / ⁊ as the sayd auncyent satte hym alone he was as in a traunce. And he sawe an aun

gell the whiche shewed vnto hym a glory ous place and a syege in ỹ place/ & vppon the sayd syege seuen crownes. And ỹ said auncyent asked hym ỹ whiche shewed vn to hym that thynge in demaundynge vn= to whom the sayd syege was and ỹ crow= nes. He answered vnto thy disciple/ he ha the deserued to haue the place and ỹ sye= ge for the good conuersacyon of him/ and he hathe deserued to haue the seuen crow= nes in this nyght. And the sayd auncyent had meruayll/ called his dyscyple and de= maunded hym what he had done the said nyght. He answered that he had nothyng done. And the auncyent wende that by hu mylyte he ne wolde confesse vnto hym/ & sayd vnto hym. I shall not be contente w̃ the yf thou tell me not what thou hast do ne or thought this nyght. And ỹ sayd dys cyple doubted and thought that he sholde answere/ and for that that the auncyente hadde commaunded hym to tell. He an= swered I haue done none other thyng but that I haue thought seuen tymes & was moche impugned in my thoughte that I sholde go my waye and that I sholde sle= pe before that thou had gyue me leue/ but for that that thou haddest not gyue me le= ue I yode not but lusteyned & resysted tyl that thou were waked and ỹ thou haddest gyuen me thy benedyccyon. Whan ỹ said auncyent herde these wordes he vnderstо de that at all the tymes that he resysted in his thought as many tymes he deserued to haue crowne of god. And therfore a mã sholde resyst vnto all yll thoughtes for to haue victorye agayne the deuyll/ and for to haue rewarde in paradyse. &c.

B. Another example how that a relygy ous apostate the whiche repented hym it appereth that the wyll of a body is repu=

ted for the dede. Cii

It is wryten in libro cesarii ỹ sc̃ynt bernarde had a monke the whiche lefte the habyte of his ordre by the admo= nycyon of the deuyll and toke to gouerne a paryssh̃e. And engendred a sone and a doughter on a concubyne. Than it befel ỹ after that he had dwelled there many ye= res his abbot past by the paryssh̃e wherin the sayd monke enhabyted/ & came to lod= ge in his house without that ỹ he knewe ony thynge and without knowynge hym Albeit the monke knewe hym wele & re= ceyued hym also prȳely as his owne fa= der/ and vnto hym he admynystred & vn= to his compaygnons & vnto theyr marys all haboundauntly in theyr necessytes. Er ly in the morynge whan saynt bernarde had sayd matyns he was prepared to goo his waye. And hadde not spoken vnto the monke for that that he was gone ryght er ly vnto ỹ chirche. He sayd vnto ỹ preestes sone. Go and bere suche message vnto thy mayster/ & that chylde was dombe from his natyuyte the whiche was obeyssaunte at his cõmaundemente & apperceyued in the vertue of the cõmaunder ranne vnto his fader and brought absolutely the wor des of saynt bernard and sayd. The fader abbot cõmaundeth the suche thinges and suche. Whan the fader herde the fyrst voy ce of Joye toke him to wepe and secondly and thyrdly made hym to repete the wor= des. And enquyred dylygently that ỹ the abbot had done/ vnto whome he sayd/ he hathe done none other thynge to me but ỹ he sayd vnto me. Go and tell vnto thy fa= der these wordes. Than the preest was cõ tryte of so greate and euydent myracle/ & came hastely vnto the holy man and felle prostrate at his fete in weppynge and said

vnto hym. ¶My lozde fader J was your re lygyous in ſuche wyſe am J named and J departed at ſuche a tyme. Than J pza ye your good faderheed that J maye goo agayne with you vnto the monaſtery loz god hathe vyſyte myne herte in youre co= mynge vnto whome ſaynt bernarde an= ſwered & ſayd. Abyde me here. And whan J haue done my beſyneſſes J ſhall come anone this waye / & J ſhall lede the with me. And the ſayd monke dzedde ỹ dethe/ the whiche he had not dzedde befoze / and ſayd. ¶My lozde J dzede to deye in the ſpa ce of this tyme. And he hym anſwered./ Know thou foz certayne that yf thou dye in ſuche condycyon & purpoſe thou ſhalte be founde to be monke befoze god. And ſo he departed. Whan ỹ abbot came he foū= de hym deed & newly buryed. Than he cō maunded that men ſholde open his ſepul cre. And thoſe the whiche pzeſent were de maūded what he wolde do. He anſwered J wyll ſe yf he lye in the ſepulcre as mon= ke / oz as clerke. They anſwered we haue buryed hym as a clerke in habyte ſeculer. Than the erthe was taken awaye and ỹ monument open wherin he had be bury= ed. And he appered befoze al in tonſure of monke. And god was magnified of them all the whiche reputed and toke the wyll foz the dede. ꝛc.

¶. ¶Another example how a theſe came vnto an hermyte in good wyll to amende hym / the whiche hermyte dyſdeyned him wherfoze cuyll came vnto hym. ¶.ii.

The dyſciple recy*eth in his ſermōs that a theſe was moche ſozowful of his ſynnes & had good wyll to amende hym the whiche pzayed an hermyte that he wolde receyue hym in to his felyſhyp/ foz he purpoſed neuer to cōmyt tho ſynnes and to ſerue god euermoze. And ỹ hermy= te ne wolde receyue hym / & dyſpzayſed hȳ in his herte and lete hym go without con= ſolacion. And as the theſe wolde haue ma de hym an hermytage a tree ỹ he hewed fell vpon hym and ſlewe hym. And in ſu= che wyſe he deyed in grete contrycyon of herte. Than the ſayd hermyte ſawe that aungels came and bare the theſe in to he= uen / & was ſozy and ſayd. Wherfoze ma= ke J my dwellynge here in this hermyta ge. This man hath be a curſed theſe / and foz his good wyll he is nowe mounted in to heuen. And J haue be here ſoo longe & J ne maye enter. And in that cōmocyon ſayd. J go in to the wozlde & J ſhall be a theſe / and in thende J ſhall be ſaued / and as he exercyſed hym to cōmyt theftes he was purſued of the people of the cite. and in fleynge he fell and ſlewe hymſelfe and the deuilles came the whiche toke the ſou le and bare it in to helle. ꝛc. ¶This exam ple denoteth that by the contrycyon and good wyll that the ſayd theſe had he was ſaued. Alſo it is wzyten ezechielis. xviii./ Inquacūqz die ingemuerit peccatoz oim iniquitatum eius non recozdaboz. And ỹ ſayd hermyte was dampned by that that he chaunged his lyfe from good in to yll Unde ezechielis. xxxiii. Iuſtitia iuſti non liberabit eum i quacūqz die peccauerit. ꝛc

¶Euchariſtia.

D. ¶Examples of the euchariſtie. And fyzſte example of an abbot ỹ whiche ſayd that the hoſtye conſecrate was not the ve ry body of our bleſſyd lozde Jheſu cryſte/

but that it was his fygure. ✠ Cui.

IT is wryten in the lyfe of faders ỹ an abbot was grete in lyfe actyue/ the whyche perseuered in greate labours/ but he was symple in the fayth. For he erred and said that it was not naturelly the body of oure lorde Jhesu cryste the holye consecrate in the masse ỹ we receyue/ but sayd ỹ it was his fygure. And whan two auncyentes herde tell that he spake suche wordes consyderynge his lyfe & conuersacyon how symply and ygnorantly he spake the sayd worde/ they came vnto hym & sayd. Abbot we haue herde tell that an infydele hathe sayd that the brede consecrate in the masse that we receyue is not naturelly ỹ body of Jhesu cryste/ but that it is his fygure. And he sayd it is J ỹ said it And the sayd auncyentes gaue vnto hym enygnementes & techynges that he sayd not wele. And he sayd vnto them that yf he ne myghte knowe manyfestly the sayd thynge that he wolde nothynge byleue/ & the sayd auncyentes sayd. Praye we vnto god this weke and we byleue that he wyl reuele it vnto vs. The sayd abbot was contente/ & all thre yode in to theyr houses/ & put them in orayson. And whan the sayd weke was accōplysshed/ these abouesayd came in to the churche on the sondaye the whyche put them in a place apperynge as in the pulpyt from the whyche they se al ỹ secretes of the preest. And ỹ eyes of theyr vnderstondynges were open. And whan the loues consecrates were put vpon the aulter they sawe in lyke wyse as thre chyldren lyenge on the aulter. And whan the preest put forth his hande for to breke the sayd brede consecrate the aungell of oure lorde and redemptour dyscended from heuen vpon ỹ sayd aulter ỹ whiche had in his hande a knyfe & cut that chylde and ỹ blode ranne in to the chalyce. And whan the preest brake the brede consecrate in lytell partyes. In lyke wyse the aungel' cut the membres of ỹ chylde in lytell partyes And the sayd abbot approched for to receyue the holy cōmunyon. It was gyuen vnto hym seule in forme of flesshe soylled wt blode. And whan he sawe it he dredde & toke hym for to saye & to crye. I byleue my lorde that ỹ brede the whyche is consecrate on the aulter that it is thy body. And ỹ wyne the whyche is consecrate in clalyce/ that it is thy blode. And forthwith ỹ flesh that was in his hande was chaūged into the lykenes of brede after ỹ mystere/ and after the sayd abbot receyued his creatoure/ & yelded vnto hym graces & was confermed in the lawe. ¶ By this example a man sholde vnderstonde that after that ỹ wordes sacramentalles ben pronounced that the hostye is no more brede/ & that it is the precyous body of Jhesu cryste he ỹ whiche is borne of the vyrgyn marye/ and the whiche hathe suffred dethe on ỹ crosse for to redeme vs. Before the consecracion the hostye is brede. And after the consecracyon the sayd brede is transmuted vnto ỹ precyous body of Jhesu cryste. And note wele here that thou ne sholdest worshyp ỹ hostye ne ioyne the handes for to do it honour tyll that the wordes sacramentales ben pronounced/ that is tyl that the preest lyfte vp the hostye. For that sholde be ydolatrye to worshyp the brede the whiche is one of the creatures of god/ & to gyue vnto it the dryuyne honour the whiche appertayneth alonely vnto god. Incontynente that the preest hathe consecrate he lyfteth vp the hostye/ & than thou it sholdest worshyp & byleue stedfastly that it is the precyous body of Jhesu cryst naturelly not alonely his fygure as byleued the abbot. Je

is wryten ioh. vi. Ego sū panis viuus q̄ de celo descēdi. Si quis māducauerit ex hoc pane viuet iternū. That is to say. I am the brede of lyfe the whiche am dyscended from heuen/who so eteth of this brede/ꝑ is to vnderstonde in the estate of grace & that he perseuer in suche wyse tyll vnto ꝑ dethe he shall lyue in perdurabylyte. And that chapytre iohannis. vi. is wryten. Caro mea vere est cibus et sanguis me⁹ vere est potus. That is to say certaynly my flesshe is the viande and nourysshynge of the soule. And my bloode is the drynke by the whiche sye is replete. Also we rede. ioh ii. capit. ꝑ god chaūged the water in to wyne at a weddynge. He hathe also puyssaūce to chaunge the brede in to his body/and ꝑ wyne in to his blode after that it is his wyll. Whan the preest pronounceth ꝑ wordes that he hathe instytute ꝑ whiche ben wryten in the euangelystes. Hoc est enī corpus meuz. Hic est enī calix sāguis mei. &c A man sholde not abaysshe him yf ꝑ hostie chaunge his nature & that it be transmuted vnto the precyous body of Jhesu crist We rede more strongly. Moyses the whiche was man mortall chaunged many tymes his rodde in to a serpent before pharaon. And whan he wolde the serpent became a rodde. Also we rede that moyses made grete haboundaunce of water to yssue out of a roche for to gyue vnto the people of Jsrahell the whiche murmured. also the waters of the chyldren of Jsrahell were soo bytter that beestes ne people ne myght drynke it. And at the commaundement of moyse ꝑ whiche put his rodde wyn the waters they became swete & chaunged theyr natures Also we rede ꝑ an axe ꝑ whiche was without hafte & fell in to depe see came agayne vnto the hafte & swāme agayne nature at the voyce & at the cōmaundement of ꝑ prophete helyseus the whiche helde the sayd haft of wodde. The yron of his nature is heuy. And albeit at the cōmaundemente of a mortall man it swāme vpwarde on the water. Sith that it is so ꝑ mortal men ꝑ whiche ben ꝑ creatures of god hathe done the sayd thynges it folowyth wele that god the whiche is ꝑ creatour of all thynges may chaūge ꝑ brede in to his precyous body. It is more grete thynge to create than to chaunge. Also notwithstondynge ꝑ there ne is but one god/so is he entyerly in all the hostyes wout dymynucion. verbi gratia. Whan ony man speketh his voyce is harde & entreth in euery of the auditours. Also whan the preest bryngeth forthe the wordes of god it entreth & extendeth in to all the hostyes & ben consecrate/& god is entyerly in euery of them without ony dymynucyon. Also yf all the men of the worlde helde euery of them a glasse in theyr hande whan the sone shyneth euery man sholde se the sone in his glasse/& it ne is but one sonne. Also it ne is but one god the whiche is verytably in all the hostyes consecrate. Sythe ꝑ the hostye is the very body of Jhesu cryst the sone of god celestyall & borne of ꝑ vyrgyn marye a man sholde receyue hym honourably & holyly/& him behoueth to purge his conscyence of synne. Unde paulus. Expurgate vetus fermentū vt sitis noua cōspersio. That is to saye. Take awaye ꝑ olde leuayne/that is synne to thende that ye be newely spryncled. Et legit ad romanos. xiiii. Abiciamus opera tenebrarū & induamur arma lucis. Put we out ꝑ operacyons of derkenesses tho ben of synnes And put we oute the armes of lyghte tho ben of vertues and charyte. &c. Wen put not of wyne in a foule vessell to thende ꝑ it be not loste/ne of roses/ne of fayre flowres in the trough before the hogges to the ende that they ne be soylled ne wasted. al

ſo a man ne ſholde put the precyous body of Jheſu cryſte in a body fulfylled wᵗ ſynnes.⁊c. vnde mathei.vii. ¶Neqᶻ mittatis margaritas ante porcos ne forte cōculcēt eas pedibꝰ ſuis. Jtē in codē capitulo. ¶No lite ſcīm dare canibꝰ. Whan a lorde temporell cometh to lodge in thy houſe / thou makeſt it clene/prepayreſt it and takeſt awaye all immūdicites ⁊ thynges fylthy ⁊ vnclene. Jn lyke wyſe ſholdeſt thou doo whan thou wylte receyue thy creatoure./ For yf thou receyue hym in mortall ſynne vnworthely that is vnto thy dampnacion Thou receyueſt hym the whiche ſhall iuge the ⁊ condempne the. Unde paulꝰ.i co xi.ca. Qui enī māducat ⁊ bibit īdigne iudiciū ſibi māducat et bibit. ſequit. Reꝰ erit corporis ⁊ ſāguinis dñi. And therfore proue wele thy conſcyence to knowe yf it be wele made clene by confeſſion before that thou receyue thy creatoure. Uñ.i.ad co.v. ¶Probat aūt ſeipſū homo:⁊ ſic de pane illo edat:et de calice bibat. The good and ỹ ylle receyue hym/but dyfferently. For the good receyueth hym vnto theyr ſaluacion And the yll vnto theyr dampnacyon. Sumūt boni ſumūt mali ſorte tamē inequali vitebel iterumꝰ. ¶Example ỹ iudas ỹ whiche receyued his creatour in mortal ſynne And incontynent ỹ he had receyued hym ỹ deuyl entred in to his body. And he had more grete puyſſaunce in hym than before. Uñ.iohānis.xiii. ¶Cū ieiꝰ intinxiſſet panē dedit iude ⁊ poſt bucellā tūc introiuit in illū ſathanas.⁊c. And incontynent iudas roſe/him vp ⁊ yode vnto the Jewes for to take ⁊ delyuer oure lorde the whiche was grete maledyccyon for hym. Uñ luce.xxii. Ue homini illi p quē filiꝰ hominis tradet Our lorde ſayd vnto his diſcyples. Jhaue chaſe you twelue ⁊ one of you is a deuil Unde ioh.vi. ¶Ego vos duodeci elegi: et vnꝰ ex vobis diaboluꝰ eſt. That was iudas

The.⁂.

that our lorde called the deuyl/he was his diſciple. And for his couetyſe to haue.xxx pence he was peruerted/he was traytour theefe/faynty ⁊ betoke and delyuered his owne mayſter in the handes of his enmyes the whiche was innocent ⁊ iuſte for to put hym vnto dethe. And therfore in the ende and concluſyon all maladyccyon/dānacyon/⁊ perdyccyon/came vpon the ſaid iudas. Unde mathei.xxvi. ¶Melꝰ eſſet illi ſi natꝰ nō fuiſſet homo ille. Quia dixit. Quid vultis michi dare et ego eum vobis tradā. Et legit mathei.xvii. ¶Occcaui tradens ſāguinē iuſtū. Sequitur. Proiectis argēteis in tēplo receſſit ⁊ abiens laqueū ſuſpēdit. Jt had be better vnto hym that he had neuer be borne/for he hanged hym ſelfe/his entraylles fel out of his bely/and is dampned. legit actuum.i. De iuda qui ſuſpenſus crepuit medi ⁊ diffuſa ſūt oia viſcera eius. By his ſynne he ſlewe hymſelfe as it is ſaid/⁊ was depoſed of his prelature of his offyce ⁊ ſent into helle in to ỹ place ỹ he had deſerued to haue. And another had his ſayd prelature. And in lyke wyſe ſhall it be done of the ylle the whiche folowe his lyfe/his maners ⁊ condyccions Legit in actibꝰ apoſtolorū. ¶Fiat habitatio eius deſerta ⁊ epiſcopatū eius accipiet alter. Et dauid i pſal. Fiāt dies eiꝰ pauci et epiſcopatū eius accipiat alter.⁊c.

F. ¶Another example of a woman ỹ whiche toke her to laughe as ſaynt Gregorye admynyſtred vnto her on Eſter day. ¶It

¶It is wryten in the legende of ſaint Gregorye/ỹ on an eſter day as the ſayd ſaynt Gregorye admynyſtred ỹ people/whan he came vnto a woman ⁊ that he ſayd / corpus dñi noſtri ieſu chriſti.⁊c.

she began to laughe. Whan saynt gregory sawe ỹ sayd thinge he withdrewe his hande and put the hostye on the aulter. And after that the other were admynystred he called the sayd woman & demaunded her wherfore she had laughed. She answered I laughe for ỹ that thou hast sayd ỹ thys lytel porcion of brede that thou woldest gyue me that it is the body of Jhesu crysto/ Than the holy man made a sermon vnto the people/ & warned them to go in orayson and to praye that it wolde please vnto god to shewe the trouthe of this thynge and for to take awaye the errour from ỹ sayd woman. And whan ỹ orayson was accomplyshed saynt gregorye yode vnto the aulter & the sayd hostye appered visybly before all to be corporell in fleshe. and the partye of the lytell fynger was blody/ Than saynt gregorye sayd vnto the woman. From now forth bylcue thou truely the wordes of god. Panis quē ego dabo caro mea est pro mundi vita. That is for to saye. The brede that I shall gyue vnto the it is my flesshe for the lyfe and redemcyon of the worlde. After that at the prayer of the sayd saynt and people the hostie came agayne in symylytude of brede/ and the sayde woman was confermed/ and bylcued in the sacrament. &c. God wyll ỹ ỹ hostye appere vnto vs in lykenes of brede for two causes. The fyrst is to haue restrybucyon to bylcue ỹ that we se not. The seconde bycause it sholde be vnto vs cruel te to ete vncouth mete/ as rawe flesshe. & therfore we sholde bylcue without doubte in the consecrate hostye. &c.

G. Another example of a curled preest ỹ receyued ỹ hostye wrongfully. Cii.

The dyscyple recyteth in his prompt uarye and sayeth that as a secular preest sange one tyme masse/ another stondynge by sawe in the patent in the tyme to receyue not ỹ lykenes of brede/ but of a chylde/ the whiche whan ỹ preest wolde haue receyued him he tourned his face and resysted with his fete & his handes ỹ he sholde not entre in to the mouthe of the sayd preest. And this deuoute man sawe this thynge not alonely one tyme but many. Unto whome the cursed preest one tyme amonges other sayd. All tymes whan I take the body of Jhesu crysto I take it with so grete dyffyculte that I meruayll therof. And ỹ deuoute man sayd vnto hym I counsayll the that thou correcte the/ and I haue sene that of the. Than the preest corrected hym. And as he longe afterwarde the sayd deuoute man sawe the chylde the whiche ioyned the handes/ assembled the fete and entred in to the mouthe of ỹ preest hastely and easely &c. By this example a man may vnderstonde ỹ god dwelleth not ne yet wyll dwell by grace with ỹ synners in the synne/ but wyll dwell and enhabite with the good the whiche ben in ỹ estate of grace. And therfore euery man sholde correcte hymselfe & amende. &c.

H. Another example of a chylde of .ix. yeres the whiche was admynystred at his dethe. Cii.

The dyscyple recyteth in his boke & sayeth that as a yonge chylde seke repleny sshed with the holy ghost requyred that the body of Jhesu crysto shold be brought vnto hym. And as his frendes refrayned it he cryed strongly. Gyue me the body of our lorde/ gyue me the body of our

lorde. Whan this thynge was spoken vn-
to the preest he answered. That it was no
sure thynge to gyue ỹ body of Jhesu crist
vnto suche a chyld the whiche knewe not
what it was. And the preest toke an hosty
vnsacred & bare it vnto hym & sayd. Here
is the body of our lorde. And god inspyred
the chylde for to dystroye the falsnes and
infydelyte of many the whiche vse theym
yll. And answered. Wherfore Wylte thou
deceyue me this is not the body of our lor
de that ye offre me. Than the preest was
meruaylled of this thynge & ymagyned ỹ
this chylde was enspyred dyuynely/ yode
to fetche vnto hym the holy cõmunyon/ &
that chylde receyued it enough deuoutly.

J. Another example how that a horse/
an oxe/ & an asse knewe Jhesu cryst with
in the sacrament & dyde hym honour. Cii

It is wryten in the promptuary of
the dyscyple ỹ a deuoute bysshop &
an herytyke strouc togyders of the veryte
of the body of Jhesu crystc. And for to pro
ue this thynge they put of otes in a vessel
& put the eucharystye vpon ỹ otes by cau-
tell. And afterwarde ledde theder a horse
an oxe & an asse the whiche ne touched vn
to the prouende/ but bowed the knees and
worshypped our lorde. In lyke wyse as yf
they had vsed of reason. Whan the sayd he
retyke had sene that he conuerted hym &
after was faythfull/ vnto purpose of this
example it is wryten ysaie. i. Cognouit
bos possessorẽ suũ: & asin⁹ ꝓsepe dñi sui: Is
rahell aũt me nõ cognouit et popul⁹ me⁹
nõ intellexit. That is to saye. The oxe ha-
the knowen his possessour. And the asse the
crache of his mayster. Certaynly Jsrahell
hathe not knowen me/ & my people hathe
not vnderstonde me. That is to vnderstã
de that the beestes irreasonables knowen
theyr mayster. And the men reasonables
ne knowe theyr god lorde & master. &c.

K. Another example of the hors of a Je
we the whiche knewe Jhesucryst in ỹ sa-
crament of the eucarystye. Cii.

The dyscyple reciteth in his prymp
tuarye that as a good preest bare
the body of Jhesu crist for to admynystre
vnto a seke body he met a Jewe vpon a
fayre hors/ & the said hors bowed ỹ knees
before ỹ body of Jhesu cryst. And ỹ Jewe
ne myght make hym to passe for the stry-
kynge with the sporres tyll that the body
of Jhesucryst was paste. And a voyce frõ
heuen was harde. Know thy creatoure ỹ
thou denyest to be borne of ỹ vyrgyn ma-
rye. And whan the Jewe sawe that he re-
pented hym byleued in Jhesu cryste and
receyued baptysme. Also ỹ infydele whan
thou seest these examples here thou shol-
dest byleue stedfastly in ỹ holy sacrament
to worshyp it and to conuerte ỹ vnto god
as dyde the Jewe. &c.

L. Another example of a woman the
whiche put the body of Jhesu cryst before
the hogges. Cii.

The dyscyple recyteth in his booke
and sayeth that in the tyme that
alberte regned in his bysshoprych a wo-
man came vnto hym to confesse that the
deuyll ne wolde suffre ỹ she sholde byleue
in the sacrament of the aulter ỹ it was the
body of Jhesu crist: & put it before hogges

For all the hogges bowed ẏ knees & wor-
shypped the sacrament. And ẏ cursed wo-
man wolde se the experyence & put the bo
dy of Jhesu cryst vpon the broche & rost it
afterwarde with fyre as roste. And after
warde ẏ droppes of blode began to drop/
This thyge done she was not yet content
She toke the body of Jhesu cryst & buryed it in the erthe/ & moche of blode yssued aboue the pitte/ in lyke wyse as in boyllyng out of the erthe. At this thynge ẏ sayd woman repented her & byleued the very body of Jhesu crist to be in the sacrament of the aulter & confessed this thynge vnto the sayd bysshop & her syne/ and receyued perpetuall penaunce of hym. This example sholde withdrawe al vnfaithfull from errour/ & sholde worshyp theyr creatour/ or they shall be wors than hogges the whiche yode on knees. Be ye not so incredule and without byleue as was the sayd woman the whiche wolde nothynge byleue tyll that she hadde sene the experyence of the dede. &c.

T. Another example of a mayden the whiche shedde ẏ body of Jhesu crist vpon the cabysshe and cole wortes. Cii.

The dysciple recyteth in his promptuarye & saith that it happened in the yle of saynt James that a mayden seculer was possessed of ẏ deuyl. And a preest demaunded of the deuyll the whiche was in her wherfore he tormented her so cruelly and so longly the sayd woman. He answered by the mouthe of the mayden/ she had well deserued it. And ẏ preest demaũded hym wherfore. He answered for that that she hathe layde the ryght hye god on the cabysshe herbes. And bycause that he vnderstode not this thynge & that the deuyll ne wolde expounde it to hym. He demaunded of the woman yt she had vnderstonde that ẏ the deuyll had spoken ẏ she wolde expounde it to hym/ & incontynent she confessed her synne and said. Whan I was ponge. I entred in to a lytell gardyn to gadre cabysshe herbes that ẏ lytel wormes ete. And I loged a woman tourmented on nyght vnto whom I expounded ẏ dõmage of my gardyn ẏ these lytell wormes ete my cabysshe herbes. She answered that she sholde teche me a good medecyne. Take the body of Jhesu crist and afterwarde breke it in lytell partyes & shed them vpon the cabysshe herbes/ & incontynent they shall cease them. And I myschevous hathe had more curyosyte of my lytell courte & gardyn than of ẏ sacrament & byleued the woman. And whan after came I drewe ẏ body of Jhesus frome my mouthe/ & dyde as I had be taught. And the sayd thynge that I dyde made me to be put in torment in lyke wyse as wytnesseth the deuyl. &c. A man may here vnderstonde that ẏ sayd olde woman gaue cursed counsayll the whiche a man sholde flee And the ponge woman was infydele and ryght yll to do the sayd coũsayll. And therfore she had deserued to haue punycyon & torment/ & so done all vnfaythfull people And therfore they sholde drede punycyon and dampnacyon eternell. &c.

N. Another example ẏ the oxen knewe Jhesu cryst in the sacrament in ẏ felde.

The dysciple reciteth in his sermõs how theues brake a chirche and toke the shryne the whiche is called custodye & ẏ body of Jhesu cryst & yode theyr way

And whan they ne foũde but relyques wͭ in it & the body of Jhesu cryste they gaue no force/ and lefte it in theyr neyghbours felde. Whan the mornyng came the labou rer with his oxen came to labourc his lan de. And whan the oxen came nere vnto ỹ sayd cheste or pyxe / as all abasshed houed styll in suche maner that for pryckynge ne for strykynge ne wolde they go no ferther soo moche ỹ the labourer wrathed hym a gayne theym & sayd the deuyll was in his oxen. He ne sawe clere for it was ryght cr ly. & auysed the boxe or pyxe before ỹ fete of his oxen. Than he vnderstode the cau se of his rebellyon/lefte all in the felde/yo de vnto his towne to tell the case vnto the preest & vnto other. They came vnto the sayd felde with the crosse/encenser / & ta pres & brought agayne the body of Jhesu cryste. &c. Thou infydele yf thou ne do ho noure vnto thy sauyour the whiche is in ỹ sacrament thou arte wors than the oxen/ & beestes dombe the whiche ne wolde go no ferther for betynge ne otherwyse agaỹ theyr creatoure.

god. The bees knewe theyr creatoure/the whiche made hym a ryght fayre chapell a boute hym of the swetnes of waxe & hony that they gadred. And in that chapell ma de an aulter of the selfe matere/and put aboue it ỹ holy body of Jhesu cryst. God blysled theyr operacyons. And at ỹ tyme whan the sayd woman opened the hyue/ & that she had sene so fayre enoratoyre she had shame/ranne vnto the preest and con fessed vnto hym all that ỹ she had done & sene. Than the preest toke the paryssh yn ge with hym came vnto the vessel/ỹ bees flewe awaye and in laudynge theyr crea tour keste a crye. They founde a fayre ly tell chapell made of the matere made wͭ the bees the whiche was of grete artyfy ce and crafte. For it had of fayre lytel wal les and couerynge/wyndowe/doze/alter They meruayled them and bare it with the body of Jhesu cryst vnto theyr chirche with grete louynge and prayslynge. &c. yt the said bees dyde honour vnto theyr crea tour / so sholdest thou doo or thou sholdest be more insensyble than they. &c.

O. Another example how ỹ hony bees made vnto Jhesu cryste a chapell and an aulter in doynge hym honoure. Cii

The dyscyple reciteth in his promp tuarye & sayth that as a woman nourysshed many bees that deyed & prouf fyted nothynge/she sought of remedye/ & it was tolde her that yf she put by them ỹ body of Jhesu cryst that they sholde prouf fyte withoute dethe. Than she yode vnto the chirche & sayned that she wolde be ad mynystred/toke the body of Jhesu cryste bare it and put it in a hyue of bees. Under stonde the grete meruayl & puyssaunce of

The.

P. Another exãple of ỹ sone of a Jewe the whiche was preserued from brennyn ge/for that that he had receyued the body of god. Cii.

On fynde by wrytynge that in the towne of cetram there was two Jewes the whiche dwelled amonges the crystyens in a strete. And the daye of ester the sone of one of the Jewes was moued in grete deuocyon vnto the sacramente/ The curate seynge his stedfaste purpose/ gaue vnto hym his sauyoure. And whan the fader of ỹ sayd chylde herde tell what his sone had done he was wrothe & bet hym

And at that houre the Jewe baked of bre de. And the ouen was all embrased with grete fyre/toke his chylde and kest hym w̄ in the ouen. The moder of the chylde the wl,.che sawe the sayd thynge ranne vnto the said ouen/and many other loked with in it and sawe the chylde the whiche play ed without haupnge yll within the sayd fyre. The myracle was incontynent shew ed ouer al the towne. The people ran the der the chylde was drawen out withoute haupnge yll. And in no maner of ꝑ world the Jewe wolde not conuerte hym. And for his infydelyte they toke hym and was caste within the ouen/and he was forthw brente.

Q. Another example of a man the whi che ne wolde leue his synne/who came to receyue his creatoure agayne the defence of the preest. Cii.

The dyscyple recyteth in his prymp tuary that a preest knewe in con fessyon how a synner was not contryte/for he had no wyll to absteyne hym from his synne. And therfore he defended hȳ to re ceyue his creatoure. And vpon this thyng tremblyge he therto accorded. And ꝑ preest sayd vnto him. God be Juge betwene the and me / and gaue vnto hym the body of god. And incontynent that he had it in his mouthe his throte brake & the body of the su cryste yode forth & sodaynly he deyed.

R. Another example of the punycyon of one of the relygyous of saynt bernarde ꝑ whiche receyued his creatoure in mortall synne. Cii.

Men fynde by wrytynge how saint bernarde knewe that one of his re lygyous was in mortall synne/whome he admonested gretely in confessyon to put hym in the estate of grace &c. but the syn ner ne wolde confesse hym. And at estre he presented hym at the table of our lorde as the other dyde. Whan it came to receyue hym in his ordre the sayd saynt bernarde sayd generally that none ne shold receyue his creatour in mortall synne. And ꝑ syn ner sayd appertly gyue me that the whi che is myne. Than saynt bernarde vnder stode that he was obstynate and stedfaste in his synne made the crosse before hym & sayd. God be Juge betwene the and me. And whan he hadde receyued the body of Jhesu cryste in the mouthe fell deed befo re all sodaynly. This example here sholde moue the synners to purge theyr conscien ces of syne before that they receyue theyr creatoure. &c.

S. Another example of a holy fader ꝑ whiche drewe backe the synners to receyu ue theyr creatour in synne. Cii.

It is wryten in the lyfe of ꝑ faders that god gaue so grete grace vnto a holy fader named Eulogium that he ap perceyued the merytes and the synnes of those ꝑ whiche came to receyue theyr crea toure. And he withelde some monkes the whiche wold accede vnto the table of our lorde to whome he sayd. How are you soo hardy to come vnto goddes borde. Fyrste he sayd vnto one. Thou hast had thought of fornycacyon this nyghte & sayd in thy herte there is no dyfference betwene the iuste & the synner to accede vnto the sacra ment. And sayd to another thou hast ma

de a doubte in thy herte how a man may ſanctefye the cõmunyon. And the ſayd holyman put a parte thoſe the whiche were in ſynne / & ſayd that they ſholde repente them and do penaunce or that they were acceded. &c.

T. Another example of the punycyon of ſome the whiche retourned vnto theyr glotonyes & ſynnes after eſter. Cu.

The dyſciple recyteth that it is wryten in the booke of the ſoucrayne byllyoppes ỹ ſome men after the feeſt of eſter that they had receyued theyr creatoure retourned vnto dronkennes / playes / folyes / & ſinnes / but they ne abode vnpunyſhed. For from theyr mouthes there rãne ſtynkynge bloode the whiche entred within theyr bodyes and choked and drowned them. Alſo ſodaynly water & rayne diſcended from heuen the whiche them moyſted and marde / & dyſtroyed all the cornes and fruytes of theyr poſſeſſyons / and with ỹ water proceded dragons ſo venymous ỹ the people ne myght go ne come / but that they were in daunger of dethe. For to take awaye the ſaid punycyon an holy man prayed for them deuoutely. Vnto whome the aũgell of god appered & ſayd. I pray the tell me what ſholde a man do wt thoſe the whiche enclose the ſone of ỹ emperour in a tyght darke pryſon & ſtynkyng for to waſte hym. The man of god anſwered ỹ a man ſholde vndo thoſe the whiche do ſuche thynge. And the aungell ſayd vnto hym What ſholde a man do with hym the whiche putteth the body of god in the ſtynkinge myre. And the man of god ſayd vnto hym ỹ men ſholde brenne hym. And ỹ aũgel ſayd vnto him. Thoſe for whom thou prayeſt haue not they done ſuche a thyng on the holy daye of eſter. They receyued the holy cõmunyon & afterwarde yode to daunces & dronkenneſſes agayne the holy ſacrament that they had receyued / & therfore god is wrothe agayne theym. Whan they herde this thyng many repented thẽ and appeſed the ire of god. Vnto the purpoſe of this example a man may take the wordes of the goſpell the whiche ben wryten matthei. xii. Cũ immũd⁹ ſpiritꝰ exierit ab homine: ſez per cõfeſſionẽ ambulat ploca arida querẽs requiẽ & nõ iuenit: tũc dicit. Reuertar in domũ meã vñ exiui vadit & aſſumit ſeptẽ alios ſpũs ſecũ nequiores ſe et ĩtrantes habitant: ibi: & fiũt nouiſſima hois illi⁹ peiora prioꝛb⁹. That is to vnderſtonde whan ỹ yll ſpyryte is yſſued from the man by confeſſion he walketh on ỹ one ſyde & on the other for to deceyue hym And yf the ſayd man retourne vnto ſyne or yf he delyte hym / or yf ony ſynne be not wele confeſt / the yll ſpyryte ſayeth. I ſhal retourne in to my houſe frome whens I came. Therder he gothe and taketh ſeuen other ſpyryres worſe than he / & they entre & dwell there & the laſte thynges of ỹ ſaid man ben made worſe than the fyrſt. Soo toke it vnto the ſayd people the whiche retorned vnto ſynne after eſter. &c.

U. Another example how the euchariſtie prouffyteth vnto thoſe that ben deed / & fyrſte example of a man the whiche was delyuered from purgatorye by the ſainge of three maſſes. Cii.

It is wryten in dialogo ceſarii that a yonge man was receyued in ỹ religyon of cleruaulx / whiche kepte ſhepe / and as he was in the felde with his ſhepe.

one of his parentes lately deed appyered vnto hym. And ỹ layd yongman hym demaũded from whens he came. He answered I am deed and tormented in greate paynes. And the conuers him demaũded yf a man myght helpe hym. He answered yf I myghte haue thre masses in your ordre I sholde be delyuered. And ỹ layd conuers yode to tell the pryour of the house ỹ that he had sene and herde. Whan the pryour had herde this thynge with good wyl he layd a masse and also commaunded to two of his brethern. And incontynent after ỹ deed body appered vnto ỹ layd yongman yelded hym thankes and layd ỹ by ỹ benefyce of thre masses he was delyuered from purgatorye.

x. ¶ Another example of a frere the whiche sholde be. xv. yeres in purgatorye and he was delyuered by one masse. ¶ xi.

IT is wryten in the lyfe of faders of the ordre of prechers this the whiche foloweth how the dyscyple recyteth in his sermons and sayeth that there was a fader pryour prouyncyall in the holy lande / humble / gracyous / & deuoute. And as he was one tyme in orayson in the churche of the freres after matyns he lyfte vp his eyes agayne the walle with herte / and he sawe in lyke wyse as the shadowe of a frere in beynge and had habyte blacke & soyled. And as he demaunded what he was he answered I am suche a frere the whiche of late deyed. And whan I lyued I loued the moche. And he demaunded of the layd frere how it was with hỹ. He answered yll and hardly. For I sholde be in harde payne tyll vnto. xv. yeres. And he hym demaunded wherfore he sholde so hardly and longly be punysshed the whiche had lyued so relygyously and deuoutly. He answered / ne demaunde that / for after the iuste iugement of god the creatour I haue wele deserued suche payne / but I pray the ayde me. And he hym promysed that so he sholde doo vnto his power. Whan it was daye the prouyncyall began to synge masse for the deed body And after ỹ oblye was consecrate and lyfte vp in holdynge it in his handes began to praye god so as in this wyse sayeng these wordes. My lorde Jhesu cryste yf the soudan the whyche is kynge of paynyms helde a prysoner in bondes & that his chamberere the whiche had serued hym tWenty yeres demaũded hym the layd prysoner for his seruyce the layd soudan ne sholde hyde hym lyghtely My lorde be noo more harde than the soudan of ỹ sarazyns. I am thy chamberer and haue serued the by many yeres. thou holdest this frere my frendo in captyuyte and bondes I praye the ỹ thou gyue hym me of thy grete debonayre for my seruyce. And in grete teres and lamentacyons in repetynge ỹ layd wordes many tymes ended his masse / & the nyght folowyng after matynes he sawe the deed frere before hym beynge in habyte whyte & ryghte clere. And he hỹ demaũded what he was he answered I am the frere ỹ whiche appered yesterdaye vnto the. And he hym demaunded how it was with hỹ. He answered wele by the grace of god. Thou haste demaũded me of god and he hathe gyuen me vnto the. And I am delyuered trome purgatorye. I yelde ỹ graces & louynges and I go with the felyshyp of sayntes / & forthwith he departed. &c.

¶ Another example is wryten in dialogo cesarii of a man ỹ whiche sholde be in pur

gatorye two thousande yeres & was delyuered in two yeres by the suffrages/masses/and good operacyons of a bysshop/& of other good men.

CPerditio bonorum.

y.CExample ý in lyke wise as water departeth frome ý pot perced or broken. In lyke wyse dothe the vertues of a man by mortall synne. Cii.

IT is wryten in the lyfe of faders ý that a good fader named arrenes wolde se the operacyons of the worlde/& as he was in his oratorye he herde a voyce the whiche sayd vnto hym. Arrenes go by the countree to the ende ý thou behold the operacyons of the worlde. And whan he was gone forthe of his oratorye he sawe a man the whiche drewe water of a welle and put it in a vessell perced & holed from the whiche it ranne incontinent. And ther in ne abode nothynge. And the sayd arreneus passed ferthermore & sawe a man ý whiche made and assembled a burden of wodde/and whan he had made it he assayed to lyfte it & to lye it on his sholdres/but for that ý he ne myght lyft it and that he founde it moche heuy he yode yet to assemble of wodde/& put it yet within that burden or fagot/and made it in suche wyse two or thre tymes/and the lesse myght lyfte it on his sholdres. Afterwarde ý said arrenes yode ferthermore and sawe two yonge men vpon two horses before ý gate of the cyte the whiche bare before them a longe logge ouerthwarte/and wende to entre in to the cyte by the sayd gate/but they ne myght for the sayd logge/for they ne obeyde the one vnto the other for to entre within. And after ý the aungell came vnto the sayd arrencus/vnto whome he demaunded what he had sene. And he answered as it sayd is of the man the which drewe of water. And the aungell expounded vnto hym the sayd thynges/and said vnto hym. By the man the whiche drewe of water is to vnderstonde that the man the whiche dothe almesdedes & good operacyons in mortall synne/anone it departeth from hym for the synne as dothe the water from the vessell perced. And the secondе man the whiche thou haste sene the whiche assembled of wodde/that is to say that the man the whiche assembleth and cōmytteth sȳne vpon synne ne may moūt in heyght for the weyght of ý synnes. and by those the whiche ne myght entre in to the cyte that bare the wodde ouerthwart ben vnderstonde proude people & hatefull the whiche ne wyll humble them & to concorde togyders ne shall entre in to the cyte of paradyse. This exāple denoteth thre thynges. The fyrste that mortall syn chaseth awaye the good operacyons frome ý persones. The seconde is that synne is of itselfe so heuy that it letteth to mounte in to paradyse & maketh to fall in to the pyt of helle as dyde sathan ý whiche fell from paradyse. Vñ luce.x. CVidebā sathanā sicut fulgur de celo cadentē. And that that a man putteth yet more wodde in his burden & yet the more heuy he fyndeth it and more yll to lyfte vpon his sholdres denoteth ý whan a man cōmytteth sȳne vpon synne. And more shyftly a man falleth in basse/and the lesse a man moūteth in paradyse. The thyrde is that hatred & discorde the whiche is betwene neyghbours letteth to entre in to the cyte of paradyse.

CHinis iniquorum est peccatum.

3. ¶ Examples that moztall synne is a lyne by the whiche the deuyll holdeth ꝑ synners. And fyrste how the deuylles helde a man bounde with a chayne and ledde him with grete ioye. ¶ Cii

A Doctour named Uyzydarias sayeth in a sermon this the whiche folowyth how the dyscyple recyteth in his booke/and sayeth that god gaue vnto an hermyte this gyft to knowe the hertes of men the whiche came one tyme vnto the chirche where the pzeest confessed. And ꝑ sayd hermyte sawe that the men entred in to the sayd chirche blacke & horryble/ ꝑ whiche were accompanyed with deuylles the whiche were ioyous. And the aũgels the whiche them kepte were sozy & sepera te ferof. And as they retourned from con fessyon than ꝑ deuylles were sozy and de parted from them/and the aungels were ioyous the whiche approched. And amon ge the other ꝑ sayd hermyte sawe a man the whiche was boũde by the necke with a chayne that the deuylles ledde with gre te ioye. And this aungell folowed ferre of And this sayd man yode vnto confessyon as ꝑ other/but he came agayne moze blac ker than befoze. And the deuylles bounde him moze strongly than he was And whã the said hermyte sawe that approched vn to the sayd man/& tolde vnto hym that ꝑ he had sene. And the sayd synner had gre te dzede and sayd. I haue offended god in many maners. And also I haue hydde a grete synne. He retourned vnto confessyõ & came agayne clere/& the deuylles were sozy & the aungelles ioyous. So by trewe confessyon & repentaũce. he was vnboun de of his synnes & of the deuylles/ & was allocyate with the good. &c.

¶ Another example that a man beynge in moztall synne is so boũde that he maye not do no good operacyon the whiche vn to hym is merytozyous. ¶ Cii

The dyscyple recyteth in his pzomp tuarye and sayth that as mayster thomas theologycyen sholde deye he beyn ge in his bedde he sawe the deuyll fast by hym/vnto whome he sayd/What doest ꝑ here blody beest. Tell me what thynge u is the whiche noyeth you mooste. And as he helde his peas he adioygned & sayd. I coniure the by the god lyuyng the whiche shall come to iuge the quycke & the deed ꝑ thou tel me the trouthe. And the deuyl an swered and sayd. There is nothynge the whiche taketh awaye so moche our foze as contrycyon & confessyon oftentymes made. Foz whan a man is in moztall synne all his membzes ben so bounde that he ne maye moue hym foz to do good operacyõ the whiche vnto hym is merytozyous/& whan he confesseth his synnes he is after warde franc mouable & vnbounde foz to do all good operacyons. This example de noteth two thynges. The fyrste is that by moztall synne a man is terrybly boũde wt the handes of the deuyll. The seconde is that by confessyon a man is vnboũde as it is sayd. &c.

2. Another example how the deuyll lyeth out his snares foz to deceyue vs. Cii

It is wzyten in the lyfe of faders ꝑ as saynt Anthony was in oraysõ vpon a hye mountayne he sawe al ꝑ woꝛl de replenysshed with halters of the enmy of helle. And he toke hym to wepe & sayd/

what shall that man be ꝑ maye passe and escape the snares here. And a voyce from heuen came vnto hym ꝑ whiche sayd/an thony seule humylite passeth and escapeth these laces. Here whan a man hathe humylyte the snares ne may touche hym for his humylyte. ¶This example denoteth two thynges that the snares of the deuyll ben caste out for to deceyue vs. And therfore hym behoueth to kepe hym from fallynge in to synne that a man ne be taken The seconde is that a man escapeth ouer all in hauynge humylyte. ⁊c.

¶ Mors bonorum.

1. ¶Examples that those whiche hathe accomplysshed the wyll ⁊ the cõmaẽdementes of god ⁊ ben departed of good dethe/ hathe had consolacyon of god ⁊ of ꝑ sayntes of paradyse. And fyrst example how a holy fader sawe in his dethe ꝑ prophetes and Jhesu cryste. ¶ Cui.

IT is wryten in the lyfe of faders of a holy fader the whiche at the hour of his dethe his dyscyples presente began to enuoye hym ⁊ appered fayre ⁊ whyte ⁊ spake ioyous wordes. Than his dyscyples hym demaunded vnto whom he spake. he answered. Ne se you not the holy patryarkes ⁊ agayne as he spake ioyously was asked vnto whom it was. He answered. Ne se you not the holy prophetes. Thyrdly he sayd. The holy appostles come. Fourthly he said the aungelles come. And lastely he sayd. Ryse ye vp for Jhesus is come/and in sayenge these wordes he deyed. The dethe of this good man was ryght glorious and blyssed. And also suche is it of al those the whiche deye in the estate of grace. Vñ

The.*.

apo.xiiii. Beati mortui qui in dño moriũtur. Also his dethe was moche precyous before god/and so is that of the iust persones. Vñ psal. Pretiosa ẽ in cõspectu dñi. The iuste persones the whiche hath liued wele in this worlde/⁊ also persuered tyll vnto the dethe hath thre ioyes at theyr departynge. The fyrst is that they se all the good dedes that they dyde euer in ꝑ state of grace/that is to vnderstonde all the almeidedes/oraysons/⁊ werkes of mercye And all the trybulacyons ꝑ the body hath borne pacyently in doynge fastynges/abstinences/to wake late/to ryse erly/ to lye harde/to be poorely clothed ⁊ suche other thynges. ⁊c. Vñ ezechi.xviii. Justitia iusti erit sup eũ: ⁊ impietas impii sup eũ erit et plate.xxix. Heu nobis vilio olim quasi verba lion ingnaci. Examples of some the whiche hathe sene the good ⁊ the yll that they haue done. Quere post.c.xxii.d. The seconde ioye is that they se the deuylles cõfused degetted ⁊ also to departe as wroth In lyke wyse the iuste loue ⁊ prayse god/ Vñ psal. Benedictus deus qui non dedit nos in captionẽ dentibus eorũ. Example. Quere.lvi.f. The thyrde ioye that the iust shall haue at theyr dethe is ꝑ they shall se Jhesu cryst ꝑ they haue receyued worthely in the sacrament. And the anngelles assystentes to comforte them ⁊ ayde them ⁊ for to present them before god the whiche vnto them is grete ioye. Also ofte tymes they haue of the sayntes of paradyse after ꝑ wyll of god/as had the good man beforsayd. Innocent sayeth in his thyrde boke of the vylyte of humayne condycyon that the good ⁊ the yll se Jhesu crist as he was put on the crosse before that the soule parted from ꝑ body/ꝑ good vnto theyr consolacyon/⁊ the yll vnto theyr confusyõ to the ende they haue shame ꝑ they be not redemed ⁊ part takers vnto the merite of

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his passyon. Vñ legit apo.i. Uiderũt in quẽ pupugerũt. And a man ne sholde vnderstonde that yf a iuste man dye sodaynly the. the sodayne dethe taketh awaye hys merytes & his bounte / & that he ne maye be saued. Unde poeta. Mors iusti subita quã precellit bona vita. Nõ tollit merita: si moriatur.

good odour. By this example a man sholde vnderstonde that the dethe of the good is moche precyous before god / after the sayinge of the psalmyst. Pretiosa est incõspectu dñi mors sctõrũ eius. And also that they ben comforted & receyued swetely of aungelles & sayntes of paradyse / & set in Joye eternell. &c.

B. Another example how the sayntes of paradyse & the aũgelles & god came vnto the departynge of a holy fader. Ciii.

It is wryten in the lyfe of ỳ faders that whan the tyme came that the abbot Sysois sholde deye many aũcyentes came to vysyte hym / the whiche sawe hym shyne in the face / & he sayd vnto thẽ Brederne comforte you here is the abbot anthony the whiche is come vnto vs / here and a lytell whyle after sayd. Here is the company of prophetes. And agayne hys face shone more clere than the daye / & he sayd. The blyssed appostles ben present / & the auncyentes the whiche presente were beheide and vnderstode that he spake vnto some body. The whiche sayd vnto hym that he sholde declare with whome he spake. And he sayd the aungelles be come to fetche my soule / and I them supply that they tary a whyle for to do penaũce. And the faders sayd vnto hym. Abbot theu ne haste of indygence to doo penaunce. And he answered them. I saye you in veryte ỳ I ne remembre me yet to haue take ỳ begynnynge of penaũce. They apperceyued by his spekynge that he was perfyte in ỳ loue of god. Than his face shone as the sone & sayd vnto them. Beholde beholde for our lorde is come. In this worde he died And all the place was replenysshed with

C. Another example how a woman sawe Jhesu cryste in her dethe. Ciiii.

Saynt gregorye recompteth ỳ whã a woman named tarcille came to ỳ laste daye of her dethe she loked vpwarde & sawe Jhesu cryst come. And with a grete courage she began to crye to them ỳ were by her / departe ye departe for Jhesus is come. And as she vnderstode in hy that she see / her holy soule parte from her body. And so grete swetnes of odour mer uayllous there folowed that that odoure shewed vnto all that Jhesu cryst was come thider. &c.

D. Another exãple how a frere shewed Jhesu cryst with the fyngre at his dethe in syngynge. Ciiii.

It is wryten in the lyfe of faders ỳ there was a frere of the ordre of prechers greuously seke & for that ỳ he approched vnto ỳ dethe / & that he had a ioyous face a frere hym requyred that yf he had / had ony consolacyon spyrytuell in herte ỳ he wolde tell it hym. He answered. For ỳ grete Joye ỳ I haue I ne maye hyde it / this daye I haue taken it for my lorde Jesu cryste hathe promysed me to be in pre-

sence at my dethe. And ꝑ frere hym requy red in the name of Jhesu cryst that whan he sholde se hym that he wolde shewe hym by some tokens or with the fynger. He an swered that soo sholde he doo yf it pleased god. The thre dayes after the sekenes gro ged hym men stroke on the table for to as semble the freres as it was of a custome/ And the freres ranne in to the fermery/ & as they were in orayson in abydynge hys dethe the seke man stretched forth his fyn gre in a certayne place. And as his eyes were confused at the dethe he toke hym to synge & to saye in syngynge ioyous. In galileā iesū videbitis sicut dixit vobis. that is to saye ꝑ ye shall se Jhesus in galilee/ ꝑ is in paradyse as he hathe tolde you/ whā he had fyned these wordes he deyed in go de consūmacyon/ for he had lyued in thys worlde of a holy lyfe. And by that reason it was ꝑ he dyffyned wele his dayes/ vn to this purpose saynt austyn sayeth. Mor te mala mori nō potest qui bonā ante du rerit vitā. Et theronim⁹ dixit. Nō memi ni me mala morte vidisse hominē qui bo nam ante duxerit vitā.

C. Another example how a good relyg gyous woman was comforted of sayntes of paradyse the whiche were at her dethe

It is writen in the fourth boke of ꝑ dyalogue of saynt gregory that a good relygyous woman named rachetee had two relygyeuses of her habyte wt her her dyscyples of the whiche the one had to name romula. These thre religiouses wo man dwelled togyders the whiche lyued of a holy lyfe replenysshed with good ma ners & with vertues/ but a poore lyfe cor porell they ledde. And ꝑ sayd romula was

The.

replenysshed wt greate pacyence/ of sou raygne obedyence/ kept silence of her mou the & toke hede moche vnto the vsage of orayson the whiche was seke in bedd. by many yeres & in a nyght the sayd romu la called her sayd maystresse rachetee and sayd vnto her. Mater veni. Mater veni The whiche came with the other syster & at the houre of the verye mydnyghte as they were in one bedde/ lyght celestyal di cended in to theyr house ꝑ whiche it reple nysshed all. And the said lyght was so gre te ꝑ the presentes had grete drede And as they were in that drede & lyght they herde noyse as many men entrynge in the hou se. But for the grete fere & lyghte they ne might se thoo the whiche entred in to the sayd house with the sayd lyght. And there entred so swete odoure ꝑ it was meruayl And the sayd Romula began to comforte her sayd maystresse and her syster ꝑ whi che were in fere & sayd. Noli timere ma ter nō morior modo. And after ꝑ she had sayd that she sholde not deye at that hour the sayd lyght dymysshed lytell and lytell but the grete odoure abode. And so it pas sed the seconde & the thyrde daye that the sayd odour abode. And the.iiii.nyghte the sayd romula called her sayd maystresse & whan she was come she demaunded ꝑ bo dy of god & receyued it. And before ꝑ they parted fro me bedde there arryued before the dore of the house two companyes/ the one of men/ ꝑ the other of women ꝑ whi che songe melodyously. The men songe ꝑ psalmodie. And the woman answered in doynge the seruyce celestyall of creatures of the sayd romula she deyed. And her sou le yode with the aungelles & sayntes the whiche came to fetche it. And of almoche more as they mounted in to the skye/ soo moche the lesse herde they of the songe of the psalmodie. And the sayd odour also de

parted.ꝛc.

¶ Another example how a holy bisshop was comforted at his dethe of the sayntes of paradyse. Ciii.

IT is wryten in the dyalogue of saynt gregory of a good holy bysshop named probus. Whan it came vnto hys dethe his fader assembled many physycyens for to hele hym. The whiche sayd after that they had vysyte hym that he shold deye. And than the good bysshop sayd vnto al those that they sholde go with his fader to take theyr refeccyon after theyre labour. The whiche theder yode & there ne abode with hym but one yonge chylde & after that the sayd chylde sawe come come entre clothed with whyte & theyr faces clere & shynynge as the sone. The whiche chylde after that he was stryken with the grete lyght the whiche proceded of them he toke hym to crye & demaũded of them what they were. At the whiche voyce the sayd bysshop was moued behelde them ỹ whiche entred he knewe them & began to comforte the chylde the whiche trembled for fere & sayd vnto hym. My sone drede the not for saynt Juuenall & saynt Elcus there martyrs ben come vnto me. And ỹ sayd chylde ferefull of that vysyon ranne oute and tolde to the physycyens & to the fader the sayd vysyon. The whiche ranne and founde the bysshop deed. For his soule yode with those that the sayd chyld had sene ꝛc.

¶ Another example how a mayden named gelyne was comforted at her dethe of saynt peter. Ciii.

IT is wryten in the dyalogue of saynt gregorye of a good noble mayden named Gelyne the whiche was maryed and was one yere with her husbande the whiche deyed. And whan she was wedowe she put her vnto ỹ seruyce of god in the chirche and monastery of saynt Peter. And there lyued holyly in al symplesse in makynge orayfons and grete almesdes. Whan it came to thende of her days that she was wery of sekenes in a nyghte as she had two candelles lyght by her bed saynt peter appered vnto her betwene ỹ two forsayd candelles. And she enioyed her & sayd vnto hym. Who is there my lorde ben my synes pardoned. Unto whom he sayd benyngly in bowynge downe the heed. They ben pardoned ỹ come thy waye. And for as moche as in ỹ sayd monasterye there was a holy relygyous that she loued before the other she requyred vnto holy peter in saynge. I praye the that my syster named b. net come with me. and he answered ỹ shall not be so but suche one in this wyse named shall come with the And she that thou requyrest shall come after the the thyrty daye. Than the sayd apostle departed. And her moder abbesse was called: vnto her she recompted ỹ said vysyon. And she deyed the. xxx. daye with her that the appostle had sayd. And ỹ. xxx daye after she ỹ she had requyred folowed her and also deyed. ꝛc.

¶ Another example how a preest fled ỹ company of a woman ỹ was comforted at his dethe of sayntes of paradyse. ciii.

¶ Another example how a mayden named gelyne was comforted at her dethe

IT is wryten in the dyalogue of sayn̄t gregorie of a good preest ꝑ whiche in the drede of god gouerned a chirche fadde the kamplyaryte of a woman/and wolde not ꝑ the woman of his house sholde admynystre ony thynge vnto hꝫ/And abstcyned hym from all thynge valefull/ & also lyued of a holy lyfe. Whan it came that he labourcd at the dethe/& that he ne myghte a mooste speke he appercyued ꝑ the sayd woman of his house put her hande vnto his nose for to knowe yf he were deed/& his spyryte feruently came agayn & began to saye. Recede a me mulier: adhuc igniculus viuit. Departe thou fro me woman yet a lytell fyre lyueth take away the strawe. Than the woman departed./ And ꝑ vertue of his body all grewe/and with grete gladnes and Joye he toke hꝫ to crye/ye ben welcome my lordes. Wherfore haue ye wylled to come vnto one so lytell your seruaunt. I come. I come/ I ylde you thankes. And for that ꝑ he repeted ꝑ said wordes his frendes were by hꝫ demaunded hym vnto whome he spake.: Unto whome he sayd as in merualylyng And se you not the appostles sayn̄t peter and sayn̄t poule ꝑ whiche ben here-come/ And he tourned towardes them & began to saye. I go. I go. And as he spake these wordes he ylde vp his spyryte.

B. Another example how a frere fled in to heuen as sone as an arowe. Ciiii.

THe dyscyple reciteth in his promptuarye that a frere of the ordre of prechers appered with grete Joye after his dethe vnto another monke the whiche was his frende kamplyer. And as he was asked of his estate amonge other thyngs

The.

he sayd that neuer arowe shotte oute of a grete bowe fledde so sone in to a place as my soule fledde before god whan it departed from the body. For I had lyued fyfty yeres in the ordre to serue Jhesu cryst. in good conuersacyon. &c.

C. Another example of the dethe of a pylgrym the whiche was comforted of ꝑ aungelles of paradyse. Cui

IT is wryten in the lyfe of faders of a holy man relygyous so moche loued of god that ꝑ the whyche he requyred in orayson vnto hym was graunted. And he prayed god that he myghte se the soule of a synner & of a iuste man how they ben drawen from theyr bodyes at theyr dethe And as he was in his oratorie ther entred a wulfe the whiche toke his vestyment with his mouthe & drewe it. Than the sayd frere rose hym vp & rode after the sayd wulfe/the whiche ledde hym faste by a cyte & lefte hym there by a monasterye. In the whiche was a man that had a grete name and was reputed solytayre & good of the worldy people but he was an ypocryte/ ꝑ whiche was at deyenge. And the fader ꝑ whiche was theder come beheldc ꝑ men made vnto hym greate lyghtes of tapres & lampes for his buryenge And at ꝑ houre of the sayd dethe he sawe the deuyll the whiche helde a brased hoke & put it in his mouthe & tormented hym longe & sayde/ In lyke wyse as this soule hathe not suffred me to reste one houre. In lyke wyse ne shall I haue of mercye of it tyll that I haue sealed it horybly. And he seaced it & bare it awaye. Afterwarde the said fader rode in to ꝑ cyte & foũde a pylgrym seke/

and layde on the erthe of whome no man
toke hede / & there was one daye to behold
hym. And whan the houre of dethe came
he sawe saynt Myghell & saynt gabryel ỹ
whiche dyscended by the sayd soule ỹ one
on the ryght hande & the other on the lefte
hande & prayed the sayd soule ỹ she wolde
come forth of ỹ body & she came not forth
so as she ne wolde leue her body. And ga-
bryell sayd vnto Myghell. Take this sou-
le that we maye be gone. And myghel an
swered. God vs hathe cõmaunded that it
go forth without dolour. And therfore we
ne may take it forth by force. And mighel
cryed with a grete voyce vnto our lorde &
sayd vnto hym. What wylte thou that we
do w̃ this soule / for she ne wyll come forth
to go with vs. And a voyce came theder
the whiche sayd. I sende vnto you dauyd
with his harpe / & all those the whiche syn
ge the salmodye of Jherusalem to thende
that at the swete songe she come forthe of
ỹ body. And incontynent they dyscended
by the sayd soule / & at the swete songe she
came forthe in to ỹ hande of saynt migh-
ell / & they yode theyr waye with grete ioy

D. Another example how a knyght sa-
we ỹ dethe of an yll man. And more ouer
the dethe of a good man that the aungels
bare in to heuen. ✠ C.iiii

It is wryten in the boke of the dys-
cyple that a noble knight wolde en
tre in to relygyon. The whiche sente hys
seruaunt to tell vnto the abbot ỹ he wold
be relygyous in his abbay. And gaue him
in charge that he sholde saye that he was
dombe / but redy to obey vnto al thynges
And thought that yf he held not peas his
tongue sholde lese hym al the good dedes
that he sholde doo. And that knyght there
was receyued. And men wende ỹ he had
be dombe. And one tyme he yode with the
abbot vnto a knight the whiche laboured
vnto ỹ dethe. And he sawe ỹ the deuylles
drewe the soule oute of the body of hym ỹ
whiche deyed horrybly / & he had pyte and
wepte. And as they came agayne frome
thens another knight came vnto ỹ abbot
the whiche hym promysed that he wolde
renounce the worlde and that he sholde be
a monke. And as he yode before the sayde
abbot on an yll brydge for to proue ỹ way
he fell before ỹ sayd abbot and was drow
ned. And the sayd knyght sawe his soule
in habyte of monke that the aungelles ca
me to fetche & to bere in to heuen he was
all replenysshed with ioye. And whan the
abbot was in the cloystre he said vnto the
knyght that he cõmaunded hym in ỹ ver-
tue of obedyence that he sholde tel hym yf
he myght speke / wherfore at the dethe of
the two sayd men he had in suche wyse cõ
tempned / vnto whome the sayd knyghte
sayd. Thou hast done yll. For agayne my
purpose thou hast made me speke / but I
shall tell it the. And he vnto hym recomp-
ted all by ordre how he had sene the soule
of the one that the deuylles had taken ho-
rybly from the body & bare it awaye and
that the aungelles hadde borne the other.
Than the abbot fell at his fete on knees.
&c. And the sayd knyghte refused his pro-
messes & good dedes ỹ he vnto him wolde
do / but he wolde be enclosed in some place
to thende that he myght kepe his purpo-
se ỹ he had to kepe taciturnyte & scylence.

E. Another example of a holy fader the
whiche deyed in the drede of god. Ciiii.

IT is wryten in the lyfe of faders ỹ a holy fader was sekeỹ whiche as he was sene to dyede the dethe / the freres hym demaunded wherfore he dredde. and he answered in this manere. Bredrene I haue kepte the cõmaundementes of god after my puyssaunce / but I am a man & I knowe not yf my operations hath pleased vnto god or naye. And therfore I ne am sure tyll vnto that that I come vnto hym. &c.

F. CAnother example of a pryour relygyous that sayd that he dyed lawfully faithfully / amyably and ioyously.

IT is wryten in the lyfe of faders ỹ the pryour of a couent was in a greuous sekenes replenysshed with meruaylous pacyence. And he sayd oftentymes one thynge the whiche is wryten in ỹ canycles with grete dolour of deuocion. Oi lect9 me9 michi & ego illi donec aspiret dies & iclinent vmbre. Also he sayd vnto his bredrene. xv. dayes before his dethe that he sholde deye of that sekenes in ỹ solempnyte of the feest of the vyrgyn Marye the whiche thynge was done. For at the fyrste euensonge of the natyuyte of the vyrgyn Marye he deyed / & was buryed that daye he had songe the last masse of the vyrgyn Marye. And also of her he had made hys laste predycacyon. Whan he sholde deye anone he made to assemble before hym his bredrene vnto whome he sayd. Knowe ye my bredrene ỹ I deye lawfully / amyably faythfully & ioyously. And expounded it in this wyse. I deye lawfully. For I deye in the fayth of Jhesu cryst & of the sacramentes of the chirche. Amyably / for I haue persceuered in the dylyccyon of god vnto myn aduyse syth that I entred in to ỹ ordre. And I haue studyed how I might best please hym. Faythfully for I knowe wele that I go vnto god. Joyously for I go from one lande replenysshed with myserye vnto a good countree. I passe from weppynges vnto Joye sempyternell. &c.

G. Another example of a monke the whiche was chosen to be bysshop & he refused it and deyed wele. Ciiii.

IT is wryten in the promptuary of the dyscyple that Arnoldus sayeth that a monke of clerualx was chosen to be bysshop / the whiche refused it agaynst the wyll of his abbot / & of ỹ bysshop / & sone after he deyed. And he appered after his dethe vnto his sampleyer / ỹ whiche demaunded hym yf the dysobeyssaũce before sayd had noyed hym. He answered ỹ nay and afterwarde sayd. yf I had taken the bysshoprych I hadde be dampned. And sayd more ouer an horryble worde. The estate of the chirche is come vnto that ỹ she is not dygne to be gouerned but of yll bysshoppes. &c.

H. CAnother example of the dethe of many holy persones of the whiche the Byble maketh mencyon. Ciiii.

The holy scryptures maketh mencyon of the dethe of many holy faders that it sholde be longe thynge & confuse for to wryte. And for to be shorte who so wyll se in the byble lette hym studye in the chappytres the whiche foloweth here.

Fyrst it is wryten of the dethe of abel ge-
nesis.iiii.cap. Of ỹ dethe of abrahã.ge.
xxv. of the dethe of ysaac genesis.xxxv. of
the dethe of iacob gene.xlix. of the dethe of
Joseph gene.l. Of the dethe of Aaron nu-
meri.xx. Of moyses the whiche deyed in
the lande of Moab ỹ oure lorde buryed / &
neuer man ne knewe his sepulcre. In ly-
ke wyse as it is wryten deuterono.xxxiiii.
Of the dethe of dauid it is wryten primo
paralipo.xxix. of the dethe of zacharie it is
wryten secũdo.paralipo.xxiiii. of the deth
of Thobye it is wryten thobie.xiii. of the
dethe of his sone it is wryten thobie vlti-
mo / of ỹ dethe of iob / it is wryten iob.xlii.
of the dethe of mathathias.i.machabiorũ
ii. of the dethe of saynt Johan baptist ma
thei viii. Of the dethe of the poore lazar
begger ỹ the aũgelles bare in to Abrahãs
bosome it is wryten luce.xvi. of the goode
theefe the whiche deyed whan our lorde de
yed it is wryten luce.xxiii. of the dethe of
saynt Steuen the whiche was stoned / it
is wryten actuum.vii. &c.

¶ Mors malorum.

1. ¶ Examples of those the whiche hathe
not wylled to do the wyl of god ne to accõ
plysshe his cõmaundementes ben deed of
an yll dethe in paynes & dolours / & fyrste
example / how the deuyll drewe the soule
of a cursed ryche man with a crochet and
a woman wedowe was comforted of the
bryzgyn marye and of the bryzgyns. ¶ b.

Vycent sayeth in the.viii.bóke of ỹ
myrrour hystoryall ỹ there was a
ryche curate vycyous in a parysshe ỹ whi
che had vnder his cure a noble ryche man
& a poore woman wedowe / the whiche de
yed in one tyme. Whan ỹ sayd ryche man
was seke he sente to seche the curate to vy
syte hym & to admynystre the sacramen-
tes the whiche curate thyder yode quykly
and was moche more curyous to haue ỹ
said ryche man couched on feders in a fay
re bedde couered with purple wt precyous
vestymentes / and aourned with golde &
with precyous stones. And also he founde
many seductoures the whiche gaue vnto
hym consolacyons of flateryes / & his wy-
fe / his chyldren / & housholde the whiche ly
ed. And in this thynge hangynge there ca
me a messenger vnto the sayd curate frõ
the sayd wedowe strongly seke for to con-
fesse her and to vysyte. And the sayd prest
the whiche put all his entente for to sow-
ke the ryche synner ne answerde nothyng
And a deacon ỹ whiche was presente had
pyte of the poore wedowe & dredde ỹ she
sholde deye without receyuynge the sacra
mentes / spake vnto the curate the whiche
answered by grete furoure. O that thou
arte of lytell counsayll ỹ whiche wylt that
we leue this noble man our patron for to
go vnto ỹ olde wedowe. And the deacon
answered. Ne trouble you not / yf you cõ
maunde me I shall vysyte her. And the
deacon yode thyder by his cõmaundemẽt
And bare the body of Jhesu cryste. The
wedowe was gretely poore of worldly go
des / but full of good operacyons. ¶ She
was prostrate vpon the erthe / and a lytel
of strawe vnder her. ¶ Whan the deacon
was at the dore he was meruaylled & rest-
ted him. For he sawe there the bryzgin ma
rye / and grete company of bryzgyns stan-
dynge by the wedowe / and marye chered
her / vysyted and with a clothe wyped the
swetynge from her vysage. And whan ỹ
quene of heuen and the bryzgyns sawe the
body of our lorde Jhesu they yode on theyr

knees and worshyppeth the sacramente/ Whan they were rehersed they assured af fably the deacon that he sholde entre. and the vyrgyn mary sayd that he sholde not drede. And that he sholde confesse and ad mynystre the sayd wedowe & so he dyde/ And afterwarde he said of the psalmes to cõmaunde the soule with grete ioye to de parte. After came in to the hous of ỹ sayd ryche man. Whan he was at the dore he sawe of blacke cattes by the bedde of the said ryche man ỹ whiche cryed take away these cattes comen to this wretche. And in thende a deuyll blacke as an ethyopien horryble of face & of voyce menassable held in his hande a hoke the whiche he put in the throte bolle of ỹ sinner for to drawe out his soule. The whiche ne founde in all his vysytacyon of refresshynge in his con scyence. Than the dethe occuppyd hym he had fere and trembled/ and the deuyl ius tyous drewe hugely the soule oute of the throte bolle with his crochet. And the cay tyf kest an horryble sygh & so deyed/ & the other deuylles stroke vpon ỹ soule/ & bare it vnto the place of derkenes & of dethe e ternell. And as the deacon beheldē & sawe this thynge by the sufferaūce of god he had so grete fere that he fell vnto the erthe & was as halfe deed. And incontynente the vyrgyn marye appered vnto hym ỹ whi che sayd vnto hym. Ryght dere frende dre de the not/ for ỹ cursednes byabolyque ne shall noye the/ beatytude celestyall is ap parayled vnto the/ & he hym redressed in yeldynge graces vnto the vyrgyn marye & afterwarde prouffited moche for ỹ said reuelacyons. By this example a man shol de vnderstonde ỹ the dethe is moche cruel & yll vnto synners in lyke wyse as sayeth the scrypture. In psal. ℳors pctōꝝ pes sima. O mors q̄ amara ē memoria tua ho mini iusto. O dethe how bytter is the re

membraunce of ỹ vnto the man vniuste/ These synners inobedyentes shall haue pryncypally foure dolours at theyr dethe the whiche also may be taken vpon ỹ wor des of dauyd ỹ sayeth in psal. ℭ circūdederūt me dolores mortis et torrentes iqꝭ tatis conturbauerūt me: dolores inferni circūdederūt me: p̄occupauerūt me laquei mor tis. That is to saye the dolours of ỹ dethe hathe me enuyronned & beset aboute and the ryuers of iniquyte me hathe troubled the doloures of helle hathe me compassed aboute/ ỹ panges of dethe hathe me vsur ped. The fyrst dolour ỹ these synners in obedyentes shall haue at theyr dethe is seke nes corporell ỹ shal be so cruel ỹ it shal per turbe all his membres/ & shall seperate ỹ soule from ỹ body ỹ whiche shall be so gre te doloure & bytternes ỹ the herte of man ne may thynke it. There was neuer man in this worlde endured so horryble dolour as is the dethe/ & the soule shall drawe all his strengthes not thynkynge of his nour ryture bodyly but on his doloures as it is sayd. ℭ circūdederūt me dolores mortis. Al so grete doloure shall be at the departyng of the body & of ỹ soule. For they were gre tely delected and enioyed togyders Also it shall be grete dolour to leue the wyfe/ the chyldren/ the golde the syluer/ the herytas ges/ manors/ houses/ rentes/ londes and possessyons. Also to leue the wyne/ ỹ ale/ the flesshe/ and the other lyuynges for to go dwel in a place where no good is sowē gadred ne founde/ not soo moche as one droppe of water. Example of the cursed ryche man the whiche was denyed of one droppe of water. For to be short it shall be dolour to leue the plesaūces and dylecta cyons of the body & of the worlde. Cathon sayeth. ℕon eodem cursuco respondent vltima primis. The laste thynges ne ans swereth vnto the fyrst in one selfe course/

The.x.

Also the euangelyst sayeth ꝑ the last thyn
ges of a man ben made worꝛs than ꝑ fyꝛst
Unde mathei.xii.luce.xi. Hiunt nouissi
ma hominis illius peiora priorꝫbus. The
se.onde dolour that the synners shal haue
in theyꝛ dethe is to vnderstonde by that ꝑ
dauyd sayeth. Coꝛentes iniquitatis con
turbauerunt me. That is to say that they
shall se and knowe in them and vpon thē
all ꝑ synnes that they haue cōmyt & done
foꝛ the whiche they shall be punysshed iu
ged and condampned/the whiche shal be
vnto them dꝛede & doloure. It is wꝛyten
luce.viii. Nichil est occultū quod non ma
nifestetur:nec absconditum quod non co
gnoscatur et i palam veniat. There is no
thynge so secrete but that it shal be many
fest/ne hydde but that it shall be knowen
and that it shall come openly and appere
beꝛe all. Also in the ende of the man all
shall be discouered soo that a man shall se
appertly all his operacyons good and yll
Unde eccle.xi. In fine hominis denuda
tio operum ei⁹. In beholdynge a multi
tude of people a man knoweth that suche
one is clothed with grey/with blacke/and
with whyte.&c. Also at the iugement and
whan the soule shall be seperate from the
body a man shall knowe ꝑ suche one was
lecherous/thefe/oꝛ murdꝛer.&c. as yf the
synnes were paynted vpon the persone./
Unde ezechielis.xviii. Iustitia iusti erit
super eum & impietas impii super eū erit
The iustice of the iuste shall be vpon him
and the synne of wycked shall be vpon hȳ
Also the synners shall bere theyꝛ confusyō
and theyꝛ synnes that they haue done. vñ
ezech.xliiii Peccatoꝛes poꝛtabūt confusio
nem suam et scelera sua que fecerunt. Et
ysaie.xxix. Erit nobis visio omnium qua
si verba libꝛi signati. And whan ꝑ sȳners
shall se that they haue not done of penaū
ce/and that they shall haue no moꝛe no ty
me noꝛ place to doo it/theyꝛ synnes shall
trouble them and gyue greate bytternes/
The thyꝛde doloure is to vnderstonde by
dolozes inferni circumdederunt me. Foꝛ
the iniuste synners shal se the paynes the
whiche vnto theym ben pꝛepayꝛed foꝛ to
punysshe theym and toꝛment. And foꝛ to
susteyne payne coꝛespondent vnto euery
synne cōmyt. Example of a madde man
the whiche in his dethe sawe helle open/&
the fyꝛe and the toꝛmentes the whiche vn
to him were pꝛepayꝛed foꝛ to punysshe hȳ
and sayd that his iugement was thenne
made. Quere.lxvii.ca. Another example
of a sodomytycque the whiche sayd at his
dethe that he sawe helle open appertely &
the toꝛmentes and ꝑ deuylles pꝛesent foꝛ
to rauysshe hym. Que.lxxxv.d. The.iiii.
dolour is to vnderstonde by pꝛeoccupaue
runt me laquei moꝛtis. That is that these
synners shall se at theyꝛ dethe ꝑ deuylles/
in theyꝛ foule fygure the whiche shal be to
them an hoꝛryble toꝛment. Example of a
sone the whiche sawe theym at his dethe.
Quere.lxii.b. Also the synners shall haue
another grete dolour at theyꝛ dethe/in lyꝛ
ke wyse as sayth some doctours. Foꝛ they
shal se Jhesu cryst in lyke wyse as he was
crucefyed vnto theyꝛ confusyon to thende
that they haue shame that they ne be pꝛe
med and partakers vnto the merytes of
his passyon foꝛ theyꝛ synnes cōmytte. Uñ
apo.i.ca. Uiderūt in quem pupugerunt.
And ꝑ blessyd Jhesu shall demaūde them
reason of theyꝛ operacyons. And by that
they shal haue grete dolour at theyꝛ dethe
whan they shall se and knowe theyꝛ dam
nacyon and perdycyon eternell.&c.

B. Another example how a ryche sone
deyed impenytent ꝑ whiche sayd that his
iugemente was made/and that he sawe

the deuylles. Cv.

THe dyscyple recyteth in his ser-
mons that there was a ponge
man the whiche lyft hym vp a-
gaynst god & agaynst his owne
helthe the whiche cõmytted ma
ny cuylles in layngе/in playngе/in cõmyt-
tynge lechery/& in lyuynge after the volup
tuolytees of his body. Afterwarde he fel in
to a greuous sekenes/& as he laye and that
men apperceyued in hym no contrycyõ his
coulyn that satte by hym sayd to hym. Thou
art sore seke prepayre the vnto god by true
contrycyon/confessyon/& in receyuynge ỹ
sacramentes/& call hym the whiche hathe
suffred for the on the crosse ỹ he wyll par-
don the thy synnes. And he answered in dis
payrynge hym. What tellest ỹ me of cõfessyon
& to receyue the sacramẽts. I neuer in my
lyfe receyued god verytably/but I haue al
waylyued ayenst god/and also I haue cal
led god in yre. Than am I nowe left of hym
so ỹ I neuer may fynde grace/for I am sen-
tenced eternally vnto the fyre parduralle/
& vnto the dethe eternall. And I am now
in the puyssaunce of all the deuylles/& after
warde sayd. Seest ỹ this grete garner of
wheet/I tell the ỹ there are mo deuylles as
sembled about me that there ben cornes in
ỹ sayd garner. Than he deyed & yelded his
soule to the deuyls the whiche caryed hym.

C. Another example of a monke ypocryte
ỹ eate in secrete & fayned to fast/& the in
fernall dragon choked hym. Cv

IT is wryten in the dyalogue of
saynt Gregory that a monke was
by estymacyon a good relygyous
for men wened ỹ he was replete
with vertues and good maners
but in thende he shewed that he was none
suche. Whan his bredren wende ỹ he had fa
sted he eate secretely & also shewed wout-
forthe other than he was within. Whan it
came vnto his dethe his bredren of his rely
gyon came thyder wenynge ỹ he had sayd
good wordes & salutaryes/but he toke him
to tremble & to be in grete confusyon and to
say. Whan I was with you & that ye wen
de ỹ I fasted I eate secretely/& I am now
gyuen vnto a dragon for to deuour me the
whiche byndeth my knees & fete wt his tay-
le/& putteth his heed in my mouthe & dra-
weth my spyrite out. And after ỹ he had spo
ken these wordes he deyed/& the dragon ga
ue hym neyther tyme ne space to do penaũ
ce. God suffred that this thynge was many
festly shewed to thende ỹ al ypocrytes fayn
tyues knowe that they shal be dampned yf
they correct them not in tyme & in place.

CIudicia dei:

A. CExample how a monke requyred of
god ỹ he myght se his Jugementes/ the
whiche sawe them & knewe theym that
they were Just & harde to knowe. Cvi

IT is wryten in the lyfe of ỹ faders
that a monke solytary of the par-
tyes of egypt requyred of god too
knowe hym his Jugements. And
for as moche as he contynued to
beseche god to se this thynge/ god sent vns
to hym an aungell in semblaunce of an aũ-
cyent fader the whiche sayd to hym. Come
go we se the holy faders & requyre we them
the holy worde & theyr benedyccyon. And
after that they had sore laboured & walked
they came to knocke at the dore of an holy
fader the whiche receyued them benygnely
and after orayson wasshed theyr fete/them
refeccyoned & gaue of that ỹ he had chary-
tably. And in the morynge in grete Joye

The .*.

gaue them lycence. And whan they depar-
ted the aungel toke & hydde a platter wher
in they had eaten & bare it away. And the
monke began to murmure agaynst the aū-
gell wherfore he had taken the platter of so
good a man the whiche had done to them so
moch goodnes. And as they walked ꝑ sone
of ꝑ good man came after thē to demaund
the sayd platter. And the aungell shewe hym
Whan the sayd monke sawe ꝑ he was sory
& sayd. Maledyccyon is w̄ me that suche a
thynge is done vnto so good a man. It suf
fysed not to take from hym his platter/ but
more his sone hath be slayne. And after that
they had walked yet thre dayes they came
to the dore of an auncyent the whiche had
two dyscyples & strake at the dore. And the
auncyent sent one of his dyscyples demaū
dynge them what they wolde & what they
were. They answered/ we ben of laboure &
wolde haue thy benedyccyon/ & to here thy
worde. And the sayd anncyent sente theym
worde ꝑ he myght not entende & that they
sholde go theyr wayes. And they hym pray-
ed ꝑ he wolde lodge them to passe ꝑ nyght
for they were weri. And he sent vnto them
that they sholde go theyr way/ & asked why
they helde thē not in theyr place & that they
sholde go as vacabondes. And they prayed
hym agayne ꝑ he wolde lodge them for the
nyght alonely. And sayd it is nyght and ꝑ
they dredde to be deuoured of euyl beestes.
And he commaunded his dyscyple that he
sholde put them in the stable. And in ꝑ euen
tyde they ne myght haue no lyght ne other
thynge of the sayd mayster. But one of the
dyscyples bare vnto them a lytel breed and
water/ and prayed theym that they sholde
say nothynge vnto his mayster. And they
abode so all the nyght. And whan the mor-
nynge came the aungel of god sayd vnto
the sayd dyscyples. Pray ye vnto your may
ster that he gyue vs oraylon/ and that we
haue a gyfte to gyue hym. And whan that
he herde that he sholde haue a gyft he desce-
ded. And the sayd aun gell gaue vnto hym
ꝑ platter that he had taken of the good mā
And whan he had taken it he retorned in to
his chambre & shytte the doore vnto hym.
And whan the sayd monke sawe ꝑ he was
indygne towarde hym that yode with him
& knewe not that he was an aungell/ vnto
whom he sayd. Departe thou fro me/ for I
shall goo nomore w̄ the. Thou hast taken ꝑ
platter of a good man the whiche hath done
vnto vs so moche of goodnes & hast gyuen
it vnto so yl a man. And morouer thou hast
slayne the sonne of the good man that dyde
to vs so moche charyte. And the aungell an
swered. Thou hast prayed god that he wol-
de shewe the his Jugementes/ and he hath
sent me to shewe them the. The platter ꝑ I
haue taken from the good man was not co
men of good inquysycyon/ and it was not
conuenable that soo good an holy man had
in his hous ony euyll thynge. But that the
whiche is comen of euyll is comen to hym ꝑ
is vnto his ruyne. And I haue slayne the so
ne of the good man/ for yf I had not slay-
ne hym he hau slayne his fader this nyght
And whan the monke herde those wordes
he yode on knees before the sayd aungell/ &
knewe that it was the aungell of god/ the
whiche departed incontynent from hym.
And he knewe that the Jugements of god
ben iust. &c.

B. Another example that an hermyte murmured agaynst god for his dyuers Jugementes.

En fynde by wrytinge this ꝑ
whiche foloweth how the dys
cyple recyteth in the boke of
his promptuary and sayeth ꝑ
an hermite murmured in his

herte of the dyuers Jugementes of god for that ẏ thoſe the whiche lyued yl had godes And vnto the contrary thoſe the whiche lyued well had of trybulacions and ſomtime thoſe the whiche had ledde a good lyfe had in thende dethe abiecte the yll the fayre ende. And the good loſte oft the temporall godes and yll had proſperyte. And as the ſayd hermyte thought moche on the ſayd thynges he prayed god ẏ he wolde ſhewe hȳ his Jugementes. Than an aungell came vnto hym and ſayd that he was ſent from god for to ſhewe them vnto hym and that he ſholde come after hym. The ſayd aungell was in fourme of an hermyte pilgrym. Whan they had walked they came fyrſt to the hous of an hermyte the whiche they founde broken and waſted with wolues. Of this thynge the ſayd hermyte was moche admeruayled and ſayd. This here was an holy man the whiche lyued here ſolytaryly fyfty yeres to ſerue god. And god hathe ſuffred ẏ he hath be broken w̄ beeſtes. And the aungell of god ſayd vnto hym. Thou ſeeſt here one of the Jugementes of god. Secondly they came vnto another ẏ had his hous ſet on an high roche aboue the ſe vnto whome the aungel preched of pacyence agaynſt aduerſytees and trybulacyons agaynſt impacyence. And in weppynge and grete contrycyon he confeſſed ẏ as he had ben there by the ſpace of. xl. yeres w̄ grete afflyccyon of penaunce at the laſte he was vaynquyſſhed ſo ſtrōgly in his mȳde that he wolde leue his good lyfe and retorne in to the worlde. And whan the ſayd aungell ſawe hym veray contryte he toke hym and keſt hym in to the ſee and drowned hȳ And whan the hermyte ſawe this he was in grete fere and fledde but the aūgell called hym agayne and ſayd to him. Drede thou not god had ſhewed the here his ſeconde Jugement. Thyrdly they came in to the hous of the thyrde hermyte ẏ receyued them gladly and gaue theym drynke in a cuppe of ſyluer ẏ he had. And ẏ aungel toke the ſayd cuppe ſecretely and put it in his boſom and bare it away Afterwarde they came by nyght to ẏ hous of a knyght robber and with grete payne they were receyued to lodge and cuyl entreated and tourmented of reproches and rebukes and notwithſtandinge men gaue them ſomwhat and a bedde yll apparayled. In the mornyng ẏ aungell wolde not departe tyll he had ſpoken w̄ his hooſt. And he drewe out the ſayd cuppe and gaue it hym. Whan thermyte ſawe ẏ he was admeruayled and murmured in his herte of ẏ he had ſeen. After in another nyght they came to ẏ hous of another knyght ẏ receyued them ryght wele albeit he treated them ryght meanely. And in the mornȳge whā they ſholde parte he was prayed of the aungell ẏ his onely ſone engendred ſhol conduyte them on the way. And as ẏ chylde ledde them he toke and ſlewe hym and keſt hym in to a dyche. Whan the hermyte ſawe that he fledde and ſayd. Thou art none aūgel thou arte a deuyll. And the aungell ſayd to hȳ. Theſe thynges that ẏ haſt ſeen ben ẏ Jugements of god occulte and hyd that ẏ requyred too knowe. Underſtande ẏ the cauſes. The fyrſt hermyte that we founde deuoured knowe ẏ that it was comen vnto hym in crowne of martyrdome ẏ he hath deſerued to haue by lōge tyme and requyred of god by grete prayers. The ſeconde hermyte ẏ Jkeſt in to the ſee after ẏ he was conuerted vnto god and that he had contrycyon and good repentauuce ſo he is well deed and is gone to god wout hauȳge other payne but onely ẏ dethe ẏ Jhaue gyuen hym. And yf he had not be ſlayne whan the temptacion was to men agayne he had accomplyſſhed that ẏ he had conceyued and had ben loſt. The thyrde hermyte is a contemplatyfe and of good prayers. But the deuyll by his cautele had procured hȳ lettinge in his orayſons and hath

ordeyned ꝑ a ryche man gaue vnto hym ꝑ cuppe of syluer for to pray for hym. And I haue taken it from hym/ for whan he wolde praye there came vnto hym of thought what he myght do wt the sayd cuppe that ꝑ theues ne sholde stele it from hym/ soo the thought of the sayd cuppe letted his hert to praye god. And by that he shal retorne in to orayſons accustomed wout hauynge ony let tynge. The fyrst knyght where we yode is an yll man ꝑ is not worthy to haue remuneracyon celestyall/ & for a lytell goodnes ꝑ he dyde vnto vs we gaue vnto hym remuneracyon temporall in gyuynge him ꝑ sayd cuppe. The seconde knyght was a good hospytaller ꝑ dyde grete almesses/ & for that he had none heyre he prayed the relygyous men ꝑ they wolde pray vnto god for hym ꝑ he myght haue lygnage. And god hath gyuen vnto hum this sone ꝑ thou hast seen ꝑ I haue slayne/ he is retorned to do ꝑ werkes of mercy that he had left to do vnto ꝑ poores/ & also he hath left to do many ylles/ that he dyde for to assemble tẽporall goodes vnto his sayd sone. Also we haue ꝓcured theyr helthe that they sholde conuerte them vnto god & shall do good dedes after the dethe of theyr sayd sone. ¶ By these thynges before sayd a man may knowe ꝑ the Jugements of god ben Just & harde to knowe as vnto vs. And therfore it nedeth vs not to enquyre forther ne to knowe than our entendement ne may comprehende. Non oportet sapere plus ꝙ sapere oportet. &c. ✠

¶. ¶ Another example how a holy bysshop was punysshed by the Jugement occulte and hydde of god for that/ ꝑ he receyued a vestyment of an vsurer. ¶ vi.

IT is wryten in ꝑ legende of sayntes that after ꝑ sayntꝭ Fortyn bysshop was deed he sawe two aungels ꝑ came vnto hym to bere his soule/ & the thyrde aũgell came wt a whyte bokeler and with a swerde shynynge ꝑ yode before. And afterwarde he sawe the deuylles the whiche cryed/ & herde that they sayd. Go we before & make we batayle before hym. And whan they were before they keste brennynge dartes/ but the aungell ꝑ yode before receyued them on his bokeler. Than the deuylles put them agaynst ꝑ aũgelles & sayd. This man spake often of ydle wordes/ & he ne sholde wout hauynge payne a blysſed lyfe. And the aungel sayd vnto them. Yf ye ne bryngе for the the prynceypall vyces agaynst hym he ne shall perysshe for the small. And the deuyll sayd. Yf god be ryghtfull this man shall not be saued/ for it is wryten. Yf ye be not conuerted & do in lyke wyse as one of my lytell ye shall not entre in to ꝑ kyngdome of heuen. Vñ math. xviii Nisi cõuersi et efficiamini sicut pueruli nõ intrabitis in regnũ celorum. And the aũgel in excusynge hym sayd. He had indulgence in his herte but the customaunce of men cõtynueth. And the deuyll sayd. In lykewyse as he toke yll by custome so shall he receyue vengeaunce by the souerayne Juge. And ꝑ aungell sayd that he was Juged before god And than the aungell began to fyght & the aduersaryes were confused. And the deuyll sayd. The seruaunt the whiche knoweth ꝑ wyll of his mayster and lorde and dooth it not shall be by many woũdes & plages/ as it is wryted. Luce. xii. Seruus sciens volũtatem domini sui et non faciens plagis vapulabitur multis. And the aungell sayd. What thyng hath not this man accomplysshed of the wyll of his lorde. And the deuyll sayd. He hathe receyued gyftes of an euyll man. And the aungel sayd. He beleued that

echone had done penaunce. And the ennemy sayd/he sholde haue proued the perceuerance of penaunce before ỳ he had taken ỳ gyft The aungell sayd/go we before god/but the deuyll was vaynquysshed. And the deuyll agayne came to fyght & sayd. Wene ye ỳ the juge be veray god the whiche promysed ỳ all synne that is not punysshed in this worlde shall be punysshed in perdurablyte. This man had a robe of an vsurer & he was neuer punysshed/where is than ỳ ryghtwysnes of god. And the aungell sayd holde thy peas/for thou knowest not the secrete Jugementes of god/euermore whan the soule wyll do penaunce ỳ mercy of god is with hym. And the deuyll answered/there ne is here noo place of penaunce. Unto whome ỳ aungell sayd. Thou knowest not the profundyte of the Jugementes of god. And than the deuyl smote the sayd bysshop soo harde ỳ after that he was restablysshed to lyfe the trace of ỳ stroke abode styll. And the deuyls toke one of the dampned ỳ they tourmented in the fyre of hell & kest hym agaynst ỳ sayd bysshop in suche maner that he had the cheke & the sholder brent. Than the sayd bysshop knewe ỳ it was that man the whiche had gyuen vnto him the sayd vestement. And the aungell sayd vnto hym. yf thou haddest not take ỳ gyft of this man the whiche is deed in synne this payne had not brente in the/& thou hast this payne of brennynge to suffre for that ỳ thou receyued the gyft of the vestement of the sayd vsurer And the deuyll sayd. yet he resteth to passe by the strayte gate/wherby we may hȳ surmount/& the deuyll sayd vnto the aungell. God commaundeth to loue his neyghbour as hȳselfe. And the aungel answered. This man hath doone many good werkes vnto his neyghbours. And the aduersatye sayd. It suffyseth not yf he hath loued thē as hym selfe. Unto whome the aungell sayd. The frupte of loue is also wel to be done/for god shall yelde vnto euerych after his operacyons. And the ennemy sayd. But he shall be dampned for that/ỳ he hath not accomplysshed the tokens of loue. Than the compayny of the deuylles the whiche fought with the aungelles were vaynquysshed. &c. In thende the sayd bysshop was brought agayne into his owne body/& his neyghbours wepte the whiche wende that he had ben deed. After that he ouerlyued by somtyme and fyned his dayes in good reste/peas/and maners.

D. Another example of the Jugement & horrible punycyon the whiche was done of an archebysshoppe that was named Udo. Cvi.

En fynde by wrytinge this ỳ whiche foloweth how the dyscyple recyteth in the boke of his promptuary and sayeth ỳ it is all knowen & manyfest in the countre where is happened/how in the countree of Saxony there was an archebysshoppe Metropolytayne named Maydenburc founded of saynt Maurice. In that cyte studyed a scoler named Udo the which had harde engyn and wytte/and myght no thynge lerne/and therfore was he beten & moche tourmented of his maysters of the scole. And on a tyme that he had be moche beten he went out of the scole and entred into the chyrche of saynt Maurice in the whiche he fell prostrate & put him in grete deuocyon to requyre the debonayrte of ỳ quene of heuen & the ayde of saynt Maurice for to enlumyne his entendement. And as he was there in prayers he slept somwhat/vnto whome appered the moder of mercy and sayd vnto hym. I haue herde thyn orayson I gyue vnto the not alonely the gyft of scy

ence/but wō that ꝑ shalte be archebisshop of my prynce Maurice after that ꝑ archebys-shop that is shal deye. And yf thou gouerne well the chyrche ꝑ shalte haue grete rewarde. And yf thou do vnto the cōtrary ꝑ shalt deye in body and in soule. Whan these thynges were ispoken the vyrgyn Mary departed. And the ponge man arose vp & yode to studye the lesson ꝑ he had accustomed. And whan he came to speke and to dysputе he surmounted the other & appered ryght sage & experte in all scyence/and they all meruayled that herde him & sayd. How this mā here is enspyred in all scyences/is not this Udo the whiche was beten yesterday as a beest/& this daye he is approued to be cuen as a philozophre. Two yeres afterwarde ꝑ archebysshop deyed/and Udo was electe of all to be metropolitayne. After ꝑ he was confermed & put in honour he lyued well some lytel tyme. And for as moche as honoures chaunge the maners he was negligent to perceuer & to lyue after the counceyle of the vyrgyn Mary/and forgate his helthe. Moreouer he habandoned his body vnto voluptees/and wasted the goodes of his chyrche/& vyoled not alonely the women secu-lers but those of relygyon. And moreouer ꝑ whiche is worse he suffred those of his dyet to commyt all vyces wout ony drede/loo ꝑ his lyfe was in hate and vnto al detestable. And many yeres after ꝑ the sayd archebys-shop had broken the ayre by his synnes/in a nyght as he hadde in his bedde with hym an abesse relygyouse of the ordre of Cysterciensys yssued of the castell ryall/he herde a voyce ꝑ vttred terrybly the wordes the whi-che folowyth. Fac finem ludo/qz lusisti satis vdo. That is to say. Udo make an ende of thy play/for thou hast played ynough. The-se thynge herde Udo had suspycyon ꝑ they were mockynges fayntyses. And in ꝑ mor-nynge in persecutinge he retorned vnto de lyces/so that he was harde and durate as a stone without correccyon/wout hauynge compunccyon ne drede for the voyces thre tenynge that he had herde. The nyght folo wynge he herde a semblable voyce. And the fole was perseuerynge in his malyce as be fore. The thyrde nyght he lay with the sayd abbesse/and as he exercysed ꝑ foule & styn kynge worke of lechery the wordes befores sayd were brought forthe in grete terroure Fac finem ludo/qz lusisti satis vdo. Whan he had herde this thyrde voyce he was abas shed & wayled a lytell/but he refused not. Certaynly the acursed was nere his dāpna cyon & he hasted him not to go vnto penaun ce. I wyll tell a thynge meruaylous/& but wordes verytable. And yf all the people of Saxonye where this thynge was done hel de their peas/all the elementes wolde crye that these thynges here after ben manyfe-sted. Thre monethes after one of the chano nes of the sayd chyrche metropolytayne na med Frederycus moche venerable & of gre te holynes/in a nyght as he was in ꝑ quere of the chyrche of saynt Maurice fetuently in oraysons & besought god the creatour for the holy chyrche vnyuersall/& prynypally for his owne metropolytayne ꝑ the condu-ctour of all & the Juste Juge eyther ꝑ soone he wolde make to deye their chyef archebi-shop Udo/or that he wolde chaunge hym to better. His prayer and his worde had ef-fecte/for a vyyon terryble folowed. He sa-we that a grete wynde came in to the chyr-che ꝑ blewe out all the lampes of the same. So he toke a place/his heeres stode vp/the voyce was enclosed in the faucettes of his throte. Afterwarde came two ponge men ꝑ whiche bare two tapres the which set them on the corners of the grete auter. And all ꝑ place was replenysshed of their lyght. Af-ter them entred two other/& one of theym bare tappres the whiche they spred honestly

before the auter. And the other sette theron two chayres of golde. After them came one alone ꝑ held in his hāde a swerde al naked And he standynge in the myddes of ꝑ chyrche cryed strongly in sayng. All the sayntes of whome the relykes ben here aryse ye vp and come vnto the Jugement of god. These thynges spoken there appered tyght grete multytude of the one sexe & of the other tyght clere. Some ordeyned in habytes as knyghtes. Other in pontyfycall vesture of chasubles/& they all entred in to the quere and set them there on the one syde & on the other by ordre after theyr merytes. Afterwarde there appered .xii. men & in the myddes of them there went one clerer than the lone/the whiche had the crowne of a kynge & sceptre ryall. Whan the sayntes sawe hym they worshypped hym hastely & made hym to sytte in the chayre. And ꝑ quene of heuen aryued more clerer than the mone and the sterres after whome folowed a clere turbe of vyrgyns. All the sayntes worshypped ꝑ moder of god. And Jhesu cryst came before her/toke her by ꝑ hande/& sette her honourably by hym. Fynally saynt Mauryce glorious duke appered with his legyon. vi. M vi.C.lx.& vi. the whiche of one courage prostrate them & worshypped our lorde sayngE O rightwyse Juge & conduter of the heuēs gyue Jugemēt. These thinges spoken they rose vp & hym requyred reuerently. Vnto whome our lorde Jhesu cryst sayd. I knowe well what ye requyre gyue vnto vs the archebysshop Udo. And incontynent some of the presentes departed & drewe the cursed Udo from the bedde of the sayd abbesse & ledde hym myserably. Whan saynt Mauryce sawe him he sayd. My lorde tyghtwyse iuge/Juge iustly/here is Udo he is no bysshop but a wulfe/no pastoure but a raupsher/a lyer/& deuouter of thy flocke. This here is also he vnto whome thy lady moder hath gyuen seyence to whome she hath recōmaunded this chyrche made in thonour of thy name & of me and of my felawes: & hym before warned & sayd. Yf thou gouerne the well thou shalte haue lyfe pardurable. And yf ꝑ gouerne the yll ꝑ shalte deye in body & in soule. Moreouer he hath be warned thre tymes & he wolde not correcte him/& he hath prophaned & brought vnto nought not all onely this chyrche but hymselfe & the soules the whiche were vnto hym cōmytted/& wt that hath vyoled folyly & fouly thyn espouses. Than ꝑ tyght wyse iuge/Juge iustly. These thynges spoken our lorde ꝑ precedeth in Jugement in beholdynge ꝑ sayntes sayd What thynke you of this to be doone. The champyon ꝑ held the swerde al naked cryed with an hye voyce sayngE. He is culpable of dethe. And the Juge & all the sayntes the whiche were present concorded in sentence & treated togyders what maner of dethe he sholde suffre. Than ꝑ iuge sayd/he hath deserued to lose his heed. That is to haue it smyten of. Whan these worde were spoke the champyon bad Udo hastely to stretche out his necke. Whan Udo had stretched it & ꝑ the champyon had lyft vp the swerde to gyue ꝑ stroke one cryed & sayd. Holde thyn hande tyll the relykes ben taken from hym Than one Quidā came vnto Udo holdyng a chalyce. And the champyon smote many strokes wt his fyst vpon the necke of Udo/& at eche stroke an hostye lopped yssued out by ꝑ mouthe of Udo & fell in to the chalyce. The whiche hostyes our lorde toke reuerently & wasshed them for to take away ꝑ fylth Afterwarde he put theym wtin the chalyce vpon the auter/& enclyned hym besemyngly wt his company & yode his way & departed. And after that the sayd champion toke the myscheuous Udo and beheeded hym. And than all that company departed. Certaynly the before sayd chanone a Just man

the whiche sawe this thynge not in dreme but with eyen open abasshed trembynge founde fyre in the place of the relykary and lyghted agayne the lampes of the chyrche. And as he was yet abashed of the dede & ad meruayled hym lytell and lytel he toke hardynes approched al in peas vnto the place of Jugement & sawe vpon the awter ꝑ chalyce w̄ the hostyes & the heed cast ferre from the body & the pauement wette of ꝑ bloode Than he began to crye and to saye. O trayre beholde. O grete myracle. O that ꝑ Jugement of god is to drede. O ꝑ it is a thyng horryble as to fall in to the handes of the ly uyge god. For of those the whiche endureth longly to thende that they conuerte theym whan they wyll not conuert them they dāpne themselfe more hardely. After all ꝑ thyges beforesayd the sayd chanone shytte the gates w̄ the keyes. And suffred not in ony wyse that none entred tyl vnto the tyme of the rysynge of the sonne that he called all ꝑ clerkes and lay men. Than he opened ꝑ gates and shewed vnto all the meruaylous & cruell vengeaunce how god ꝑ creatour had Juged & punysshed the archebysshop Udo And recounted by ordre all the dede in lyke wyse as it is before wryten how it was done. And the same day one of ꝑ chapelayns of ꝑ sayd archebisshop named Brunet w̄ hā he had made parfayte and accomplysshed his lygacyon cōmysed by the prouynce sent his seruauntes before & he was oppressed greuously to slepe. He auysed a tree wel shadowed & derke descended from his hors & teyed faste the rayne of his brydle vnto his arme & slept. Whan he was in rest he sawe in vysyon a gaderyng of horrible blacke spyrites w̄ busynes trompets tympanes ipres glayues & axes the whiche hasted thē to come vnto the place. Whan they were al togyder there was one of thē prynce & most horryble of stature. And they made a chayre & set hym in it. And wout longe tarienge an other multytude of spyrites as grete as the other appered crienge mockynge and dauncynge wherof one came haitely cryenge. Gyue place gyue place here is our pryce Udo ꝑ approcheth. After this saynge ꝑ satalytes of Sathan ledde vnto theyr pryce the soule of the cursed Udo in semblaunce corporall haynge a chayne of fyre strayte about his necke agaynst whome Sathan arose & salued hym by wordes pesybles in yll and treason. Thou arte ryght welcome O prynce aydour & delatatour of our realme here we ben redy to yelde vnto the ꝑre warde equyualent for thy deseruynges & also vnto all our faythfull frendes. And as Udo helde his peas Sathan sayd to ꝑ presentes. Our frende is ryght wery in his cominge hyder & therfore it pleaseth vnto vs ꝑ he be chered gyue vnto than to ete he refused it & tourned his heed. And his mynysters constrayned hym byolently to ete of todes & serpentes & after they made hym to drynke of ꝑ lycoure of sulphre yet he spake not. And Sathan commaunded him saynge. Suche a prince be ledde to be bayned & incontynent brought agayne. And there was a welle not ferre of that had a couerynge on the mouthe. Whan it was vncouered flambe deuourynge lept vp vnto the heuen The whiche wasted not all onely the trees & mountaynes & stones but the water beynge nere vnto it dryed & cōsumed. The deuyls kest the soule of the sayd Udo w̄in the sayd welle & afterwarde drewe hym out ꝑ whiche was all on fyre as yron enbrased & reed & bare hym vnto theyr prynce ꝑ whiche laughed & sayd. Hast ꝑ not had a sotte bayne as a prynce. Than Udo sawe hijelfe dāpned. And begā to blaspheme & say. Sathan curſed be ꝑ thy felawes & thy subgectiō & thy reame. Curſed be god ꝑ hath created me. Curſed be the erthe the whiche bare

me: Curſed be my parents that begate me and curſed be all creatures in heuen and in erthe. Than all the deuylles with theyr pry ce clapped theyr handes & layd. Truly this man here is worthy too dwell w̄ vs/ for he can wel our cantycle & our offyce. Than be he put to our pryncypall ſcole of the damp/ ned to thende ꝑ he ſe/here/lerne/kele/ & tro thenſforthe neuer to yſſue. Scantly had he ended his wordes ꝑ the deuylles toke that curſed ſoule & keſt it and plonged in to hell with ſo grete ſhoutes and noyſe as yt ꝑ hey uen and the erthe & all the mountaynes of the worlde were moeued to ſmyte togyder Whan the chapelayne beforelayd had ſeen & herde the layd thynges he dredde hugely Than the pryuce of derkenes ſhewed hym w̄ the fynger & layd. Take hede that ꝑ clerke the whiche beholdeth vs ſle not the whi/ che hath ben euermore defenſour/meſſager & currour of his cuylles. Than in lykewyſe as he hath ben encreaſer of his ſynne ſo lete hym be partener of the vengeaunce/& ther fore be he plonged in the welle w̄ his lorde. Whan he had ſpoken that as the deuylles wolde rauyſſhe hym he enforced hym to ſle and awok ſodaynly/& his horſs was ſo afer de ꝑ he lepte hyder and thyder & ranne dra/ wynge the meſchaunt man tyl that he was vnbounde of the rayne ꝑ was about his ar me. And w̄ grete dyffyculte he lepte vpon his horſs & came to the cyte metropolytayne And whan he knewe ꝑ his lorde was deed he approued the viſyon to be true/& recoū ted all the thynges the whiche vnto hym we re comen in the way/& all that/ ꝑ he hadde ſeen & herde. So they knewe the thynge to be veritable. Whan the cytezyns had ſeen & herde this terryble thynge they drewe ꝑ ca rayne of the body ferre fro the cite in a place full of fylthe. And for ꝑ in the layd place be ſtes infernalles were by wyſe counceyle ꝑ curſed body was brent & the aſſhes caſten in to a water. All thyge meruaylous men tel ꝑ al the fyſſhes left the place & yode in to ꝑ lee and were there tyl god was apeaſed by faſtynges & letanyes. Ten yeres after ſcan tely came they agayne. The demonſtr^acice of the layd horryble thynge appereth on ꝑ whyte pauement where the layd Udo was beheded. For the cruour of the eſſuſyon of ꝑ blode enharded ſo ſtrongly in the ſtones of the pauement ꝑ it ſemeth that the layd blo de be of theſſence of ꝑ ſtones the whiche ben there yet. And ouer ꝑ place where the decol lacyon ben alway tappytes ſpred. And whā they ſynge Te deū laudam⁹, vpon a byſ/ ſhop choſen he is borne vnto the layd place & there they proſterne them in orayſon to ꝑ ende ꝑ the byſſhop that is choſen beholde ꝑ layd/thynge/& alſo to kepe hȳ ꝑ he perylſhe not as dyde the other. ¶ This thynge was done of our lorde to the terrour of biſſhops & yll prelates to thende that they tremble to here the terryble Jugement & the cruell vengeaunce of god. ¶ This example deno teth many thynges. Fyrſt ꝑ the layd Udo vſed yll the ſcyence & the counceyle ꝑ he had of the byrgyn Mary. Alſo thoſe the whiche vſe yll the ſcyence that they haue of god bē to punyſhe and ſynne gretely. Uñ Iacob. iiii Scienti bonū facere & non facienti petñ ē illi. Alſo he vſed yll of the prelature & of the goodes of the chyrche ꝑ god had gyuen vn/ to hym. He ſholde be the lyght of vertues & of bounte/& he was the ſklaunder of ꝑ peo ple/and the example of derkeneſſes and of ſynne. Alſo he vſed his lyfe in lecheryes and was corrupter of byrgynyte & chaſtyte/ & therfore he was worthy of punycyon. Alſo he wolde not correcte hym and yet he was warned from god. And for ꝑ he was ſo ob ſtynate & harded in ſynne & replete of car/ nall pleaſaunces ꝑ he wolde not correcte hȳ of good ryght he was iuged & punyſſhed in body & in ſoule as it is layd. This here is

the example of all prelates curates & peo-
ple of the chyrche they sholde vnderstande
here yf they vse yll of the dygnyte & charge
that they haue ỳ god shall punysshe theym
cruelly more than these symple persones ỳ
whiche ne knoweth a ne b. And therfore
who so loueth hym kepe hym from doynge
yll. ¶ Another example in many bokes how
the dyscyple recyteth in his promptuary &
sayth ỳ in the dyoc̃ & archebysshopryche of
Maydenburgh there was an archebisshop
named Loye the whiche was in a daunce
the whiche was in a towne of his sayd dioc̃
& of his sygnoury of women vyrgyns & of
other of masculyn sexe. And by ỳ suffraun-
ce of god as men sayd the fyre toke in ỳ base
court of the hous where the daunce was &
the sayd fyre brent it & no persone ne deyed
amonge so grete nombre of men & women
the whiche were there but ỳ archebysshop
and a mayden ỳ he had ledde in the daunce
And albeit some persones felle by the wyn-
dowes & ne ranne in poynt of dethe.

¶ Pene inferni.

A. ¶ Examples how mortall syñe maketh
the synners inobedyentes to haue many
paynes & doloures w̃in the fyre of hell.
And fyrst example of a fader of an hous-
holde the whiche sawe two pondes & the
tourmentes of hell. ¶ vii.

MEn fynde by wrytynge this ỳ
whiche foloweth how the dys
cyple recyteth in the boke of
his promptuary & sayth that
ỳ fader of a housholde yelded
his soule to god & all his housholde watched
hym & kept his body by nyght by the dyuy
ne mercy he reuyued & yode vnto ỳ chyrche
to yelde thankes vnto god. And al ỳ he had
he gaue to the chyrche & to the poores. After
warde he yode vnto an hermytage & by a
water made his dwellynge & entred w̃in ỳ
sayd water & lete his clothes to be ysy & fro
sen nere vnto his flesshe. And after ỳ he en
tred in to a bayne ryght hote & susteyned
suche payne tyll vnto the dethe. And whan
he was reprcued to endure suche payne he
sayd. yf ye hadde seen that ỳ I haue seen ye
sholde do w̃ me that I doo or more greter
thynge. And he recounted terryble thinges
of the paynes of hell in saynge ỳ whan his
soule departed fro his body an aungell led
hym in to a valey of infynyte gretenes. In
the whiche there were two pondes the one
was full of wormes & of flambes of fyre ey
grely brennynge & hote. And the other pon
de was frosen & there was terrible coldnes
of snowe & of hayle. And these two pondes
were full of soules terrybly tourmented ỳ
whiche whan they myght nomore sustayne
the grete cruelte of the fire they passed in to
the colde. And they ỳ myght not sustayne ỳ
coldenes passed in to the hote. &c. Afterwar
de the aungell ledde hym by derkenes right
thycke & there sawe lytell flambes & lytell
hepes & assemblementes of fyre the whiche
proceded from ..e furneys of hell & moun-
ted as hye as sperkles of fyre & men of fyre
thorow them proceded & there felte stynke
intollerable & there herde wepynges way
lynges & howlynges incomperables & sa-
we the deuylles ryght terrybles ỳ helde ho
kes of fyre the whiche coueyted to catche ỳ
fader of the housholde to cast hym in ỳ fur-
neys but ỳ aungell defended ỳ they sholde
not touche hỹ. For ỳ iuge had commaũded
ỳ he sholde retorne in to his body for to doo
penaunce. And there he dyde suche penaũce
ỳ it passed mannes reason. After he deyed
ioyously. &c. To ỳ purpose of this example
ỳ speketh of ỳ fyry ponde sayn̄t Johñ sayth
apo. Qui nõ est iuct⁹ i libro vite script⁹ mit
sus ẽ i stagnũ ignis ardẽtis & sulphuris. He

the wyche is not founde wryten in ỹ boke of lyfe whan he is deed is sent in to a ponde of fyre brennynge and of sulphre. This ponde here wherof speketh saynt Johan is not of colde water or boylynge wherin the synners ben plonged/drowned/or boyled/as fals money makers/but it is by symylitude as a ponde or a cawdron of fyre and of sulpre molten brennynge & boylynge wherin the dampned ben sent there to be plonged/smored/brent & broyled the whiche is the seconde dethe that cometh after the dethe corporel/wherof speketh saynt Gregory in his moralles. ☞ It miseris mors sine morte/finis sine fine/defect9 sine defectu. &c. ¶ Example of a fader & his sone the whyche were seen in hell in tourmente of fyre brennynge boylynge as dooth the peason in a potte on the fyre. Quere. lxxiii. Also saynt Johan sayeth in the appocalyps that the homycydes fornycatours/enuenymours/ydolatres/& all lyers shall be sent in to a ponde brennynge of fyre & sulphre the whyche is the seconde dethe. Uñ appoca. xxi. Pars illorũ erit in stagno ardenti igne et sulphure q̃ est mors secunda. Unto ỹ purpose of the seconde põde the whyche was frosen & that the dampned passed from the ponde of fyre in to that of the colde. It is wryten iob. xxiiii. Ad calorem nimium transiet ab aquis nuiũ. And from the grete cruelte of colde & of tormentes that the dampned haue god sayeth in ỹ gospelles ỹ they shall wepe & grynde theyr tethe of grete payne ỹ they shal endure. Unde math. viii. xxiii. Et luc. xvi ☞ Ibi erit fletꝰ et stridor dentium.

B. ¶ Another example how a ryche man was put in a chyare of fyre.

The dyscyple recyteth how a deuout man sawe by vysyon a ryche man ledde in to hel ỹ had ben moche honoured in this worlde & exceded in worldly glory/in glotony/lechery/in songes/and in dyuers solaces. And the prynce of the deuylles rose vp from his chayre/came before hym/and made hym to sytte in a chayre all of fyre/& sayd vnto hym. Syt ỹ here for the honour that thou hast had in the worlde. And was constrayned to drynke of lycour ryght bytter/stynkynge/& foule. And they sayd to hym that it was for ỹ he had dronken in ỹ worlde the drynkes ful of swetenesses/& two deuylles were there w̃ trompettes the which blewe in his eeres ỹ the flambes of fyre yode out by the eyes/nosethrylles/mouthe/& eres. And it was sayd vnto him ỹ it was for the bayne/& songes that he had herde in ỹ worlde. And they put serpentes about his necke and vnto his armes/and sayd vnto hym ỹ it was for the embracements of women that he had hadde in lyuynge lecherously. &c.

C. ¶ Another example of a woman that sawe ỹ paynes of her husbonde & of other dampned. Cviii

The dyscyple recyteth in his sermons this the whyche folowyth the whyche is also wryten in other bokes & sayth ỹ a knyght ryght puyssaunt was abandoned in tourneyments the whyche lyued myserably/and myschcuously deyed. His wyfe the whyche abode wydowe was ryght deuout and holy. The whyche recompted vnto her broder Albert mayster of the ordre of the prechours that after ỹ dethe of her sayd husbande she was rauysshed in spyryte and sawe by the soule of her sayd husbande grete multytude of deuylles assembled. And the one of them the whyche appered to be mayster commaunded vnto his companyons & felawes ỹ they sholde put a payre of

hosen on his fete of the whiche the pryckes otherwyse called dartes perced hym from the plante of the feete tyll vnto the brayne. Afterwarde he made hym to be clothed in a haubergyon wherof the pryckinges perced all his body on all partes before & behynde Afterwarde he made to put on his heed an helme of the whiche the pryckes in descendynge perced hym tyll vnto the plante of ỹ fote. Afterwarde he made to put vpon his sholder a shelde otherwyse called a marke or token the whiche was so heuy that al his membres were frusshed. After ỹ the prince of the deuylles had made all these thynges to be done to the sayd cursed soule he sayd a gayne vnto the sayd deuilles. The custome of this man was ỹ after his tornemẽts that he vsed baynes / and after his baynes that he was layde in his bedde & by hym a tender mayden the whiche he enbraced and wt̃ her medled / appropre ye hym semblable thynges. And wout taryeng the sayd soule was moche tourmented bayned in a bayne of fyre / and afterwarde layde in a bedde of fyre brennynge & fast by hym a tode of the gretenes of ỹ bedde the whiche was so horryble & had so terryble eyen ỹ of the enbrasynge & of the atouchynge & of the kissynge that the sayd tode made and of the horrible lokes he was more brent and tourmented than he ne had be before of the sayd armoures / of the bayne / & of the bedde. Alas what paynes haue those the whiche in suche wyse ben tourmented. That blyssed woman ỹ sawe by the dyspensacyon of god the thynges beforesayd vnte ỹ soule of her sayd husbande was so moche tourmented that merueyle it was all the dayes of her lyfe of the recordacyon of the vysyon before reherced of her husbande.

D. Another example how a seruaunt sawe his mayster the whiche was ledde in to paynes. ✠ Cvii.

MEn fynde by wrytynge this ỹ whiche foloweth how the dyscyple recyteth in his promptuary & sayth that there was a noble man oppressour & persecutour of poore people & loued the worlde. The whiche as he rested hym in his bedde his seruaunt the whiche lay before his chãbre was rauyshed by vysyon before ỹ throne of god. And there sawe his sayd mayster ỹ was accused of all ỹ thynges ỹ he had done / and for them sentence of dampnacyon was gyuen and was ledde of deuylles before Lucyfer wt̃ grete dauncynge. Unto whome Lucyfer sayd. Approche vnto me myn owne faythfull seruaunt ỹ I may kysse hym̃ And whan he was before hym̃ Lucyfer sayd Peas be not with the in eternyte. Agayne Lucyfer sayd. He had of custome too bathe hym / lede hym vnto the bayne. Than was he bayned of a bayne internall & moche tormented wt̃ the nayles of the deuylles / and some kest fyre vpon hym. After he was layde in a bedde infernall. And Lucyfer commaunded that after the bayne men sholde gyue hym to drynke in the chalyce of ỹ yre of god. And he was constrayned to drynke of fyre & sulphre molten togyders. And as he cryed it suffysed Lucyfer sayd. He had of custome to here symphonyes. So there arose vp two symphonyatours the whiche were two deuylles wt̃ instrumentes full of fyre the whiche blewe agaynst hym in suche maner that from his eyen & his mouthe & fro his nose the flambes of fyre yode out. After Lucyfer made hym to be brought and sayd to hym. Thou hast longe of lõges synge me one. And he sayd. What shall I synge / but that cursed be the day ỹ I was borne. And Lucyfer sayd vnto hym. Synge a better songe. And he answered. What shall I syn

ge/but curſed be the fader that begate me And lucyfer ſayd vnto hȳ/ſynge yet a bet ter. And the accurſed ſaid/but that curſed be that god the whiche hathe ſuffred that I was borne vpon ꝑ erthe/vnto this pur poſe ſayeth the pſalmyſt. ℣ Nō mortui lau dabunt te dñe:neqꝫ oēs qui deſcēdunt in i fernū. And lucyfer ſayd/here is the longe that I wolde haue/lede hym vnto the pla ce ꝑ he hathe deſerued. And he was caſte in to a pytte of fyre. Than ꝑ deuylles ma/ de ſo grete daunſynge that it ſemed that all ſholde fall. And at the ſayd daunſynge the ſeruaunt of the ſayd man awoke. The whiche ranne vnto ꝑ chambre of his ſayd mayſter & founde hym deed. Than he tol/ de the ſayd vyſyon. &c.

A. Another example of a ſcoler of Pa/ rys the whiche appered vnto his mayſter after his dethe in grete tormentes. Cxiii

IT is wryten in ꝑ legende of ꝑ deed that one of the mayſters of Parys named Scilo prayed ryght gretely his ſco/ ler that yf he deyed that he wolde appere vnto hym after his dethe for to denounce vnto hym of his eſtate yf it pleaſed vnto god. And one tyme after he appered/the whiche was clothed with a cloke of par/ chemente all wryten withoutefoꝛth of ſo/ phyms/& within enflambed with fyre/& the ſayd mayſter demaunded hym what he was He anſwered I am he the whiche hathe promyſed to come agayne vnto the & he was axed of his eſtate he ſayd. Thys cloke weyeth more on me than a grete tou re/the whiche is gyuen me to bere for the vayngloꝛye ꝑ I toke in the argumentes/ of ſophiſtrye/ꝑ is to ſaye fallacyous. And the flambe of fyre ꝑ whiche brenneth me is gyuen for the furres delicyeuſes that I wore. And as the ſayd mayſter ſayd that ſuche payne was lyght to bere. The deed body ſayd vnto hym that he ſholde ſtret/ che out his hande & that he ſholde fele the lyghtnes of his payne. And whan he had ſtretched out his hande ꝑ ſayd deed body lete fall a droppe of his ſweet the whyche perced the ſayd hande more ſoner thenne ſholde do an arowe/& ſayd vnto hym. I am all ſuche. And the ſayd mayſter felte ſo horryble torment that he was ſoo ferde that he lefte the worlde & entred in to rely gyon. In lyke wyſe as telleth the chaun/ ter of parys. &c.

B. Another example of the ſoule damp ned ꝑ wepte the tyme ꝑ he had loſt.

IT is wryten in the booke of dre/ de ꝑ as a holy man was in oray/ ſon he herde by the wyll of god a voyce horryble weppynge. He de/ maunded who it was ꝑ in ſuche wyſe wepte. Anſwer was made the whi/ che ſayd. I am a ſoule dampned. And he demaunded wherfore wepeſt thou ſo bit/ terly. He anſwered & ſayd that one of the thynges wherfore he & al the dampned ſo rowe mooſt fore is that ꝑ they haue loſte & conſumed the tyme of grace vnprouffy/ tably in ſynnynge/where in an houre by repentaunce they myght haue goten gra/ ce and eſcaped the tormentes wherin they be and ſhal be eternally. By this example theſe ſynners ſholde vnderſtonde that it is the mooſt grete good dede that may be in them as to be in the ſtate of grace wele confeſſed/& repentaunte of theyr ſynnes. Alſo by that that this ſoule wepte in helle is vnto the purpoſe of that that the euan/

gylles saye that the dampned wepe in hel Unde mathei. viii. Et luce. xiii. Ibi erit fletꝰ et stridor dentiū. Unto this purpose tongdalus ꝑ whiche sawe the tormentes of helle & afterwarde was brought agayne tolde ꝑ he sawe in helle a torment of an yzy ponde where the soules the whiche therin were tormented cryed so horrybly that they were herde vnto heuen. And after where the sayd tongdalus spake of the pytte of helle he herde grete cryes and howlinges of soules & thondre so horryble that no man ne myght thynke ne tongue declare the horryble crye and the noyse ꝑ whiche was in the sayd torment. &c.

C. Another exãple of two men ꝑ whiche were in paynes whan saynt taurayn areysed them. Cviii

IT is wryten in the legende of saint taurayn ꝑ tydynges were brought vnto a ryght honourable man that his sone and his squyere were deed. And for to abredge the matere saynt taurayne areysed the sayd sone. The whiche yode incontynent on knees before saynt taurayne & requyred hym to be baptysed. And after that he was baptysed sayd vnto his fader Halas fader thou knowest what myserable lyfe we lede & what paynes those sustayne the whiche ben semblables vnto vs And what glorye is vnto those ꝑ whiche loue and serue vnto that god the whiche is to be honoured of man. Certayly I haue sene hym to be in the company of aungelles and to praye vnto god for vs. And whan ꝑ sayd sone areysed had spoken these wordes & many other vnto his fader he yode on knees before saynt tauryn & caused hym to baptyze him. And also his mo-

fe moder of the sayd reysed. And for to be shorte in that daye soo many of grete lordes as of lytell people a thousande & two hondred persones were baptyzed. And afterwarde at the requeste of the sayd sone areysed sayt tauryn areysed also afterwarde the squyer ꝑ whiche wytnessed that he was in grete paynes whan a messengere came to tell him of the souerayne maister that he were brought agayne & taken vnto sayt tauryn. And this said squyer areysed sayd vnto the said sone. He the whiche hathe brought me agayne heder cõmaundeth the that thou dispose the to retourne vnto hym. And incontynent a feuer toke hym & after the cõmaũdement deyed.

D. Another example of. iii. deed men areysed the whiche recompted of ꝑ paynes of purgatorye and of helle & how they were in iugement before god. Cviii

IT is wryten in the epystyll of ꝑ holy bysshop named sirillus that by ꝑ merytes of saint Jherome the whiche appered vnto saynt eusebe thre deed bodyes were areysed for to take awaye a grete erroure the whiche regned in ꝑ tyme amonge the grekes ꝑ it came in the latyns of ꝑ heretykes ꝑ sayd that the ylle persones ne sholde haue of tormentes in helle tyl vnto ꝑ daye of Jugement ꝑ the body & the soule shold be temyt togyders. The thre deed bodyes ꝑ were areysed lyued. xx. dayes ꝑ whiche were demaunded why they wepte so sore. And the one of them sayd vnto hym ꝑ asked it. yf thou knewe the paynes the whiche before yesterday I endured thou sholdest haue euermore cause to wepe. & he was requyred to tell what paynes he hadde endured and suffred within helle.

he sayd that the dampned & those in purgatorye haue so grete paynes ꝑ yf a persone sholde endure in this worlde all ꝑ paynes/tormentes/& afflyccions that a man may thynke/that he sholde be but consolacyon to endure al that/in regarde of the leest payne of purgatorye/or of helle. Also he sayd/yf ony lyuynge had felte the experyence of the dolour the whiche is in helle or in purgatorye/that he sholde loue better to endure tyll vnto thende of ꝑ worlde without ony remedy togyders all the paynes and tormentes that all the men & women hath endured one after another syth Adam vnto nowe/than to be tormented one daye in the leest payne that is in helle or in purgatorye. And therfore yf ye axe me what ꝑ cause is wherfore I wepe. It is for that ꝑ I knowlege me to haue synned ayenst god/and that iustely he punysheth the sȳners. Wherfore I wepe to haue deserued suche punycyon. Afterwarde he was axed wherin dyffereth ꝑ paynes/and tormentes of purgatorye/and those of helle. He answered that they ne dyffere as vnto ꝑ qualyte & quantyte of paynes they ben of one selfe gretenes/but they differe in asmoche as the paynes of helle haue none ende. And also the dampned shal haue augmentacyon of tormentes in Iugement whan they shall there be tormented in body and in soule. And the paynes of purgatorye shal haue an ende. For whā the penaunce is accomplysshed/those of purgatorye ben delyuered. Also he was asked yf those the whiche ben in purgatory and in helle haue egalle tormentes or dyuers. He answered that the one haue more greate tormentes and dyuers than the other after the quantyte and gretenes of synnes that they haue cōmytted. And also the dampned albeit that they ben in a place of paynes/yet fele they more grete tormentes the one than ꝑ other/after the quantyte/and qualytees of synnes that they haue commytted. For in the persone where there is more of matere of shame/and more strongly the fyre hym taketh & brēneth more cruelly. Also he was demaūded how he bare the dede whan the soule yssued out frome the body. He answered/Whan myne houre of dethe came in place where I was he foūde so many of deuylles that a man ne myghte nombre thē for the grete multytude the whiche were so horrybles to beholde that a man ne can thynke more grete payne than it is. Ony man had leuer caste hymselfe more soner in a fyre flambynge and brennynge than to beholde them with the eye/the whiche deuylles came vnto me & brought agayn vnto my mynde all ꝑ cursed operacyons that I had done agayne god cōmouynge that I ne had more of ciperaunce of ꝑ dyuyne mercy the whiche I haue gretely offended. And certes knowe ye ꝑ yf ꝑ mercy of god ne had ayded me I ne myght haue resysted vnto them. For whan my spyryte was destytute of all force lytel and lytell I me consented vnto theyr wordes & saynt Jherome arryued more clere than the sōne with grete multytude of aūgels the whiche came vnto myn ayde. And the said saynt Jherome blamed them & they departed with grete howlynges and clamours. &c. For to abrydge this mater the sayd arcysed sayd that his soule was borne before god in iugemente in lyke wyse as a man may shytte the eye/but how ne of whom he ne knewe. Moreouer he said all the synnes that he had done/spoken/& thought in all his lyfe appered clerely vnto the iuge & before al in lyke wyse as they had ben present/so that there ne abode ꝑ mooste lytell thought but that it appered/so it had be thought. Also he sayd that he

was replenyssched with so grete fere that merueyll it was. And that grete multitude of deuylles were there present the whiche wytnesse the ylles that we haue done in declarynge the place/the maner and ỹ tyme & the ylles that men spoke agaynst vs/we ne maye agayne saye them in noo maner. For the iuge knoweth and seeth al Also the iustes and presentes it sene and knowe. Alas what shal I saye/we ne abyde more than the sentence to be broughte forth agayne vs. For all the presents crye vnto the iuge ỹ we hen dygne of tormentes. And almoost noo good dede appered wherin we hadde esperaunce to haue the mercye of god. And whan he ne resysted more as to bryngforth the sentence ỹ whiche is iustely gyuen agayne the synners ỹ blyssed saynt Jherome was present. Also were presente saynt Johan baptyst sainct peter/and grete multytude of aungelles the whiche requyred of the Juge that our sentence were yet dyfferred a lytell of tyme for ỹ reuerence and deuocyon that we had made vnto the sayd sayne Jherome/ And for to destroye the errour the whiche regned in the worlde. And he was accorded vnto the sayd sayne Jherome that ỹ he requyred. The whiche ledde vs with hym And shewed vs the glorye of ỹ blyssed soules and the paynes of helle and of purgatorye/ to thende that we myghte wytnes certayne that thynge ỹ we haue sene. The whiche thynges be not here wryten for by cause of shortnes. And wolde that we were put within the paynes of purgatorie to thende that we sholde proue the experyence of the paynes the whiche there ben in ỹ whiche we were put. For to abrydge the sayd sayne Jherome vs cõmaunded that we sholde come agayne in to our bodyes And that we sholde wytnes that that we had sene/and vs promysed that on the.xx daye yf we dyde dygne penaunce of ỹ synnes that we had cõmytted that we sholde deye agayne with sayne Eusebe the whiche sholde deye on the said daye & we sholde haue glorye. And so our soules were in contynent within theyr bodyes. &c.

E. Another example how a deuyl said that the soule of the erle Guyllaume was in horryble payne. Cviii.

It is wryten in dialogo cesarii this the whiche foloweth how the dyscyple recyteth in his boke & sayeth that as a knyght was at the dethe in his bedde all alone the deuyll appered vnto hym visybly in forme and semblaunce of a shepe the whiche had the hornes of a gote. And whan he se hym there in suche wyse he had fere and hym demaunded what art thou & what seekest thou. He answered I am a deuyl the whiche am come for to fetche thy soule. Vnto whome the sayd knyghte sayd departe thou fro me cursed thefe/I haue cõmaũded it vnto Jhesu cryste that I haue receyued in the sacrament. And ỹ deuyll sayd. Marlet yf thou wylte doo me homage I shall yelde vnto the helthe and I shall enryche the aboue all thy parents And the knyght hym demaunded where ben thy tresours. He answered treasours infynyte ben hydde nere vnto thy courte/ And the sayd knyght asked hym/tell me where is the soule of the erle guyllaume ỹ whiche is lately deed. He answered. It is in helle in soo grete fyre that yf the moost grete mountayne were there it sholde be consumed in lesse of tyme than to close ỹ eye. And that payne there is but a bayne of myke in the regarde of the daye of Jugement where he shall receyue the payne

And he asked hym of another man. And he answered he hath be.xxxi.yeres in paynes/but a monke and a mynchen hath delyuered hym by good dedes. And agayne he demaunded the deuyl. From whens camest thou whan thou came to me. He answered. I & my felowes were at the dethe of an abbesse awaytynge her soule. And ỹ knyght hym demaunded. How many ben ye. He answered that the mooste grete forest of the worlde hathe not so many of leues as we were. And the knyght demaunded hym. What haue ye done. He answered Alas nothynge/she was a good relygyous/& sayntt Myghell came thyder the whiche bete vs & departed in like wyse as departeth the poudre before the wynde/& he was axed yf he were at the dethe of suche an abbot. He answered ỹ there is not so moche of grauell in the see as ther was of deuylles/but we ne dyde nothynge/for the vyllaynes monkes ỹ whiche there were & groned as hogges ne wolde let vs to approche. And the sayd knyght sayd. how dare ye go vnto the dethe of so holy a man And the deuyl sayd I was at the dethe of the sone of god/& set me on the arme of ỹ crosse/wherfore dare I not than go vnto the dethe of suche a man. &c.

F. Another example how a relygyous wolde more sooner entre in to a fyre than to beholde the deuyll. Cviii

THe dyscyple recyteth in his promptuarye & sayeth ỹ one tyme a relygyous came vnto ỹ dethe ỹ whiche cryed horrybly/cursed be the houre that euer I was relygyous/and after helde his peas And within a lytell whyle afterwarde he began to laugh with a Joyous face & said

Naye. But blessed be the tyme that I entred in to the ordre. And blyssed be the gloryous moder of Jhesu cryste that I 'oue and agayne helde his peas. The freres ỹ whiche were by hym and herde these wordes wepte and prayed for hym. Two houres after he sayd vnto a frere the whiche was by hym/call my bredern. For god has the exalted theyr prayers. And he said vnto them whan they were entred. My bredren ye were troubled of the fyrste worde I sayd vnto you/but the cause of ỹ worde was for that that the deuylles horryble appered vnto me/the whiche wolde rauysshe my soule. And for the drede I was rauysshed out of myselfe & cursed ỹ houre that I entred in to relygyon I tell you ỹ yf a grete fyre were here melted w brymstone/and that I had to chose to put me within it or elles to beholde agayne ỹ deuylles in ỹ forme that I haue seue theym I sholde chose more sooner to put me in the fyre than to beholde them afterwarde the quene of heuen and of mercy came the whiche chased awaye the deuylles. And whan I se her I conceyued esperaunce/& for the grete ioye that I hadde I haue laughed and blyssed the houre that I entred in to relygyon and the vyrgyn mary Whan he had spoken these wordes he deyed debonayrly. &c.

A. Another example how the vysyon of the deuyll is horryble. Cix.

IT is wryten in some bokes this ỹ whiche foloweth that the dyscyple recyteth in his promptuarye and sayeth ỹ the abbot of sayntt agathe came vnto colleyne with one of his monkes & a conuers with a woman demonyacle. And whan ỹ

abbot asked the deuyl of some thynges he ne wolde answer. The abbot sayd afterwarde. I conjure the by hym that I have trayted in the masse that thou answer me. And incontynent the deuyll answerd vnto tho thynges ỹ men demaunded hỹ After the abbot conjured hym ỹ he sholde go forthe of the woman. The deuyll answerde. And whyder shall I go. The abbot sayd I haue opened my mouthe to ỹ ende that thou ther entre. The deuyl sayd I ne maye there entre / for this daye the ryght hault god there entred. Than ỹ abbot sayd. Lepe vpon my two fyngers / my thombe & that nexte it. The deuyll answered I wyll not for ỹ hast this daye trayted the ryght hault w̃ them. And he sayd vnto hym that he sholde go forth. The deuyll sayd the ryght haulte ne wyll it not / I shall be yet two yeres in her / & than she shall be delyuered. And soo was it done. / Than the monke & the conuers prayed ỹ abbot that he wolde shewe hymselfe vnto them in forme natureil. And he fyrste refused it afterwarde he wolde it & sayd vnto the deuyll. I cõmaunde the in ỹ vertue of Jheũ cryst that thou appyere vnto vs in thy naturall kynde. And the deuyl said And wyll ye not departe yf ye se me not / and the abbot sayd naye Than the deuyll shewed hymselfe so horryble within ỹ body of the woman that it was meruayll to se / his eyes sparcled as a furnayse embrased in fyre smokynge. Whan ỹ sayd monke & conuers sawe ỹ they fell vnto ỹ erthe as deed for fere / ỹ abbot had also fallen yf he had not cõmaũded ỹ deuyll to take his fyrste forme. The whiche thynges he dide & the deuyll sayd. Thou neuer cõmaũded me soo folyly̆he a thynge / knowe thou for certayne ỹ yf ỹ haddest not receyued this daye the dyuyne thynges / none of you ne had reported vnto ony man that ỹ I haue shewed / wenest thou that a man may se me & lyue / naye. In thende the monke & the conuers were reuyued by colde water. &c.

23. ¶ Another example how a man consydered yf after a hondreth thousande yeres the dampned sholde be delyuered frõ helle. Cix.

The dyscyple reciteth in his promptuarye and sayeth that as a man moche seculer & delycatyf thought one tyme vnto hymselfe yf after a hondred thousande yeres the soules of ỹ dampned sholde be delyuered frome paynes. And his thought answered hym that naye And after a hondred thousande yeres naye. And yf after as many of yeres as there are of droppes of water in the see naye. And in thynkynge suche thynges he was moche troubled. And as he was ferfull he began to vnderstonde & to apperceyue that the louers of ỹ worlde accursed & in derknes the whiche renne in paynes eternelles for a lytell of tyme that they lyue in this worlde in ioyes transytorys in the wyll of the flesshe. A man sholde here vnderstande ỹ whan the synners deye impenytentes / obstynate / & abyde in theyr synnes & theym here with them with takynge awaye the gylte of the sayd synnes by contrycyon & penaunce ne without askynge ony grace ne mercy of as moche as whan they lyue in this worlde & that they haue the tyme & the place that to doo. And for as moche as the soule is eternell and immortal the whiche shall be sente in to the fyre of helle there for to abyde / and that she shall haue with her euermore synne the whiche is ỹ matere of the fyre that it shall brenne. In

lyke wyse the soule shall euermore suffre payne and euermore shall brenne with ꝑ sayd fyre the whiche neuer shall haue mercy nor grace. ⁊c.

C. Another example that it enioyed vnto a persone to be in a good bedde woute departynge. Cix

IT is wryten in the promptuary of the dyscyple ꝑ the bysshop of marseylle sayd vnto hymselfe. Whan I was a louer of the worlde / ⁊ had gyuen me vnto worldly vanytes I began to thynke one tyme of the eternyte of the paynes of helle. And I sayd in my herte. yf thou were establed to lye the euermore in a bedde softe ⁊ delycatyf in suche manere that ꝑ sholdest not departe for ony occasyon soo euer it sholde be / with greate payne sholdest thou susteyne that. How mayst thou than lye ⁊ brenne in suche payne eternell / intollerable in helle yf it falle that thou be theder sente. By this occasyon I lefte all and made me monke. ⁊c.

D. Another example how a yongman made hym relygyous for to thynke yf his fayre membres sholde be the pasture and the matere of the fyre of helle. Cx

IT is wryten in somme bookes this ꝑ whiche foloweth how the dyscyple recyteth in his promptuarye and sayeth that one tyme as mayster iordayn perswaded a yonge man noble fayre of membres that he sholde entre in to the ordre of prechers / he founde hym that he was not prompte that to do. And he sayd vnto hym in the ende of ꝑ wordes. I praye the that thou do it incontynent for the loue of god or beholde thy handes and the other fayre membres / what dōmage shall that be yf so fayre membres shall be the pasture of ꝑ fyre eternell. And he dyde it. For for this thynge he entred in to ꝑ ordre and so contemned hymselfe for the loue of god.

C Rapina.

E. Another example of ꝑ punycyon of a knyghte the whiche toke awaye ꝑ cowe of a woman wedowe. Cix.

SOme maysters hathe wryten this the whiche foloweth how the dyscyple recyteth in his boke of sermons and sayth that one tyme a knyght toke away the cowe of a woman wedowe / ⁊ as she wepte and prayed hym to restore it for to nourysshe her chyldren. The knyghte answered. yf I toke her not another after me sholde come the whiche shold take her After her dethe by the suffraunce of god the sayd knyght was sene that fyrste many grete deuyles hedeous and blacke hȳ tormented ryghte cruelly and horrybly / ⁊ specyally one amongest all the other ceassed not to bete hym ⁊ to torment hȳ with out deynge wery / or without leuyng hym Than the sayd knyght hym demaunded Wherfore tormentest thou me more than all the other deuyles the whiche ben here he answered / yf I tormented the not another sholde the torment as thou saydest to the good woman of her cowe that thou takest awaye / yf thou takest her not another sholde take her. ⁊c. By this example

It is to vnderstonde that the sayd knyght was ryght dygne of payne and punycyon For he dyde vnto the good woman that ỳ he ..e wolde a man sholde do hym agay..i the cõmaundement of god the whiche is loue thy neyghbour as thyselfe/ne do vn to another no more than thou woldeste a man shold do the. Unde leuitici. xix. & ma. xvii. Diliges proximũ tuũ sicut teipsum Et thobie. iiii.. Quod ad alio tibi odis fieri. vide ne tu aliqñ alteri facias. Et ysido. Quod non vis pati nõ facias quod nõ vis tibi fieri alteri nũqꝑ iferas. Non inferas alii mala ne patiaris similia. The sayd knyght had no wyll that a man sholde take awaye his cowe as he dyde vnto ỳ said wedowe. And for ỳ was he punysshed &c.

F. Another example of a rauyssher in payne the whiche toke ỳ gote of a woman wedowe/and dyde of greate oppressyons vnto his subgectes. &c.

The dysceple receyteth in his promptuarye and sayeth ỳ a relygyous of the ordre of cysternencis laboured vnto ỳ dethe/he sawe saynt benet the which came vnto the seperacyon of his soule/the whyche shewed vnto hym many houses of the saued and of the tormentes of ỳ damned. And amonges ỳ other he sawe a grete prynce borne brennynge and resydente in a chayer of fyre. And before hym there was of fayre women ỳ whiche put theyr faces of fyre in his mouthe/& he brenned tyll vnto the nombryll/& he was bette horybly. This sayd man had be a puyssaunt princes lecherous. After ỳ sayd lecherous he sawe another that ỳ deuylles dyde fle/ And afterwarde they caste & sprynckled of salte vpon hym. And vpon a gyrdyron of fyre brente hym & rosted. This sayd man had be a lorde cruell the whiche made of greate oppressyons vnto his subgectes/& made of demaũdes inuste vnto ỳ poores Afterwarde ỳ sayd relygyous sawe another the whiche rode a horse of fyre & had a token of fyre the whiche otherwyse men call a bokelet/& bare a gote of fyre. And after the tayle of the gote he bare an habyte of a monke. This sayd man was a rauyssher the whiche toke the gote of a woman wedowe. And whan he was seke he receyued ỳ habyte of a monke/not by charyte ne by wyll to abyde in the ordre yf he myght be hole. But by theadmonycyon of his frendes/and for that he drewe the habyte of a monke after hym. Afterwarde ỳ sayd relygyous sawe many other people the whiche susteyned many other paynes after the symplytude of the maners that they had synned in this worlde. It is that wherof the sage spcke. Sapiẽ. xi. Per q̃ peccat homo:p hec et torquet. By ỳ thyng that a man synneth by that shal he be tormented to thende that he haue euermore remors in his conscyence that ylle that he endureth is gyuen vnto hym for his prope synnes. Unde ysaye vltimo:& marci. ix. Vermis corũ. s. morsus conscictie non morit & ignis nõ extinguit.

A. Another exãple how a myller was borne to se the tormentes of helle and after was brought agayne in to his body.

Men fynde by wrytynge this ỳ whiche foloweth how the dysceple receyteth in his promptuary & sayth that as a man preched of the crosse a carle vsurer bought agayne a bowe for moneye that he had made vnto ỳ sepulcre of ierusalẽ

And yode vnto the dyſpenſatour fraudelently / & gaue vnto hym for his ſayd vow an hondred ſhelynges as he myghte wele gyue xlviii.li. without dyſherytynge hys chyldren. And as this ſayd carle ſat at the taurnes he ſayd vnto the other the whiche hadde made of vowes. Ye foles ſhall paſſe the ſee in peryll of your lyues & ſhal dyſpende your ſubſtaunce I haue bought my vowe for fyue pounde / ſaued my lyfe & dwell ſure in my houſe. And alſo I ſhal haue ſemblable rewarde as you. And in a myght as he was in his bedde w̄ his wyfe he herde in his mylle mouynge tempeſte In lyke wyſe as the wheles grendynge / And he ſayd vnto his ſone goo ſe who is in the mylle. He yode & retourned anone w̄ grete fere. Of whom the mayſter demaūded. What haſt thou ſene. He anſwered I had ſo grete fere at the doze of the mylle / that I muſte nedely come agayne. And he ſayd yf the deuyll were there yet ſhold I go to ſee what it is. Than he caſte hys veſtiment vpon his ſholdres & yode vnto the mylle / he was all naked but of the ſaid veſtyment. He opened the doze and loked within / & ſawe two hozſes ryght blacke / & a blacke man by them & ſaid vnto ỹ carle haſt the lepe vpon this hozs the whiche is brought vnto the. That carle had fere / and the blacke man ſaid vnto hym / what taryeſt thou / caſte awaye thy veſtymente and come / there was on the veſtyment a croſſe. He was dyſpeyred at ỹ voyce and callynge of the deuyll keſt awaye his veſtyment & lepte vpon the hozs. And ỹ blacke man lepte vpon the other hozs / & they were ledde incontynent in dyuers places of paynes. In the whiche ỹ acurſed ſawe his fader & his moder. And many other ỹ he had knowen. And he ſawe a knight named Helye of the caſtell Hozſt the whiche was mounted vpon a cowe his backe towardes the hozns. The whiche cowe ran on the one ſide and on the other & tozmented hozrybly the ſayd knyght in ſtrykyng hym with her hozns on the backe. And ỹ carle him demaunded wherfoze he ſuffeyned ſuche payne / & he anſwered. I haue rauyſſhed this cowe & taken awaye from a woman wedowe without mercye. And therfoze ſhe me tozmenteth without mercy. Afterwarde there was ſhewed vnto ỹ ſayd carle a ſege of fyze and it was ſayde vnto him. Thou ſhalt retourne euen now in to thy houſe. And after thze dayes thou ſhalte come agayne in to this place here / and thou ſhalte take thy rewarde in thys ſyege. After theſe wozdes here the deuyll brought hym agayne in to his mylle And he founde his wyfe and his houſholde as halfe deed / vnto whom he tolde that / that he had ſene. And howe it happened. The preeſt was called foz to chere hym and to counſayll hym to confeſſe hym / & to haue contrycyon. And he anſwerd what profyte me theſe wozdes here I ne maye repente me. For I ſe that in vayne I ſhold confeſſe me. And I knowe that of neceſſyte it is to accomplyſſhe in me ỹ the whiche is dyſpoſed. And the acurſed deyed ſo withoute receyuynge the ſacramentes of the churche. &c.

The. ✲.

B. Another example that a knyght deyed / and after was brought agayne in to his body / the whiche recompted of a brydge ryght ſtrayte vpon a water by ỹ whiche hym behoueth to paſſe. ✲ Ex.

IT is wryten in ỹ dyalogue of ſaint gregozye that a knyght deyed and within a lytell after came agayn in to his body ỹ whiche told ỹ he had ſene a bzidge

vnder the whiche brydge ranne a water ſtynkynge & darke. And on the other ſyde of the brydge there was medowes ſmellȳ ge ſwete & aourned with all floures And in thoſe medowes were aſſembled of peo- ple clothed in whyte the whiche were ful- fylled of ſwetnes & odour of the ſayd flou tes. And at the ſayd brydge there was ſu che probacyon that whan ony of ȳ vnuſt there paſſed he fell in to the blacke water ſtynkynge / & the iuſte paſſed tyll vnto the place delectable. And ȳ ſayd knyght ſawe there withoute the brydge a man named peter bounde with grete weyght of yron / And he demaunded wherfore he ſuffred ſuche payne. Anſwer was gyuen ȳ whan men gaue hym ony for to do vengeaunce he deſyred it more to do by cruelte than by obedyence. Alſo the ſaid knight ſayd that he ſawe a pylgrym ȳ whiche paſſed vpon the brydge all ouer of alſo grete auctory- te as he had lyued in the worlde clenely. & he ſawe another named steuen ȳ whiche as he paſſed the ſayd brydge his fote ſlode in ſuche wyſe that he than fell of the ſayd brydge in lyke as halfe. And thenne ſome men tyght blacke lyfte them vp from the ſayd water the whiche drewe hym down warde by the thyes. And ſome men tyght fayre clothed in whyte toke hym by the ar mes & they drewe him vpward / & as this ſtryfe was ȳ ſayd knyght was put agaȳ in to his body. And he ne knewe whiche of them ſholde vaynquyſſhe / but ſaynt Gre gorye ſayth that it is to vnderſtande that the ylles that he had done ſtroue agayne the almeſdedes. And by the other the whi the drewe hym downwarde appered ȳ he had not parfytely reſiſted vnto the ſynes of the fleſſhe. This exāple ought to drawe all perſones to lyue clenely / purely / & ho- lyly to thende that they may paſſe ȳ ſayd bryde vnto the place delectable without fallynge in to the torment beforſaid. And the ſynners ſholde alſo correcte theym of yll and to do penaunce / or they ſhall falle of the ſayd bryde in to the ſayd water / wherin they ſhall be punyſſhed.

A. Another example of the vyſyon of Tongdalus ȳ whiche ſuffred many pay- nes in purgatorye & ſawe of the tormen- tes of helle & after was brought agayne in to his body. Cxi.

In the yeres of our lorde a thouſan de. xlix. There was a man named Tongdalus in a cyte of the lande of Irlō de. This ſayd tongdalus was noble of ly nage / a fayre man yonge of age / curteys of all goodnes & of grete honour. He was grete and tyght appert of the arte of chy- ualrye. Alſo he was wele ſpekynge / and good in dyſportynge / & of almoche more as he truſted in his beaute & hys force of aſmoche the leſſe was it vnto hym of the helthe of his ſoule And yf ony man ſayd ony thynge to hym for ȳ helthe of his ſou- le he was greuid with hȳ / he dyſpyted the holy chirche / he ne daygned to beholde the poores in theyr indygence. More ouer he gaue that ȳ was his in playes for to haue the preyſe of the worlde & many he hadde of frendes and of compaygnyons. And it came one daye that he ſat at table w̄ one of his compaygnyons for to eate. And in- contynent that he had taken of the mete he deyed of dethe ſodayne and the body fel vnto the erthe / In lyke wyſe as it neuer hadde hadde ſoule. The ſeruaūtes ranne vnto hym / the meete was taken awaye / weppynges / and lamentacyons were ma- de / men range the belles The people was moche ameruaylled of the dethe the whi

che had taken this noble man so sodaynly. He dyed the wednesday about ỹ houre of none. And from that houre tyll vnto ỹ saterdaye at none he abode so the body wout buryenge for that that in the left partye he had a lytel of hete. And on the sater daye at none the soule came agayne vnto the body. And so by the space of an houre he beheldе those the whiche were by hym/ vnto whom he made a token that he wolde haue the body of god. And after that he had receyued it he began to prayse god & to yelde vnto hym graces and sayd. Syr all puyssaũt moze grete is thy mercy than all my synnes. And afterwarde said this worde the whiche is writen in the psalter That is to saye. How many trybulations and ylles hast thou shewed vnto me/and I beynge conuerted thou hast quyckened me. And hast brought me agayne from ỹ depnesse of the erthe. And incontynente ỹ he hadde spoken tho wordes he departed/ and gaue vnto ỹ poores that that he had and promysed aboue all thynges to leue the lyfe that he hadde before ledde/and al that he hadde sene and suffred he recompted it vnto vs and sayd. Whan my soule yssued out of my body she knewe & sawe ỹ synnes that she had done. And soo began she to doubte. But she knewe not what it was ỹ she sholde doo. And she wolde entre within my body/but she myghte not/ But she ne durste goo oute/for she dredde her synnes of al partes/& she ne had trust in nothynge but vnto the grete mercye of god. And so began to wepe & to tremble/ and she knewe not what she sholde do/ & anone after/ she sawe come vnto her soo grete nombre and multytude of deuylles that all the house stretes & places of ỹ cyte were full the whiche enuyrõned her on all partes/the whiche deuylles sayd. Singe we vnto this soule the songe of dethe/ that we vnto her sholde synge/ for she is the doughter of the dethe pardurable and the vyande of the fyre extynguyble ennemye of the lyght and frende of derkenesses. And afterwarde and agayne her they grynned and whetted theyr tethe & sayd vnto her. Unhappy soule here is ỹ people that thou haste chosen with whome thou shalte entre in to helle in pardurabylyte/ Thou haste ben a nouryce of sclaundre/a louer of dyscorde that we loue. Wherfore arte ỹ not proude/wherfore ne knowest ỹ not thy lecherye/where is thy vanite and vayne gladnes/ where ben thy laughynges tyght vntempred/ where is thy force wherin thou trustedest so moche. Wherfore ne shyttest thou not the eye/ wherfore ne tryppest thou with thy fote. Wherfore ne thynkest thou the greate malyce that ỹ were wonte to doo in vanytees and synnes. And as these forsayd deuylles sayde these wordes I loked towarde the heuen and sawe a ferre of a lyght descende in lyke wyse as it haode ben a sterre tyght clere and shynynge In the whiche I hadde esperaunce that ther was some ayde that god sente vnto me. And as it approched vnto me I apperceyued wel that it was the aungell of god the whiche had kepte me in thys worlde. And whan he approched vnto me he also greted me swetely & sayd. God the saue Tongdalus. ¶ And whan I sawe soo fayre a yongman ỹ whe che greted me so swetely by my propre name/ by grete Joye I answered. Alas my lorde the dolours of helle hathe besette me aboute. And the panges of dethe hathe occupyed me/as it is wryten. Dolores infermi circumdederunt me: preoccupauerũt me laquei mortis. And the aungell answered. Thou callest me nowe lorde and I haue be euermore with the/ but Juge ỹ not that I were dygne of suche grete honour.

The ſoule anſwerd. Syr I neuer ſe the before. And the aungel ſayd. From ỹ hour that thou were borne I haue euermore be with the in all places where thou were And thou ne woldeſt neuer bileue my cõſayll. Than the aungell lyfte vp his hande amonges the deuylles & ſhewed vnto hym one the whiche dyde vnto hym worſe than the other & ſayd vnto hym that is he the whiche cõſaylled the whiche thou byleued and dyde his wyll / but be thou ſure that thou ſhalt haue the mercye of god / & thou ſhalt ſuffre a lytel of tormentes that thou haſt deſerued. Come thou after me / and that ỹ I ſhall ſhewe the ſo kepe thou it & put thou it in thy memorye / for thou ſhalt retourne agayne within thy body. / Whan the ſoule hadde herde this ſhe was moche ferefull & ſhe approched vnto the aungell. Whan ỹ deuylles herde this worde they were madde. For they ſawe that they ne had of puyſſaunce to doo yll vnto the ſoule and blaſphemed god in ſayng ỹ he was not ryghtfull / for he yelded not vnto euery man after his deſerte. And of the grete woodnes wherof they were ful they bet eche other. And they departed frome thens ſorye and heuye as enraged. Than the aungell ſayd vnto the ſayd ſoule. Come after me. A ſyr thou goeſt before / theſe deuylles ſhall take me behynde & ſhall lede me in to helle. The aungell anſwerde / Haue thou no fere for we haue more grete ayde than they ne haue. Si deus ꝓ nobis ꝙs cõtra nos. yf god be for vs there is none that maye noye vs. It is wryten by ỹ prophete dauid Cadẽt a latere tuo mille et decẽ millia a dextris tuis: ad te aũt non appropiquabit. verũtamẽ oculis tuis cõſiderabis et retributionẽ ỹctõꝝ videbis. / That is to ſaye a thouſande ſhall falle on thy left ſyde / & ten thouſande on thy right ſide. Certaynly they ſhal not approche vnto the. Albeit thou ſhalt conſyder by thyn eyes & thou ſhalte ſee the retrybucyon of thy ſynnes. And whan he had ſayd theſe wordes they yode forthe.

B. Of the valeye.

Whan they were gone longlye togyders by ſo grete derkeneſſes ỹ they had no lyght / but ỹ the whiche proceded of the aungell / they came in to a valeye moche horryble / ỹ whiche was ryght depe and ful of brennynge coles. And aboue that valeye there was a couerynge of yron brennynge of thyknes lyke fadome the whiche was more hote than ỹ whiche brente vnderneth. From thens yſſued ſoo grete ſtrenche the whiche greued more ỹ ſoule than all that ỹ he had before ſuffred Aboue the ſayd couerynge dyſcended many chetyues ſoules the whiche there were fryed as a man fryeth bacon in the panne And afterwarde they were ſtrayned thorowe the couerynge as waxe / & fell and dyſcended in to the valle of the ſayd valeye / vpon the brennynge coles where they were tormẽted of a newe torment / thus ſayd the aungell. This payne ſuffreth thoſethe whiche haue kylled faders or moders / or other people by delyberacyon or dede. and after this tormente they ſhall be ledde in to more grete: but thou ne ſhalt ſuffre this ſaid torment albeit that thou haſt wele deſerued it.

C. Of the beeſt horryble.

After they entred in to a way moche horryble croked & harde. And whan they had gone longe in derkenes ỹ ſoule ſawe a ferre a beeſt moche horrible &

ferefull of ỹ gretenes incredyble/more gre te than all the mountaynes ỹ he had before seen. She had the eyen as grete fyres brennyge/& had the mouthe so grete ỹt semed vnto hym ỹ there myght well entre.x.M. men of armes. There yssued out of his mouthe fyre inextynguyble/& stynke incomparable. Grete multytude of soules entred by ỹ mouthe in to the wombe of the sayd beest the whiche soules cryed horrybly of tormentes that they were in. And before the sayd beest there was grete multytnde of deuyls the whiche bette and tourmented the sayd soules & after put them within ỹ sayd beest And whan the soule had longe beholden ỹ sayd beest she was moche ferefull & sayd to the aungell. Syr wherfore approche we vnto this tourment. The aungell answered. We may not go by other way/for none escapeth this tourment but those that god hath chosen to be in his cõpany. This beest that ỹ seest is called Acherons the whiche tormenteth all the auaryceous. Of this beest it is wryten. Hborbebit fluuiũ et non mirabitur/& habet fuditiam q̃ influat iordanis in os eius. That is to say. He shall swalowe a streme or water & it shall be no mervayle/& also haue assyaunce that the water of Jordan renneth yet through her mouthe And whan they had spoken this they came before the sayd beest/& the aungell departed and left the soule amonge the deuylles. And incontynent the deuylles beset her about and there tourmented her with grete tourmentes as woode dogges. And afterwarde they ledde her w̃ them in to ỹ wombe of the sayd beest. Therin she suffred many bytynges of dogges/of beres/of lyons/of serpentes/& of other beestes that she had neuer seen ne knowen before/& there had of grete tourmentes of deuylles/brennynge of fyre/sharpenes of sulphre/derkenesse woundes/to plundge/to crye/and grete habondaunce of dysease and of trybulacyon. There was the sayd soule accused of her synes ỹ she had committed. And for the grete heuynes wherof she was full she strake her se'fe on ỹ chekes tare them with ỹ nayles of her owne handes/& wende there to be dãpned parduraby. And anone she foũde her selfe out of the sayd beest/but she wyst not how she came out/& she was layde ferre of moche feble. Afterwarde/wtin a whyle of tyme she opened her eyen & sawe her aungel by her. Than had she grete Joye albeit that she was moche tourmented/& began to gyue prayslynges vnto our lorde of his mercy And the aungell touched her & comforted her. &c.

D. Of the ouen with the flambe.

Afterwarde they yode another weye/& whan they were gone longely by derkenes they sawe an hous moche hygh the whiche was rounde as an ouen. In the sayd hous there was well a thousande wyndowes/from the whiche yssued fyre strong/sharpe & moche hote. Whan the soule sawe ỹ sayd hous she had grete feere & sayd vnto the aũgell. Syr we approche to the gates of dethe Alas caytyfe who shall delyuer me fro this tourment. The aungell answered. From ỹ fyre the whiche yssueth out by these wyndowes thou shalt be delyuered/but in to the hous it behoueth to entre. Whan they were approched they sawe wtin the sayd hous in the myddes of the fyre grete multytude of deuylles the whiche helde axes/knyues/hachettes & other instrumentes of yron sharpe for to tourment the soules ỹ were there of the whiche soules there was grete multytude. Than sayd the soule vnto the aungel Syr I pray the yf it please the ỹ thou delyuer me fro this tourment/& in all the other where thou shalt lede me I graunte me to be there tourmented. And the aungell sayd This tourment is greter than al those that

thou hast seen/but yet shalte thou se greter
Now entre here for the deuils tary for ꝑ as
dogges enraged. Than the soule began to
quake and to tremble of ꝑ grete feere ꝑ she
had ꝛ prayed the aungell moche ꝑ he wolde
make hym to passe the sayd tourment/ but
it vayled hym nothynge. And whan the de-
uylles herde ꝑ she was graunted vnto thē
for to tourment they toke her with theyr in
struments ꝛ tormented her sharpely. The
mayster of this hous had to name Philter-
nus. His hous was ful of fyre brennynge in
the whiche soules strayned theyr tethe and
wayled for the grete doloures that the suf-
fred. And there were men ꝛ women/not al
onely of people of the worde/but also of re
lygyon. There was this soule tourmented
the whiche sayd ꝑ she had wel deserued that
ꝑ she had suffred. But whan it pleased god
she founde herselfe out of the sayd tourmēt
ꝛ she wyst not in what maner. Then she ad
uysed her aungell by her to whome she sayd
Alyr where is the worde that the prophete
Dauyd speketh. Mia dñi plena est terra.
That is to say. The erthe is full of the mer-
cy of god. Than the aungell answered and
sayd. By those wordes many soules ben de
ceyued. God is ryghtwyse though that he
be full of mercy/ ꝛ many tymes he vengeth
and punissheth/ ꝛ also he pardoneth. yf god
pardoned all the synnes wherfore sholde ꝑ
man be Just. And yf a man ne dredde ꝑ tor
ments wherfore sholde he drede to do synne
ꝛ his wyll. And what sholde it nede ꝑ these
synners sholde repente theym and confesse
them of theyr synnes yf they ne drede god.
God by his grete mercy spareth ꝑ synners
in theyr lyfe and tarieth them for that they
sholde do penaunce. But yf they ben obsty-
nate in theyr synnes ꝛ wyll not reuerte he
theym punysheth for theyr synnes after
theyr dethe. And god sōtyme taketh awaye
the goodes temporelles from the Just for
to punysshe them temporally of some trā-
ges that they haue done/ and also to them
de that they enpryde them not. But he ke-
peth vnto them the goodes perdurables of
his glory. ❧ ❧ ❧

as yf they were crochettes. And whan they yssued from ỳ sayd caytyues soules yf they myght not drawe theyr tayles after them for the hokes they retorned they nebbes & smote the soules & gnawed them vnto the synewes and bones/and of the grete payne and tourment that they suffred they keste so grete and horryble cryes that they were herde vnto the heuen. Morouer ỳ sayd soules were replenysshed of dyuers maners of beestes on theyr membres the whiche dyde them ete and gnawe vnto the bones. And they had tonges the whiche fastened wiñ ỳ sayd soules tyll vnto the lyghtes. This payne sultayne the fals monkes/chanons/the false nonnes & these other benefyced of holy chyrche the whiche haue not well kepte theyr bodyes from cuyll doyenge/ne theyr mouthes from cuyll saynge & spekynge. Also those the whiche hath vsed lechery sustey ne this payne & tourment. And for that/ỳ thou arte culpable it behoueth the to sustayne this sayd tourment. Whan the deuylles herde this worde they toke the sayd soule & gaue it vnto the sayd beest to torment and to deuoure. And whan she was in tourmẽt as the other soules and ỳ she was engryped with serpentes as the other/and whan the tyme came ỳ she sholde chylde the aungell came vnto her & touched her/and she was incontynent hole/and sayd vnto her/come after me.

F. Of the valey of smythes.

Afterwarde they yode in to another way moche horryble & dyseasefull full of so grete derkenes that they had no lyght but of the clerenes of the aungell. And it semed ỳ they descended from a ryght hygh mountayne in to a grete and depe valey. And the more that they yode the lesse hadde the soule of esperaunce for to retorne vnto lyfe. Than the soule sayd vnto the aungell. Syr whyder go we. The aungell answered. This waye ledeth vnto dethe. And ỳ soule sayd. What is that than that the scrypture sayth. Ita est via que ducit ad mortem/et multi sũt qui intrant per eã. That is to saye that the way the whiche is large ledeth vnto dethe: and many there ben the whiche entre and go by that way. The aungell sayd. Of this speketh not the scrypture/but of the cursed waye of the worlde wherby men comen in to this way. And whan they were descẽded in to the sayd valey moche depe they sawe there of forges. Than the aungell sayd vnto ỳ soule. The mayster of this valey is called Vulcam the whiche by his engin and falsenes hath caston many soules in to paynes and tourmentes. Than sayd the soule vnto the aungell. Syr shall I suffre this tormẽt The aungell answered/ye/thou shalte suffre this tourment. And whan the deuylles herde that worde they beset the soule about and toke it with theyr Instruments of yren that they helde/and sayd vnto the holy aungell none harme/and keste it in to a chymney full of fyre brennynge. And began too blowe the fyre of theyr furneys in lykewyse as men blowe whan the yren is in the furneyse. And so they tourmented the soules ỳ whiche were there tyll that they came as to nothynge. And whan they were so brent & tourmented they toke the sayd soules with theyr Instrumentes of yren. xx. an hõdred or two hondred and layde them on an hepe vpon an anuelde of yren/and the deuylles the whiche were in other forges sayd. Cast vnto vs these caytyues soules we shall yet tourment them agayne. Than the deuilles kest them vnto them agayn the whiche were in the other forges. And after that they hadde ben there strongly payned and tourmẽted they kest them byolently vnto those of the fyrst forges. And before that they came to the grounde they were taken agayne and so they keste theym from one vnto an-

other and tourmented tyll vnto that ꝑ the ſkynnes the fleſſhe and the bones came as vnto nothynge. Of this mater is wꝛyten. Prouerbiorũ.ix. Parata ſunt deriſoꝛibus ſupplicia et malleꝰ percutientes ſtultoꝛum coꝛpoꝛibus. After that the caytyues ſoules were ſo tourmented as it is ſayd they deſyred the dethe but they myght not deye. Unto this purpoſe it is wꝛyten. Apocalipſis.ix. In diebus illis querent homines moꝛtem et non inuenient eam et deſiderabunt moꝛi et moꝛs fugiet ab eis. And whan the ſayd ſoule had ſuffred longly theſe tourmentes the aungel came vnto her and toke her and had her out of the fyre where ſhe was and ſayd vnto her. How feleſt ꝑ thy ſelfe now Remembꝛe the that foꝛ as moche as thou haſt done thy wyll and the delyte of thy body thou haſt ſuffred ſoo grete tourmentes. But the ſoule had not ſoo moche foꝛce that ſhe myght anſwer one woꝛde foꝛ the grete tourment that ſhe had ſouffred. Than the aungell ſayd vnto the ſoule. Illud pſalmi. Dominus moꝛtificat et viuificat deducit ad inferos et reducit. Comfoꝛt the foꝛ our loꝛde quyckeneth and moꝛtifyeth ledeth into helles and bꝛyngeth agayne. And al be it that the tourmentes that thou haſte ſeen ben moche grete yet ſhalte thou ſe moche moꝛe greter from the whiche thou ſhalt be delyuered by the mercy of god. And knowe thou that al thoſe ſoules that thou haſt ſeen here abydeth the Jugemente of god. But thoſe the whiche thou ſhalte ſe from henſfoꝛ the ben all redy Juged. Goo we now foꝛwarde foꝛ thou arte not yet comen vnto ꝑ paynes of hell. And the aungel touched her and heled as he hadde ben accuſtomed foꝛ to do. ⁊c.

G. Of the pytte of hell.

After that they entred in to a waye and whan they were a lytell gone foꝛwarde in ſpekynge one vnto the other there came to the ſoule ſodayne hoꝛrour and colde intollerable ⁊ ſtynke and derkenes moꝛe thycker than thoſe befoꝛe trybulacyon and anguyſſhe ſo grete that it ſemed vnto ꝑ ſoule that all the foundementes of the erthe trembled vnder her fete and ſayd vnto the aungell. Syꝛ wherfoꝛe is it that I ne may holde me on my fete as I haue acuſtomed to do. And whan ſhe had ſayd this ſhe ne myght remeue from the place foꝛ the grete feere that ſhe had and incontynent the aungell departed in ſuche maner that ſhe myght noo moꝛe ſe hym and foꝛthwith ſhe began to dyſpayꝛe Foꝛ ſhe founde that the whiche is wꝛyten. Eccleſiaſtes.ix. Nec opus nec ratio nec ſapientia nec ſcientia erunt apud inferos que tu ꝓperas. That is to ſay that in hell there ne is operacion ne reaſon ne wyſdome ne conn̄yge wherby man may ayde hym. The caytyf ſoule was in lyke wyſe foꝛ ſhe might not helpe herſelfe the whiche herde terryble cryes and howlynges of ſoules ⁊ thonder ſo hoꝛryble that no man may thynke it ne tongue declare the hoꝛryble crye and the noyſe that there was. Unto this purpoſe god ſpeketh in the goſpell. Illud math.xxiii.xxiii. Ibi eris fletus et ſtridoꝛ dentium. Than ꝑ ſoule loked about her foꝛ to knowe yf ſhe myght ſe the way wherby they were comen and ſhe ſawe a grete ſquare dyche in lykewyſe as a cyſterne. And from that dyche yſſued oute a pyler of flambe and of ſmoke togyders moche hoꝛryble and ſtynkynge. And that pyler of fyre was ſo hygh that it ſtretched vnto the heuens. And in ꝑ flambe there was grete multitude of ſoules and of deuylles togyders the whiche mounted with the ſayd flambe in hyghe in lykewyſe as lytel flambes. And of tourmentes the whiche they ſuffred they came as vnto nothynge and after that they fell agayne in to the dyche tyll vnto the botome. Unto the purpoſe of this ſayeth the pſalmyſte.

Tu vero reduces me in puteū interitus. And whan the soule had beholden this she wolde haue drawen her abacke/but she ne myght lyft her fete from the grounde. And whan she had assayed many tymes to remoeue her and that she might not she was moche ferefull/and of the grete wodenes ꝑ she hadde she tare and rent her chekes with her owne handes and nayles & cryed. Alas caytyfe wherfore may not I deye. And the deuylles the whiche mounted with ꝑ sayd flambe herde ꝑ sayd soule in suche wyse crye soo they beset her about with theyr instrumentes of yron wherwith they tourmēted the soules and sayd in this wyse. Caytyfe soule worthy of payne and tourment from whens art thou comen hyder/ thou ne hast yet nothynge felte ne suffred/thou shalt endure now that ꝑ thou arte worthy by ꝑ synnes that thou hast commytted. From the whiche tourment thou ne mayst neuer departe ne withyn it deye/ but euermore thou shalt lyue and brenne in tourment without lyght/confort ne helpe. And frō nowforth thou ne mayst haue mercy. For thou art comen vnto the gates of dethe/and thou shalte be borne streyght in to the tourments of hell. He that hath brought the hyder hath deceyued the/now lete hym delyuer the from our handes yf he can/for thou shalt se hym nomore. And they sayd the one vnto the other. Wherfore tary we so longe that we ne ne gyue this soule vnto Lucyfer for to deuour it/and so they thretened it of dethe pardurable. And these deuylles aboue sayd were blacke as coles with horryble lokes/and theyr eyen were as the lampes brennynge. And theyr tethe as whyte as the snowe/& they hadde tayles lyke as scorpyons/ and theyr clawes of yren and grete large wynges. And whan they hadde sayd these wordes the holy aungell appered vnto the sayd soule and sayd vnto her. Enoye ye doughter of lyght for thou shalte haue mercy and not Jugement. Thou shalt se of grete tourmentes and paynes/but thou shalte suffre none. Come than after me & I shall shewe vnto the the ryght cursed ennemye of humayne lygnage. Those the whiche ben there haue no lyght/and they shall not se the/ but thou shalte se them well and theyr tourmentes.

¶. Of the prynces of derkenes and of theyr cursed felawes the whiche ben in paynes.

After these thynges spoken and seen the the soule approched vnto hym and sawe the prynce of derkenes in the botome of helle. and what and how grete tourmentes she sawe there the entendement ne may comprehende it/and a man ne may expresse it ne declare. That is to say yf he had a.c. hondred hedes/ and that euery heed hadde an hondred tongues yet they might not recompte the paynes of hell. There was one the ryght worste deuyll the whiche was more greter than all the beestes that he had seen before. The whiche was blacke as a rauen. He hadde the fourme of the body of a man from the fete vnto the heed excepte that he hadde wel a thousande handes. And he had a tayle well an. C. cubytes longe/and. x. of gretenes. And he hadde nayles of yren grete and longe as well on the fete as on ꝑ handes longer & greter than the speres of knyghtes. His nebbe was moche longe and grete. His tayle was right longe and sharpe all full of pyckles sharpe poynted for to greue and tourment the myserables soules. And that mooste horryble deuyll laye vpon a gredyron of yren/ vnder the whiche there was grete habundaunce of brennynge coles. Also there was grete multytude of deuylles the whiche blewe and kyndeled the fyre. About that ennemy there were so many deuylles and of cursed & myserable sou-

The ✲

les that no man myght beleue that of all ỹ
worlde from the begynnynge myght be yf
sued and brought forthe soo many soules.
And that deuyl was bounde by euery Joyn
ture of al his membres with grete chaynes
of yren and of copre brennynge. And of the
grete tourment and behement woodnesse
wherof he was full he tourned hym from ỹ
one syde vnto the other / and stretched out
his handes in the multytude of the sayd sou
les and toke them and streyned them in ly
kewyse as men may do a clustre of grapes
in theyr handes for to make the wyne come
forthe. And in suche maner he strayned thē
that he eyther brake theyr heedes / or theyr
fete / or handes / or some other membres. Af
terwarde he syghed and blewe and dysper
peled the sayd soules in to many of ỹ tour
mentes of the fyre of hell. And incontynent
that pytte or welle wherof we haue before
spoken kest stynke & horryble flambe. And
whan that cruell beest drewe agayne vnto
hym his brethe all the sayd soulles that he
hadde shedde with flambes and sulphre fell
and entred in to his mouthe / the whiche he
deuoured. And whan some soules escaped
hym by aduenture bytwene his handes he
smote them with his tayle. And that deuyll
the whiche in suche wyse tourmented ỹ sou
les horrybly was tourmented aboue all o
ther. Than the aungell sayd vnto the soule
This deuyl that thou seest here is called Lu
cyfer the whiche is the fyrste creature that
god made the whiche was in the delyces of
paradyse before that he descended from he
uen / and yf he were not boūde he wolde do
many euylles and perturbacyōs. And they
the whiche thou seest the whiche ben w̄ him
there are a partye of the aungelles of derke
nesse. And the other partye ben men & wo
men the whiche ben descended from Adam
the whiche ben all redy Juged the whiche a
byde many the whiche haue renyed Jhesu
cryst / or dooth the operacyons of them the
whiche renye hym. Here ben the yll prelates
and prynces of whome it is wryten Sapien
tie. vi. Potentes potenter tormenta patiē
tur / fortioribus autē fortior instat cruciatio
That is to say that those that ben myghty
in dygnyte and in power shall suffre tour
mentes with grete puyssaūce. That is whe
re as they haue myscheuously vsed the puys
saunce that god hath gyuen vnto them. All
the other tourmentes that thou hast seen al
be it that they ben ryght grete yet are they
nothynge to compte in regarde of this here
And the soule sayd. Certes syr thou sayest
true / for I am more greued and tourmen
ted to se alonely the tourment and to fele ỹ
stynke the whiche is there than all the tour
mentes that I haue suffred hyder to. Wher
fore I pray the yf it please the that thou ta
ke me from hens. Also I se many of my fe
lawes that I loued moche and helde theyr
company moche dere where as I haue now
grete horrour for to se them. And certaynly
I vnderstande and knowe that yf the gre
te grace and mercy of god were not my so
cour that I haue deserued for my synnes to
be punysshed and tourmented eternally as
they ben. And the aungell sayd vnto hym.
O my blyssed come and conuerte the in thy
rest / for god hath done well vnto the / thou
shalt not suffre these tourments here. And
thou shalt se them no more yf thou forgete
not the thynges that thou hast seen / and yf
thou deserue them not agayne. The soule
of the sayd Tongdalus sawe many other
tourmentes / and of the Joyes of the saued
the whiche hath be left bycause of shortnes
for they ben moche longe to recounte and
wryte. By the scriptures and examples
before sayd it dooth appere that the synners
inobedyentes vnto god sholde correcte thē
and amende whyles that they lyue in this
worlde yf that they wyll escape and eschue

the inestymable tourmentes of hell and ge te the realme and the glozy eternall. Unto the whiche glozy we may goo cum illo qui est benedictus in infinita secula seculozum. Amen.

¶ Jhesus.

A. ¶ Examples that the name of Jhesus dooth many goodnelles. And howit de lyuered a man fro many perylles & tour mentes.

¶ Cru

¶ Is wzyten in many bokes that as sayne Patryke preched in Jr londe he prayd god deuoutly that he wolde shewe hym some token by the whiche the wycked yll men myght haue teere and also repente theym. And sodaynly a ryght grete hole oz pyt ap pered/and it was reueled vnto hym that ỳ place of purgatozy was there. In the whi che place yt ony wolde descende he sholde haue none other payne. Many the whiche herde this thynge therin entred the whiche came neuer agayne. And a man named Ny colas the whiche habde committed many synnes there descended too thende that he myght repente hym of his synnes. And he founde fizst an ozatozy and whyte monkes the whiche sayd vnto him. Be thou stedfast and cõstaunt. Foz it behoueth the to sustayne many temptacyons. And he theym de maunded what remedy he myght haue a gaynst the sayd temptacyons. They answe red whan thou feleit thyselfe tourmented with paynes crye hastely. O Jesu christe ad iuua me. That is to say. O Jhesu cryst helpe me. And whã that he was departed frõ them the deuyles ranne sodaynly vpon hỹ in lykewyse as wylde beestes famyshed. And as they dyde in this wyse vnto him he recozded hym of hisconnceyle and sayd. O Jesu christe adiuua me. And incontynent he ne wyst where the beestes became. He yode ferdermoze and founde a ryght grete fyze/ in to the whiche the deuylles kest hym. And incontynent that he habde sayd. Jesu chri ste adiuua me/ forthwith the fyze was put out and quenched. He walked yet ferder & sawe a welle ryght depe from the whiche ỹ sued smoke and grete clamour of soules the whiche were tourmented. And whã the de uylles habde casten hym withyn it he cryed Jesu christe adiuua me. That is too saye. Jhesu cryst helpe me/ & forthwith he was delyuered. At the last he sawe a bzydge that was ryght narowe and strayte. And there he habde grete terroure/ the whiche bzyt ge hym behoued too passe/ but he myght not. And he sette one of his fete vpon ỳ bzydge and sayd. Jesu christe adiuua me. And soo he sayd at euery steppe tyll that he had pas sed the bzydge on the other syde. And whã that he was past he came vnto a fayze me dowe wherin grewe many fayze and dele ctable floures/ of the which floures and me dowe proceded good odoures and smelles. And afterwarde he came agayne vnto lyfe and .xxx. dayes passed he came vnto para dyse by the inuocacyon of our blyssed sauy our and redemptour Jhesu cryst. ¶ Unto the example of the abouesayd man the whi che was delyuered from all tourmentes & paynes incontynent that he habde called ỳ helpe of Jhesus. In lykewyse thou man & woman call deuoutly the name of ỳ blyssed lambe Jhesus in all aduersytees/ foztunes tourmentes/ losses/ temptacyons/ sekenes ses/ necessytees/ anguisshes/ perylles/ infyz mytees/ and thyges doubtables and well shall come vnto the. This name Jhesus is interpzete sauyour. Jesus iterpzetatur sa uatoz. Foz by ỳ merzte of his passyon he sa ued al the wozlde. He brake hell/ saued & de lyuered all the good persones the whiche

were in the lymbe of the holy faders & opened paradyse vnto all good crystyens. Also Jhesus is the kynge of kynges/the Juge of Juges/and of all grete and lytell. It is he that gyueth Joy and beatytude eternal vnto the good/and that punysheth and damneth the euyll. Jhesus is holy and debonayre vnto the good/& also he is terryble and cruell vnto the euyll. And therfore sayth ỹ psalmyst. Sanctũ et terribile nomen eius initium sapientie timor domini. Also the name of Jhesus is in excellẽce aboue all other vñ paul.ad phyl. Vocatũ est nomen eius super oẽ nomen. Also the name of Jhesus is loued and dredde aboue all names/and in nampynge hym all creatures reasonables sholde bowe the knee/be it in paradyse/in this worlde/or in hell. vñ paul.ad phi. In nomine iesu omne genu flectat celestium/terrestrium/et infernorum. The men and women of this worlde call hym in theyr besynesses and necessytees/and the deuyles of hell drede hym. For to be shorte the name of Jhesus ought to be loued/honoured/called/dredde/and redouted/for it is replenysshed with bounte/beaute/and holynes infinyte & inenarrable. That is the whiche passeth all entendementes. &c.

B. Another example how the deuyl was chased from a woman in ỹ name of Jhesus. Cxu.

En fynde by wrytynge this ỹ whiche foloweth how the dyscyple recyteth in the boke of his promptuary & sayth that a womã demonyacle was on a tyme brought vnto saynt Bernarde vnto thende that he sholde hele her. And the deuyll before many the whiche were presente sayd. O that I wolde goo oute with good wyll from my lytell lambe here. My lorde wyll not that I go out. And saynt Bernarde sayd. Whiche is that lorde. He answered The creatour of all. And saynt Bernarde sayd. Sawest thou hym euer. And ỹ deuyl sayd. I haue seen him in glory. And ỹ saynt sayd. Thyder thou woldest retorne. And he sayd in mockynge. The houre is to late for to go thyder. Than saynt Bernarde commaunded hym in the name of Jhesu cryst that he sholde go out. And the deuyll sayd. O name terryble thou me constrayneste to goo forthe/and incontynent he wente oute and the woman was heled of her infyrmytee. &c.

C. Another example how that the name of Jhesus vaynquysheth ỹ tẽptacyons of the deuyll. Cxu

The dyscyple recyteth in his sermons this the whiche foloweth the whiche is also wryten in other bokes & sayth that a man was meke and had of custome that euery tyme ỹ the deuyll gaue vnto hym ony temptacyons he yode vnto prayer and called god in sayenge. Iesu dulcis miserere mei. Swete Jhesus haue mercy on me and helpe me. And forthwith the deuyll departed from hym. And on a tyme a holy fader herde that the deuyll sayd that the deuylles were repelled by the vertue of this worde Jhesus.

D. Another example how ỹ name of Jhesus gyueth many vertues. Cxu.

Some maysters wryteth this the whiche foloweth how ỹ dyscyple recyteth in the boke of his promptuarye and sayeth that a ponge man moche deuoute and Innocent made orayson and prayer in

demaundynge that he myght haue ỹ loue of god. And the aungell of god gaue vnto hym a lytell scrolle wryten in this maner. Iesu christe fili dei viui propitius esto mihi pctōri. And sayd vnto hym. Open thy mouthe and eate this wrytynge / by ỹ vertue wherof the deuylles shall be vaynquysshed / the heuens ben opened / the synnes bē taken away / the trynyte is drawen to / and the aungelles serueth hym deuoutly. Whan the yonge man had eten the sayd wrytynge he had in hym all tho thynges as he was enformed.

E. ¶ Another example how by the name of Jhesus a clerke was delyuered and a thefe conuerted hym. Cxu.

IT is wryten in the promptuary of the dyscyple that there was a clerke lecherous and vycyous ỹ whyche as he wolde go to commyt his synne it befell that as he passed by a forest wherin there was hydde a thefe ỹ whyche spared no persone but ỹ he slewe hym or dyspoyled hym. And whan the sayd thefe herde hym passe he sayd. What arte thou ỹ passest here by. The clerke answered. I am the poore seruaunt of Jhesu cryst for drede that he ne knewe what to answere. Than the sayd thefe sayd. I demaunde the what thou arte. The clerke answered. I am the indygne seruaunt of Jhesu cryst. The thefe demaunded hym thyrdly / what arte thou. And the clerke sayd agayne. I am the vnprouffytable seruaunt of Jhesu cryst. And ỹ thefe thought vnto hym selfe / of whome arte thou seruaunte / and he sayd vnto the clerke. For the loue of Jhesus goo thou in peas. And the thefe in mummelynge sayd vnto hymselfe. Jhesus. Jhesus. Jhesus. And by the vertue & power of the holy name Jhesus the thefe was conuerted. And after that he neuer commytted theft ne homycyde. In the morynge he yode to confessyon and sayd that for herynge the name Jhesus he was conuerted / and the clerke in the namynge of Jhesus was preserued. The whiche sayd blyssed be ỹ name of Jhesus / for by ỹ name of hym I shall absteyne me from synne.

F. ¶ Another exāple how a relygyous was heled of the feuers by the vertue of ỹ name Jhesus. Cxu

MEn fynde by wrytinge this ỹ whiche foloweth how the dyscyple recyteth in the boke of his promptuary and sayeth ỹ a frere mynour had herde many myracles of the name of Jhesus. And as this sayd relygyous was tourmented of ỹ euyll of feuers he wrote this name Jhesus within the water & after dranke it & incontynent the feuer left hym. This thyng happened in Irlonde

G. ¶ Another example how by the name of Jhesus a woman pardoned vnto her enemyes. Cxu

IT is wryten in the boke of gyftes that a woman ne myght be apeased. And her husbāde wrote in her forhede the name of Jhesus / & incontynent she forgaue all.

H. ¶ Another example ỹ one wolde not pardon for the loue of Jhesus. Cxu

THe dyscyple reciteth in his promptuary ỹ there was a mā obstynate vnto whome men sayd on a tyme. Pardon thy rancoures / & enmytees for ỹ loue of Jesus

he answered. Neyther for god ne for ꝑ deuyll I ne may pardon them though that I sholde entre in to helle perpetually. And a frere approched vnto hym w̄ deuocion and wrote in his forhede w̄ his fynger Jhesus nazarenus and incontynent the synner began to wepe & sayd. For the loue of Jhesus I pardon all.

J. ¶ Another example how the temptacō of the deuyll was taken away with ꝑ token of the crosse & in namynge ꝑ blyssed Jhesus. Cix.

The dyscyple recyteth in his sermons this the whiche foloweth the whiche is also wryten in other bokes & sayth that the deuyll tempted a man & his wyfe so terrybly ꝑ they wolde hange themself to thende that they sholde euade the miseryes of this worlde. And as they were heuy of theyr temptacyons of the deuyll ꝑ they ne myght slepe ne ete the one demaunded of ꝑ other the causes of theyr heuynesses. And they sayd eche to other ꝑ they wolde hange thēselfe. And after ꝑ they appoynted theyr cordes for to hange them the woman counceyled her husbonde ꝑ they sholde drynke of good wyne ꝑ they had before theyr dethe to thende ꝑ they myght deye the easelyer. And so they agreed & as they wolde drynke made the sygne of the crosse in ꝑ name of Jhesus. The deuyll fledde & the temptacyons were taken awaye. After contrycyon they dyde penaunce and well they ended theyr dayes.

K. ¶ Another example that in namynge ꝑ name of Jhesus the deuyll is repelled & his temptacyons & persuacions taken away. Cxii.

Men fynde by wrytynge that ꝑ deuyll tempted often tymes a man the whiche by ꝑ counceyle of sages yode in ozayson & called the name of Jhesus as soone as had perceyued the temptacion and sayd. O swete Jhesu haue mercy on me & helpe me & forthwith the deuyll departed & the temptacyon left hym.

L. ¶ Another example of a noble man the whiche pardoned ꝑ homycyde of his broder. And the crucyfyx enclyned his heed in the chyrche Cxii.

The dyscyple recyteth in his boke that it is wryten that a man slewe the broder of a noble man & afterwarde fledde and left the countre. And it befell that as ꝑ noble man yode through the countree with grete company of people wout thynkynge on the sayd dede met in a felde the homycyde the whiche had slayne his broder. He drewe his swerde hastely for to sle hym. And ꝑ sayd homycyde fell prostrate vnto the erth and cryed. Right noble man haue mercy on me for the loue of Jhesus the whiche is pyteable & hath redemed the worlde by his dethe. Hastely the sayd noble man toke him to wepe and withdrewe his hande & his swerde without strykynge hym. And as he was reproued of his taryeng and foly of the people agayne he stretched out his hande for to smyte hym the whiche was prostrate and the culpable demaunded pardon and remissyon of his mysdede in the name of Jhesus And secondly he withdrewe his handes. Thyrdly he was blamed of his people for ꝑ he had not slayne hym. And ꝑ vnhappy dredynge ꝑ dethe humbly requyred pardon agayne. And ꝑ noble man of warre & nobler of herte sayd. I pardon the the dethe of my

broder. And without taryenge he herde ryn ge to a masse ꝑ day & entred in to ꝑ chyrche And thre tymes he bowed his knees before the crucyfyxe. And an holy man ꝑ was in the chyrche sawe ꝑ the crucyfyxe enclyned the heed humbly at euery of the sayd times ꝑ the sayd noble man bowed ꝑ knees. Tha he that had seen alonely the sayd thynge cal led & drewe aside the sayd noble man and demaunded him what he was. I am borne in the londe/and sayd a noble knyght. And the holy man sayd. Dere frende hyde ꝑ no thynge fro me. Wherin trustest thou moost to haue deserued vnto the dyuyne mercy. Than the knyght sayd. I am a synner and haue gyuen me to the worlde/and nothyn ge is adupsed in me but ꝑ suche a case hap pened me this day. And he it vnto hym de clared. Also the holy man tolde vnto hym that ꝑ he had seen/& exhorted hym to be py teous/mercifull/and good. Hec Guillerm⁹ dicit.

M. Another example how Jhesu cryst wolde not pardon one deed tyll that he had demaunded pardon of his broder ꝑ he had offended. Cxii.

IT is wryten in the lyfe of faders that the prouyncyall of the prou ce of Rome of ꝑ ordre of prechers admonested the freers that they sholde kepe them dylygently fro troublyge one another/& vnto them recoū ted this example the whiche was comen in this wyse. A frere troubled me on a tyme mustly/and afterwarde within a fewe da yes he deyed from this present worlde with out beynge at peas w̄ me. And in a nyght in slepyge he appered vnto me for to be par doned. And as he demaūded me pardon I me adupsed that he was deed/and I sayd vnto hym. Go broder and demaunde par don of our sauyour and redemptour Jhesu cryst in whose hande thou arte. The which departed fro me. And as he demaūded par don of Jhesu cryst in lykewyse as I sayd to hym. Our lorde Jhesu cryst answered vnto hym. I shall not graunte the pardon but yf thou demaunde pardon fyrst of hym that thou hast offended. And in that nyght the sayd body came agayne vnto me and brought me agayn the wordes of Jhesu & agayne demaunded me pardon and had it. Afterwarde he sayd vnto me. Broder Ny colas beholde what yll it is as to offende his broder/and that it is a greuous thynge as not to be at peas and faythfull accordaūce with hym. &c.

Natiuitas christi.

Examples of ꝑ natyuyte of Jhesu cryst And fyrst example how that a nonne ꝑ whiche habandoned herselfe vnto synne had mercy in requyrynge the sone of the blysled vyrgyn Mary on ꝑ day of Cryst mas. Cxiii.

MEn fynde by wrytinge this ꝑ whiche foloweth how the dyf cyple recyteth in the boke of his promptuary and sayeth ꝑ a nonne left her ordre & was an open harlotte. And many yeres after warde she came agayne vnto her monaste ry and gaue herselfe vnto penaunce. And as she thought on the Jugement and on ꝑ Justyce of god and on the horryble paynes of hel she despayred/as who sayth that she was not worthy to haue pardon for ꝑ mul tytude and gretenes of her synnes. And as she thought on the Joyes of heuen she de fyed herselfe that noo soylenes ne corrup cyon of synne there sholde entre. And as she thought on ꝑ passyon of god she regarded

how many of paynes he had suffred for her in wepynge she cryed & sayd. Quid retribuã dño pro oib⁹ que retribuit michi. What thinge shall I graunte vnto god for all the thyn ges ꝑ he hathe gyuen vnto me. And in one of the solempnytees of the natyuyte of our sauiour she wept and thought Quod puer nat⁹ est pro nobis. That is to say ꝑ the chylde is borne for vs. And that a chylde is appeased w̄ a lytell thynge whan he is offended. Than she yode before the ymage of the vyrgyn Mary the whiche helde her chylde betwene her armes & thought on the chyldhode of our sauyoure / & there was moeued in grete teeres by bytter contrycyon of herte that god gaue vnto her. And with all her herte & might in weppynge requyred pardō of our lorde for his benygne chyldhode that he came in to this worlde to saue the synners Than she herde a voyce the whiche sayd vnto her ꝑ for the benygnyte of his infancy ꝑ she alleged she sholde knowe ꝑ all her synnes were pardoned. After these wordes here she amended her lyfe ryally & fyned well her dayes. &c. ¶ Unto the example of this synneresse ꝑ demaunded grace & obteyned pardon in the name of the natyuyte & infācy of Jhesu cryst / so sholde these synners do & they shall haue grace yf they haue gretely offended / for so dyde ꝑ nonne. Whan a chylde is wrothe he is lyghtly appeased / & so is Jhesu cryst. Uñ ysaie. lv. Derelinquat impius viam suã & vir iniquus cogitaciones suas & reuertatur ad dominū & miserebit ei⁹ Also whan our lorde Jhesus was borne ꝑ aungelles gaue glory vnto god and songe / peas vnto men of good wyll. Unde luce. ii. Gloria in excelsis deo: & in terra pax hominib⁹ bone voluntatis. And ꝑ synner ꝑ hast commyt lechery / theft. &c. yf thou wylt repente the & demaunde grace as it is sayd ꝑ shalte be pertener vnto ꝑ natyuyte of Jhesu cryst & of the nombre of those for whome peas was songe. And vnto the contrary yf thou be obstynate in synne peas shal not be songe betwene god & the. And also ꝑ shalt not be partener vnto the redempcyon of ꝑ sayd natyuyte of Jhesu cryst the whiche natyuyte was ryght meruaylous whan the lytell chylde Jhesus ꝑ had be conceyued of ꝑ holy goost in ꝑ vyrgyn wout corrupcyō / lesde / ne atouchement of man as ꝑ scrypture sayth. Uñ cantat. Benedicta et venerabilis es virgo maria: q̄ sine tactu pudoris inuēta es mater saluatoris & in vua. Uñ. Qui scies mater virgo virū. &c. He was borne of the vyrgyn Mary wout payne ne dolour / and wout fraccyon ne ouerture. Qui peperit sine dolore saluatorē sckor ipm regem angelor sola virgo lactabat vbere de celo pleno. In lyke wyse as the face of man is wōn the myrour or glasse / & the sonne passyge through ꝑ glasse wyndowe wout ony fraccyon / semblably Jesus the sone of god entred within the vyrgyn Mary whan he was conceyued of ꝑ holy goost. And yode forthe of her wombe in the chyldynge wout fraccyon ne openynge / ne wout hauynge ony payne ne dolour / & was vyrgyn before the chyldynge / in the chyldynge / & after ꝑ chyldynge. And soo she was moder & vyrgyn togyder. For she chylded as it is sayd the sauyour of the worlde / the kinge of aungelles / & gaue him souke of her breestes the whiche were ful of the mylke of paradyse. Ubera de celo pleno. &c.

B. ¶ Another example how the chyldehode of Jhesu cryst delyuered a relygious from temptacyon. Cxiii.

The dyscyple recyteth in his sermons this the whiche foloweth the whiche is also wryten in other bokes & sayth ꝑ a clerke founde hym selfe in necessyte ꝑ

whiche bowed vnto the byrgyn marye ꝑ he sholde entre in to relygion/& he entred in to ꝑ of the freres prechers. Afterward he was tempted horrybly of apostasye./ Than he worshypped the enfance of god on our ladyes lappe/& requyred him that he wolde ayde hym/or gyue hym lycence to go in to another relygyon. And in wepynge and waylynge he kyssed deuoutly the fete of the ymage. And hastely he apperceyued suche consolacyon that he persseuered in the seruyce of god in relygyon.

C. Another example that Jhesu cryste appered vnto a woman in the lykenes of a ryght fayre chylde. Cxiii

The dyscyple reciteth in his promptuarye & sayeth ꝑ a deuoute woman had affeccyon specyally towardes ꝑ enfance of our lorde in the tyme of the natyuyte of Jhesu cryste & prayed our lorde that he wolde shewe vnto her the face of his enfance/and after sorne dayes a fayre chylde assyfted as she abode in the chirche in orayson in lyke wyse as she had accustomed/of the whiche enfant she demaunded/yf he coude his aue maria. The whiche answered. Saye it vnto me before/& whan she sayd benedict⁹ fructus ventris tui/the chylde sayd I am he/& he vanysshed out of her syght. Than the sayd woman cryed in enioyenge her/come agayn chylde ryght dere/ryght swete/and ryght welbeloued. And so ceased not to calle by xxx.dayes/& the.xxx.daye Jhesus came the whiche sayd. I the whiche am called am comen vnto the/nowe thou shalte come after me & shall regne with me/ꝑ whiche in enioyenge herself deyed debonayrly

Another example.lxxxiiii.b.quere ãte.

C Passio christi.

A. CExamples of the passyon of our sauyour & redemptour Jhesus. And fyrste example of a grete synner the whiche bare vnto his dethe sekenes for his sȳnes in the remembraunce of the passyon of oure lorde Jhesu cryste. Cxiii

The disciple reciteth in his sermõs & sayeth that a grete synner was contryute vnto the dethe/& he toke his sykenes in repartcullyon of his sȳnes as he sayd. It is good reason that I endure yl in all my membres ꝑ whiche hathe offended god by synne. And in suche angurssh he gaue hym to thynke on the passyon of our lorde Jhesus. That is to vnderstond yf he endured in his heed & heere it was of good ryght/for he had aourned his said heere & offended god the whiche for to redeme hym had endured ꝑ crowne of thornes. And also his eyes the whiche hadde made the fals lokes were derked & suffred & that was of good ryghte. For oure lorde endured for to redeme hym that his eyen were bended with a kerchyef/& hys face stryken & bufeted. And yf his body ꝑ whiche had cõmytte the lecherye plesaũces carnalles and synnes suffred it was good reason. For our lorde endured for to redeme hym that his body was rente beten & hewen. And also his mouthe the whiche had spoken yll wordes & dronken to excess suffred payne it was of good ryghte. For oure lorde endured for to redeme hym to drynke vynagre & gall. And so of ꝑ other membres as the handes ꝑ whiche had done of cursed operacyons. And the fete the whiche walked yll wayes & he bare ꝑ said sekenes wyllyngly for his owne sinnes in thynkynge that god had had the fete & the

handes perced & endured dethe for to re-
deme hym. And it is not to doubte but ꝑ
he had helth with ꝑ good theefe whan his
soule parted frome this worlde. &c. This
here is a grete example to instructe al per
sones for to do penaunce as dyde the said
man whan they shall come vnto ꝑ bedde
of dethe. For yf they take pacientlȳ ꝑ said
sekenes & the dethe for theyr owne sȳnes
in sayng ꝑ they haue wele deserued puny
cyon & theyr mẽbres ꝑ haue offended god
as it is sayd in the example. Suche puny
cyon corporell by sykenes shal serue for pe
naunce for the synnes cõmytte after con-
fessyon & shal be agreable vnto god. saȳt
gregorye sayeth. Si passio christi ad me-
moriã reducit nihil ẽ quod nõ equo aĩo tol
lerẽ. yf ꝑ passyon of Jhesu cryst be brou-
ghte vnto mynde / ꝑ is to vnderstonde ꝑ
he hathe endured for to redeme the frome
helw̃ moche paynes. There is none aduer
syte so harde but ꝑ thou shalt endure it w̃
good courage. yf the kynge bere a greate
maste for the loue of the / thou sholdest be
re for the loue of hym a strawe. The good
theefe ꝑ was hanged on the right hande of
Jhesu cryste bare the dethe agreably and
blamed the yll theefe. vnde luce. xxii. Nos
quidẽ iuste: nã digna factis recipim⁹ mor-
tẽ: hic vero: scilicet xp̃us nichil mali gessit
He sayd that he receyued the dethe Juste-
ly / & that he hadde wele deserued it for his
propre dedes. In so sayenge he confessed
that he was a synner and that he toke it
wyllyngly in gre by penaunce & punycyõ
for his owne synnes / so he had confessyon
& dyde penaunce. It is gretter penaunce
to endure the dethe for his synnes / than it
is to faste & to saye orayſons. Also whan
a man confesseth openly in iugement his
synne as dyde the good theefe / it is more
grete thynge than to confesse it vnto one
onely / but the custome is to be absoyled of
hym the whiche hathe auctoryte. God ab-
soylled ꝑ sayd theefe & gaue vnto hym par
don of his synnes in consyderynge ꝑ gres
te contrycyon / confessyon / & sayth that he
had in sayenge vnto the yll theefe. Hõ ti-
mes deũ et memẽto mei dũ veneris in re-
gnũ tuũ. Also it was grete penaunce as it
is sayd ꝑ he toke the dethe for the punycy-
on of his synnes. And therfore of good ry-
ght god sayd vnto hym. Thou shalt be w̃
me this daye in paradyse. Hodie mecum
eris in paradyso. Before that a man dieth
hym behoueth to demaũde grace and par
don. For it sholde be to late after ꝑ dethe.
Vñ eccle. xviii. Ante lãgorẽ adhibe medi
cinã: et ante iuditiũ iterroga te ipsũ et in
cõspectu dei iuenies ꝓpitiationẽ. That is
to vnderstonde / take medecyne / that is pe
naunce before that thou fal in to langour
in helle & aske thy conscyence before ꝑ the
Jugement be made of ꝑ. And ꝑ shalt fyn
de of debonayre & mercy before god and
saynt gregorye sayth. Qui tps agẽdi pe-
nitẽtiã ꝓdit: frustra ante ianuã paradisi
cũ ꝓcibus venit. He the whiche leseth the
tyme to do penaunce / cometh as boyde &
for nought before the yate of paradyse w̃
prayers to demaunde lyfe eternell. &c. ✻

B. Another example of the swetnes of
the passyon ꝑ a man hadde ꝑ sayd fyue ty
mes pater noster. Cxiii.

The dyscyple recyteth in his booke
of sermons & sayth ꝑ there was a
man the whiche loued moche god for ꝑ re
uerence of the fyue wouñdes of Jhesu crist
he sayd euery daye fyue pater nosters / &
one tyme our lorde appered to hȳ and ga-
ue hym fyue meruayllous swetnelles / soo
that he studyed alonely for to serue god.

And he prouffyted gretely in good operacions & vertues/& in thende he fyned wel his dayes/& yode in to paradyse.&c.

C. Another example of a knyght ỹ whiche ne myght deye on the gybet for that ỹ he sayd euery daye thre pater nosters in the honour of ỹ passyon of Jhesus. Cxiii

IT is wryten in the dyalogue cesarii ỹ a knight was accused vnto the emperour ỹ he dyspoyled & wasted his lande ỹ whiche knighte was taken & hanged by the cõmaundemente of the sayd emperour/& on the thyrde daye ỹ cosyn of the sayd knighte hanged passed therby w̃ his seruaũt the whiche had cõpassyon of hym/ for he was a fayre man & a noble approched vnto the gybet for to vnhange hym & to burye hym. And he spake vnto them on the gybet & sayd/ vnhange me for I am yet alyue. They wende ỹ it had be a fantasye And he the whiche hange: agayne said/ne doubte you not/certainly I lyue yet by ỹ grace of Jhesu cryste & by the ayde of the vyrgyn Marye. The whiche was vnhanged & ledde in to the cyte/at whom ỹ people meruaylled. And the sayd knyght vnhanged demaunded the preest & the sacrament of the aulter. And in grete contrycyon of herte & of teres he confessed hym & after receyued the creatour. Wore ouer ỹ preest demaũded hym before the people ỹ he sholde tell the cause wherfore god had done vnto hym suche grace to hange thre dayes without deyenge/he answerde/by cause ỹ I dyde vnto god a lytell seruyce/ ỹ was/to saye euery daye fyue tymes pater noster/and fyue aue maria before ỹ I dyde ony other thynge/in the honour of ỹ passyon and of the fyue woundes of Jhesu cryste. And one pater noster in the honoure of the sackamente of the hostye the whiche is the very body of Jhesu cryste ỹ the people receyueth euery daye in requyrynge of god that in the ende of my dayes I myght receyue hym/the whiche thyng our lorde Jhesus gaue me by his mercy and that I ne myght deye tyl that I had receyued hym. After that this said knight had sayd thus & that he had true contrycyon of his synnes made confessyon & receyued his creatour as it is sayd he deyed & ended wele his dayes. Wherfore it is a good thynge as to serue god & to haue in remembraunce his blyssed passyon.&c.

D. Another example ỹ it toke wele vnto a man the whiche made memorye of ỹ passyon of our lorde in his lyenge downe and rysynge from his bedde. Cxiii

THe disciple recyteth in his sermõs ỹ a mã was accustomed as oft tymes as he layde hym downe & rose frome his bedde he prayed god ỹ whan he sholde dye he myght haue true confessyon & said this tytle. Iesꝰ nazarenꝰ rex iudeorꝝ miserere mei/& made the token of the crosse with his thombe vpon his heed/his face & his brest in sayenge In nõie patris & filii & spũssancti amen. And god suffred that he deyed sodaynly/& as the deuylles wold rauysshe hym there came a man shynynge & clere the whiche chased them And as he ledde hym thorowe the derkenesses sodaynly he departed/& there proceded grete light frõ thens as he was wonte to make the crosses. Afterwarde there came deuylles ỹ wolde take hym/ but they durste not for bycause of the crosses on hȳ Than

the ſayd man bzyght & ſhynynge ſodayn-
ly appered vnto hym & ſayd. Albeit that
thou haſt wele wonne to be Juged & con
dampned after the exigence of thy ſyne
neuertheles the ſouerayne Juge ſpareth
the & wylleth that thou retourne in to thy
body foz the deuocyon ẏ thou haddeſte to-
wardes his paſſyon & that ẏ caldeſte his
name tryumphall in the ſayd tytle & foz
the impzeſſyon of the croſſe. And the ſayd
Juge wylleth ẏ thou confeſſe thy ſynnes
& that thou amende thy lyfe/& ſo he dyde
Foz after he lyued and ended wele his da-
yes. By this example a man ſholde vnder
ſtonde that the croſſe maketh ẏ deuylles
to dzede/it chaſeth them/it taketh awaye
theyz foꝛce/& ſetteth them at nought. &c.

C. Another example of a woman the
whiche loued the paſſyon of Jheſu cryſte
the whiche deyed on the good fryday and
was ſaued. Criiii

ſhe chylded a ſone the whiche lyued after/
but the ſayd matrone deyed of the greate
payne. And as a frere pzecher the whiche
had confeſſed her pzepayze hym to ſyng ẏ
maſſe of requyem foz her the ſaterday af-
terwarde the vygyle of ceſter/he was we
ry of the ſeruyce & ſlepte. And in ſleppynge
ſhe appered vnto hym & ſayd. Thou ſhalt
not ſynge maſſe of requyem foz me/but ẏ
ſhalte ſynge gloꝛia in excelſis/ foz I am
in the gloꝛye of the ſayntes of paradyſe/
Whan the ſayd relygyous was waked he
ne wolde put no fayth vnto his dzeme/ &
the pzyour ſente vnto hym̄ forthwith a mel
ſenger that he ſholde ſynge foz her maſſe
of the daye. The ſaid relygyous wende to
haue excuſed hym & pzayed ẏ it were reco
maunded vnto another but ẏ pzyour wol
de not/ & ſayd that in that daye he ſholde
ſynge the maſſe of the daye vnto ẏ couent
And it was done after ẏ woꝛde of ẏ ſayd
matrone ẏ whiche hadde appered in ſle-
ppynge. &c.

THe diſciple recyteth in his ſermõs
that it is wꝛyten that a noble wo-
man matrone loued the paſſion of Jheſu
cryſte/and foꝛ the honour of hym & of his
paſſyon ſhe toke affliccyõ on her body on
the frydaye/ delyzynge to goo bare foted
but bycauſe ſhe was noble foꝛ to kepe ho-
noure ſhe yode not/but put bygge grauell
in her ſhoes in the honoure & reuerence of
ẏ paſſyon. Alſo whan her huſbande was
out by ony dayes ſhe laye not on no feder
bedde. And amonges the pzayers that ſhe
made to god/ſhe requyzed hym ẏ he wol-
de gyue her grace ẏ ſhe myghte dye on ẏ
daye & in that houre ẏ Jheſu cryſte was
crucefyed/to the ende ẏ in the honoure of
his paſſyon her body had affliccyon on ẏ
day/& ſo it happened. Foꝛ at ẏ ſame hour

F. Another example that oꝛayſons the
whiche ben made in the remembzaũce of
the croſſe & of the paſſyon of our loꝛde the
ſus pleaſeth hym moche. Criiii.

THe diſciple reciteth in his ſermõs
that it is wꝛyten that an hermyte
of a holy lyfe pzayed god perſeuerauntly
ẏ it wolde pleaſe hym to ſhewe vnto him
what ſeruyce pleaſed hym̄ mooſt amongeſt
all ſeruyces. And foꝛ as moche as the oꝛay
ſon of one Juſte is moche woꝛthe in lyke
wyſe as ſayeth the ſcrypture. Multũ va-
let depzecatio iuſti aſſidua. It befel one ty
me that as the ſayd hermyte was in hys
lytell manſyon & honoured god in pzayn-
ge he herde the voyce of a pooze man/ he

yode to se what he was/ & whan he sawe hym he meruayled/ for he was as a pore man all naked ỹ whiche trembled for colde/ & bare a grete crosse on his sholdres/ & the sayd hermyte hym demaunded what he was/ & from whens he came/ he answered I am come from heuen/ & am Jhesu cryste the sone of mary/ Then the hermyte sayd. O good Jhesus what doest thou here before me cursed synner/ he answerd thou hast made me to come heder by thy prayers/ ỹ haste prayed vnto me longly ỹ I sholde shewe vnto the what seruyce I had agreable amonge al seruyces/ and I am come to shewe it vnto ỹ. Seest thou this grete crosse that I bere vpon my sholders it is the seruyce the whiche vnto me is mooste agreable ỹ thou and euery manne may do/ that thou bere my crosse vpon ỹ in remembraūce euery daye of my passyon. For it is the seruyce mooste agreable vnto me. &c. This exāple ought to drawe vnto vs to remembre the blyssed sauiour Jhesus ỹ endured to redeme vs. fyue. M. CCCC.lxxv. woundes & the dethe. Undē vers⁹. Septuagita quiq. quat centū milia quingt: tot ferē xp̄s pro nobis vulnera passus. &c.

G. Another exāple of a frere ỹ honoured the passyon of Jhesu cryste & wele came vnto ham. Criiii

It is wryten in the lyfe of faders ỹ a frere had of custome from his enfance to haue the passyon of Jhesu cryste & his woundes in grete reuerence & loue/ And euery daye he sayde at euery of the fyue woundes Adoram⁹ te christe & benedicim⁹ tibi qa p crucē tuā redemisti mundū. Also he demaūded fiue tymes pardon

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in saynge as many pater nosters & in prayenge Jhesus ỹ he wolde gyue vnto hym his loue & his drede. After Jhesu cryst appered vnto hym vysybly in lyke wyse as hymselfe telleth afterwarde & gaue vnto hym a meruaylous swetnes of euery of ỹ woundes. And whan he hadde tasted the swetnes the consolacyon of the worlde vnto him was conuerted vnto bytternes. &c

A. Another exāple that ỹ passyon of Jhesus moueth to haue ỹ vertues and to resyste agayne the deuyll. Crv

The disciple recyteth in his promptuarye & sayth ỹ a persone ỹ whiche thynketh on the passyon of Jhesucrist ne may be surmounted of the deuyll/ but that it be with grete payne. Example of a good man ỹ put hym in a place secrete/ & also remembred with all his pupillaunce how Jhesu cryste was borne & conuersed in the worlde/ suffred many rebukes/ iniuryes/ betynges & the dethe for to redeme vs. And he sayd that it had more prouffyted vnto hym in goodnes than all that ỹ he had done other tymes. Uñ bonauentura. Si vis homo vt de vtute i virtutē: de gratia i gratiaz de bono i melⁱ⁹ profitias quotidie nullo fatigat⁹ impedimēto ꝯta potes deuotione pcurras & mediteris dominū passionem.

B. Another exāple that the token of the crosse was founde in ỹ herte of a mārtyr. Crv

The dyscyple recyteth in his promptuary ỹ as men ledde a holy man

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to be martred/he was asked of ỳ tyrante wherfore these crysten men & women desyred to receyue martyrdom with Joye/ he answerde for the token of the crosse imprynted in theyr hertes. And therfore it is no meruayll thoughe they folowe Jhesu cryst crucyfyed with Joye. The tyrant answerde. I shall proue ỳ whiche ỳ sayest of mouthe. And whan the saynt was slayne he foũde the prynte of the crosse in his hert And whan the tyrant sawe that myracle he made hym to be crystened.

C. Another example ỳ a conuers had the lyfe & passyon of Jhesu cryst for a lesson in ỳ table whan he dyned or ete. cxb

The dysciple reciteth in his promptuarye & sayeth ỳ a conuers was requyred of the pryour one daye ỳ he shulde tell what he thought of that at the table by cause he toke no hede vnto the lesson that was redde at the table. He answerde and sayd. I haue redde a ryght good lesson at the table. Whan I begyn to ete I thynke how the sone of god was anounced of ỳ aungell for me & conceyued of ỳ holy goost in the wombe of the vyrgyn marye in entreatynge that in my thought I founde the fyrst lytell lefe. Afterwarde I thought how he was borne/how he was wrapped in lytell clothes & cloutes & layde vpon a lytell of hey in the crache. And how ỳ aũgelles enioyed them & sange melodyously whan they appered vnto the shyppardes Whan I haue redde this in my thought that is the seconde lefe. In this maner I renne vnto the circumsycyon & compynge of the kynges/vnto the oblacion made in the temple/vnto the baptysme/vnto the fastynge/vnto the passyon resurrecyon assencyon/vnto the sendynge of the holy ghost/& in thende on the Jugement. this is my dayly lesson & thende of my dyner. Vnto the purpose of this relygyous the whiche thought the mysteryes of god. dauid in psal. Beati q̃ scrutant testimonia eius in toto corde exquirũt eũ. Et sapiens dicit eccle. xiiii. Beati qui in sapiẽtia morabit & qui in iustitia meditabit: & in sensu cogitabit circũspectionem dei. Et psal. dicit Beat⁹ vir cui⁹ ẽ nomẽ dñi spes ei⁹: & nõ respexit in vanitates & in fanias falsas. Et mathei. v. Beati mũdo corde qm̃ ipsi deum videbunt.

D. Another example of a relygyous ỳ whiche lerned thre letres ỳ whiche he recorded often. Cxb

The dysciple reciteth in his promptuarye & sayeth ỳ there were two germayns in one monastery of the whiche the one was a clerke & the other laye/ The clerke applyed his tyme to rede and to wryte the whiche asked one tyme hys broder laye how he wasted his tyme. The whiche answerde I haue lerned thre letres on the whiche I thynke euery day/& retourne them. The fyrste is blacke. The seconde is rede. And the thyrde is whyte/ Then he axed him theyr names/& he said The fyrst is of the recordacyon of my synnes the whiche is so heuy & greuous that I am gretely tormented. The seconde letre is the recordacyon of the precyous blode of Jhesu cryste ỳ he hathe shed habundantly & mercyfully by his woundes/& the dethe ỳ he hathe endured on ỳ crosse for to redeme me. The thyrde is the desyre of the Joyes celestyall and of those the whiche folowe the lambe in aubes ỳ is of

the sayntes ỳ folowe Jhesu cryst. Whan the frere the whiche was clerke herde these thynges he had shame/wayled & reputed all his scyence as nought. And afterwarde employed his dayes in deuocyon.

E. ¶Another exãple of an abbesse ỳ whiche whan she sholde deye she cauled ỳ passyon of our lorde Jhesu cryste to be redde vnto her. Crb.

It is wryten in the booke celarii ỳ there was an abbesse loued the rule of Justyce & of all dyscyplyne regulicre ỳ whiche whan she sholde deye she made ỳ passyon of Jhesu cryste to be redde vnto her. And whan that a man came in to ỳ place she sayd. In manꝰ tuas dñe cõmẽdo spiritũ meũ. Incontynente she yelded vp her spyryte & deyed. And after her deth she appered vnto a good relygyous ỳ whiche axed her of her estate/& she answered Incontynent that my soule departed from my body it flewe in to heuen. Also the said abbesse appered vnto another syster beyng in orayson & she axed her of her estate. She sayd in syngynge these verse of dauyd. Sicut audiuimꝰ sic vidimus in ciuitate dñi virtutũ. & she sayd nothynge more but departed before the eyen of her sayd syster.

F. ¶Another example how Jhesu cryste shewed vnto a yongman his handes and his syde perced. Crb.

The disciple recyteth in his promptuarye & sayth ỳ a ponge man lecherous in cursed entencyon entred in to

a wodde in the whiche were of harlottes/& the deuyll mette hym and demaunded hym whether he yode/& he tolde hym hys entencyon/vnto whom the deuyl sayd go before me & I shal paye the wele in tyme And as he entred more forwarde he met Jhesu cryst in habyte of a monke whiche demaũded hym in lyke wyse. Whyder gaye my sone. He answerde & sayd vnto hym ye ne not my fader. Vnto whome ỳ monke sayd. Certes thou arte my sone. He answerd with indignacyon that he was not his sone. And the monke opened his habyte & shewed vnto hym his handes & hys syde perced/& in bledynge as men paynt the crucyfyxe. Byleuest thou nowe that I am thy fader/the whiche cryed & sayd/ỳ art my lorde & my god. Than Jhesu crist sayd vnto hym/goo thy wayes & confesse the. For he ỳ thou hast met before me is ỳ deuyll the whiche abydeth the to thende ỳ he breke thy necke. And as he yode forthe of the wodde with purpose to confesse hym the deuyll knewe hym not. And he axed ỳ deuyll whom he taryed after. The deuyll answerd/certes it is not thou. He that I tary for was all ours. And puyssaunce hathe be gyuen vnto me vpon hym/that I myght sle hym. Thou arte another/& the yongman vnderstode the grace & mercy that god had done vnto hym entred in the cloyster & confessed him/& fyned his lyfe in goodnes. &c.

G. ¶Another example ỳ Jhesu cryst reuoked a postate for to shewe hym his woundes. Crb.

The dyscyple recyteth in his promptuary ỳ a yong man delycious entred in to relygyon/and for the harde lyfe

the brede semed vnto hym blacke & harde & the wyne soure. And he demaunded of his prelate lycence to retorne in to ỹ worl de/vnto whom the prelate sayd. Broder ye ne maye retourne for ye be profeste in this relygyon/but haue ye affiaũce in god & requyre ye hym that ye may bere ỹ bur den with the other/& he dyde so/but after he was tempted of the deuyll on newe/he chaũged his habyte & yode in to the wor̃ld And as he yode his waye Jhesus appye red vnto hy̅ in semblaunce of a yongman and folowed hym by that waye he hasted hym in suche wyse as dyspeyred/& knew not wheder he sholde go. And Jhesus the whiche folowed hym cryed/tary me/and he ranne more strongly. And Jhesus cal led hym by his name and sayd vnto hym Broder tary me and I shall go with the/ The yongman wrathed hym the whiche was called broder & monke & had shame & meruaylled that he called hy̅ by his pro pre name. Than he taryed/& Jhesus as ked hym wheder he yode. He answered ỹ he had lefte his relygyon & that he sholde retourne in to the worlde. Than he lyfte vp his vestyment and his armes. And he sawe the bloode the whiche yssued oute of his syde perced & sayd vnto hym. Retour ne in to thy monasterye/& whan ỹ shalte fynde the brede to harde & the other thyn ges greuous touche theym with my syde perced & all shall be softe to the & good to bere. Than he retourned and lyued after warde holyly. Vñ grego. Si passio christi ad memoriam reducit: nichil est quod non equo animo tolleretur.

H. Another example of a thefe murde rer ỹ repented hy̅ made confessyon & had penaũce a pat nr̃ to say before ỹ crosse. cxv

The disciple recyteth in his sermõs that it is wryten of an hermyte ỹ whiche ledde a sharpe lyfe by longe tyme And one tyme a thefe came vnto him the whiche had dyspoyled the men by long ty me & had goten many thefftes/he repen ted hym/made confessyon/but he ne wol de haue but shorte penaunce. And the her myte charged hym that all tymes that he founde ony crosse in the waye ỹ he sholde saye a pater noster kneyng on his knees The thefe sayd that he wolde do that pe naunce with good wyll. And after that he had taken his penaũce/& that he was de parted a lytell from the hermyte he sawe his enemyes ỹ sought hym of whome he had slayne the parent. Incontinent that he sawe them he toke hym to fle. And as he fledde he sawe a crosse lyfte vp in the waye. And he bowed the knees & sayd his pater noster. And how be it that he hadde ryght lytell to fle & escape the dethe. Ne uertheleſſe he had leuer to deye than to le ue to do his penaunce ỹ was enioyned to hym. So he gaue his lyfe vnto god/and vnto hym recõmaunded his soule/& pray ed ỹ he myght haue the sayd penaũce ex ceptable for al his synnes. And as he was slayne of his enemyes in ỹ place. Than ỹ hermyte sawe ỹ the aũgelles toke ỹ soule of the sayd thefe & with grete Joye they bare it in to heuen. &c.

Signum crucis.

A. Examples of the crosse/& fynst how it was shewed to Constantyn/& reysed a deed man & heled a woman. Cxvi.

It is wryten in ỹ hysto. eccle/& in ỹ inuencyon of ỹ crosse ỹ maxence as sembled an hoost of the empyre of Rome

And the emperour Constantyn with hys armye came nere vnto the brydge of the water of Anubie for to fyght with ꝑ sayd maxence. And as he fered/he lyfte vp his eyen towarde heuen & sawe the lygne of the crosse resplendyssh̄e in semblaunce of fyre/& he sawe after the aungell that said to hym. Constantyn thou shalt vaynquyssh̄e by this lygne. And the nyght folowynge oure lorde appered vnto hym with the lygne ꝑ he had sene in the skye & cōmaunded hym that he sholde do make the fygure of the sayd lygne & that he sholde haue ayde agaynst his enemyes. Then constantyn was ioyous & assured to haue victorye/made hym to be marked in the forhede with the lygne of the crosse. And made to chaunge all his baners of warre in to ꝑ lygne of the crosse. And requyred god that he myght haue victorye without effusion of blode. And so was it done. For maxence cōmaunded them of his shyppes to go sawe the postes of the sayd brydge. He forgate the thynge that he had made to make & ranne hastely agaynst constantyn w̄ fewe folke/but he cōmaūded ꝑ the other sholde folowe hym. Then he mounted on the sayd brydge/fell in to ꝑ water & was drowned before his hooste woute ony myghte socoure hym. And the ylle ꝑ he wolde haue done vnto constantyn came on hym selfe. Then ꝑ sayd constantyn was receyued lorde of all/& had thus the victorye. After constantyn sent his moder Helene in to Jherusalem for to seke the crosse of our lorde. Whan she was gone theder she made to come all the wyse iewes of ꝑ regyon/for to enquyre of the place of caluarye & of the crosse of Jhesu cryste. And by cause ꝑ they wolde tell nothynge/she commaunded ꝑ they sholde be brente. For to a brydge they gaue a man named Iudas ꝑ in the ende shewed the place of caluarye/ and made to dygge in the erthe/in ꝑ whiche was founde the crosses ꝑ whiche were borne in to the place of the cyte. And by cause ꝑ he coude not chose the crosse of the ius from them of the theues/ Judas put the fyrste & the seconde vpon a deed body & it remeued not. And incontynente ꝑ he had touched the crosse of Jhesus he rose hym vp all on lyue. ¶ Another example/ Men rede in the hystorye ecclesiastice that a woman the whiche was lady of the cite of Jherusalem was syke & as halfe deed And the bysshop of Jherusalem toke the fyrst & the seconde crosse and layde theym vpon the syke body & they prouffyted nothynge. And incontynente that the crosse of cryste touched her she was hole. By these examples here a man may knowe that ꝑ crosse of Jhesus is moche dygne ꝑ whiche reyseth in suche wyse the deed and heleth the syke. And we shold prayse it/loue it/& honour it. For by the crosse ꝑ deuylles ben vaynquyssh̄ed/& by the precyous blode of Jhesus the whiche was shedde on ꝑ crosse we haue ben redemed. And therfore we sholde enioye vs to se the crosse. vñ canit i vna.añ. Nos aūt gloriari oportet i cruce dñi nr̄i ih̄u christi. &c. Also the crosse maketh ꝑ deuylles to fere/chaseth theim awaye/it taketh awaye theyr force & setteth them at nought. And whan ony persone is tempted of the deuyll or that he hath fere or drede/or that he synde hym selfe in ony daūger. &c. he sholde make the token of the crosse & call deuoutely the ayde of Jhesus & of ꝑ vyrgyn marye & he shall haue incontynente socours/ in lyke wyse as men shall fynde here after by exāples. Also men sholde make ꝑ token of ꝑ crosse whan they lye downe and ryse or whan ꝑ men wolde ete or drynke/or do ony operacyon. For the token of the crosse is prouffytable ouerall agayn all inconuenyences

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the whiche may come vnto ỹ body or vnto the soule. ℟c.

B. ¶ Another exãple how saynt Justine resysted & had victorye agayne the deuyl by the token of the crosse. ¶ Cxbi

It is wryten in the legende of saynt Justyne that ỹ deuyll tempted her by many tymes to loue vnlefully a man named Cypryen. By two tymes he tempted her inuysybly of loue vnlefull. And in contynent ỹ she perceyued the sayd temptacyon she cõmaunded her vnto god deuoutly and made the token of the crosse/ And the deuyll was so aferde that he fled Also the deuyl tempted her another tyme vysybly in semblaunce of a vyrgyn/ And whan she had made the token of ỹ crosse & blewe agaynst hym he departed & had no more pur saunce. Also the deuyl transformed hym in a yongmans lykenes and entred in to her chambre/ lepte vpon her dyshonestly as she laye in bedde/ & wolde haue had to doo with her. And whan she sawe that she consydered ỹ they were ylle spyrytes/ she marked her with the crosse & the deuyll departed. ℟.

C. ¶ Another exãple of a man of warre penytent ỹ resysted agayne the temptacions of deuyll by makynge ỹ crosse. ¶ Cxbi

Men fynde by wrytynge ỹ after ỹ a man of warre had done many ylles & synnes/ he repented hym confessed/ & had in penaunce to be one nyghte in the chirche without drynke/ & sholde say. My redemptour Jhesus haue mercy on me/ & in that nyghte the deuylles tempted hym in guyse of marchauntes/ but he ouercame them with his prayer & in makynge ỹ crosse. Afterwarde two deuylles came vnto hym in semblaunce of the woman and her chylde/ & tempted hym strongly/ but he had the victorye by the token of ỹ crosse & in saynge the wordes beforsayd. Thyrdly the deuylles tempted hym in guyse of a bysshop the whiche had confessed hȳ. ℟c And he had victorye as it is sayd before by the tokyn of the crosse & in saynge. My redemptour Jhesus haue mercy on me/ Lastly the deuylles in guyse of beestes bet hym & he was pacyent wout remeuynge And after he was a good man & a holy.

D. ¶ Another example how the token of the crosse serued vnto a Jewe agayne the deuylles ỹ helde theyr chapytre. Cxbi.

It is wryten in ỹ dyalogue of saint Gregorye ỹ as a Jewe yode by the countree in defaute of hospytall yode for to lye in the temple of ỹ ydoles/ & made ỹ token of the crosse. And by nyghte the deuylles came to holde theyr chapytre in the sayd temple. And there deuysed of the ylles ỹ they had done. And as the sayd iewe was in a corner and herde them in tremblynge of drede the prynce of deuylles cõmaunded vnto the other ỹ they sholde go to se hym that had presumed to lye there. They yode & afterwarde sayd vnto hym Ue ve vas vacuũ sed signatũ. maledictũ It is a vessell ỹ is a man voyde of vertues & of goodes spyrytuel/ but he hathe the token of the crosse. Than all the deuylles departed without doynge ony yll vnto ỹ sayd iewe/ bycause he made the sygne of the crosse. ℟c.

E. ¶Another exãple how a man shewed at his dethe that he had receyued ꝑ crosse and the deuyll fledde. ✠ Cxvi.

THe disciple recyteth in his prompt tuary ꝑ a knyght a greate synner wolde haue remyssyon of his synnes / receyued the crosse. And the deuyll appered vnto hym in his sykenes & sayd vnto him thou arte myne. Unto whom the knyght sayd / ꝑ am ¶ not / for ¶ haue cõfessed me & haue receyued the crosse / the whiche he vncouered & shewed hym saynge / here is the token that ¶ haue receyued vnto the defence of the fayth. Whan ꝑ deuyl sawe that he vanysshed awaye. ✠

¶Aqua benedicta.

A. ¶Examples of holy water / & fyrst example ꝑ the deuylles ꝑ were in the house of a syke man were chased awaye by holy water. ✠ Cxvii.

THe disciple recyteth in his sermõs & sayeth ꝑ as a man laye madde of newe a conuers was in a monastery in the artycle of dethe he sawe all the house replenysshed with deuylles as persones w̃ longe nebbes. And whan the sayd syke body had sygnyfyed it vnto his gardyen he vnderstode that they were foule spyrytes he made to brynge of holy water in a vessell & besprynckled all the place. And as he dyde that the syke man toke hym to crye that he sholde cast strongly / & that the deuylles fledde so hastely ꝑ they stroue who sholde fyrste goo forth & that for haste one fell ouer another. Than the sayd gardyen more strongly caste the holy water. So ꝑ

syke man was delyuered of the deuylles / the whiche wende to deceyue hym for to dampne hym. Unto this purpose a man sholde vnderstonde ꝑ the holy water is moche dygne & prouffytable. For it putteth awaye synnes venyelles / & chaseth awaye the deuylles & fantasyes dyabolyques / & therfore many hathe of custome to haue of holy water by theyr beddes / and also to caste holywater at theyr lyenge downe / & arysynge / & whan they ben syke to thende that they ben puryfyed / made clene & kepte from temptacyons & fantasyes dyabolyques as it is sayd. Unde dauyd in psalmo. ¶ Asperges me dñe ysopo & mũdabor lauabis me & sup niuẽ dealbabor. That is to saye. O thou lorde thou shalte besprynkyl me with the holy water styk^ & ¶ shal be made clene / thou shalt wasshe me / and ¶ shall be more whyte than ꝑ snowe / yet agayne sayeth dauyd. Thou hast in lyke wyse troubled the heedes of the dragons tho ben of the deuylles in the waters. Jterũ psal. Quotribuisti capita drachonũ in aquis. &c. Jtem it is good to sprynkyll w̃ holy water a woman whan she trauaylleth of chylde Also whan a man receyueth the holy water deuoutly it dysposeth the persones to deuocyon & to do wele. For to be shorte it is a grete thynge as to receyue the holy water. And those that refuse it or flee it / they ne ben good catholyques / for they done in lyke wyse as dyd ꝑ deuylles ꝑ fledde from the house of the syke man for the holy water. &c. ✠

B. ¶Another exãple how the deuyl ne myghte entre in to the mouthe of a dronkenman for a droppe of holy water that therin fell. ✠ Cxviii.

THe dyscyple reciteth in his promptuarye & sayeth ỳ a dronke n man mette in his waye a demonyacle. And the sayd dronkenman sayd vnto ỳ deuyll entre in to me & leue this man. And the said deuyl answerd. I may not / wherfore said the dronkenman. For thou haste ben thys daye in ỳ chirche & one droppe of holy water is fallen in thy mouthe. &c.

C. ANother example that as a knyght besprynckled hym with holy water the deuyll cryed touche me not. Cxviii.

ARnoldus recounteth in his boke & seyeth ỳ as a knyght strong in armes wolde approche vnto a place where a mayden demonyacle lay the deuyl began to crye. Here is my frende come. And as he was entred sayd. Go ye backe lette my frende approche. Thou deuyll thou arte a fole / wherfore tormentest thou this mayde innocent / come with me vnto the turneymentes. And the deuyll answerd and sayd. I shall go with the with good wyll / yf thou suffre me ỳ I entre in to thy body or that I be in the sadell or brydell / or in ony partye of thy body. And the knyghte had compassyon of the noble mayde / and said yf thou wylte go forth of this mayde I shall graũte the one partye of my maũtell by suche condycyon that thou hurt me not / & that ỳ shalte departe incontynente that I shall tell the. And he promysed hỹ. Than he yode forth of the mayde / & yode in to the oylet hole of the mauntell. From that houre so moche of glorye came vnto the knyght that those ỳ he wolde he them surmounted and wasted & those ỳ he wolde he toke. And one daye as ỳ knyght prayed longely ỳ deuyll sayd vnto hym / thou murmuryst to moche. And as he sprẏcled hym with holy water he sayd vnto hym / take hede ỳ thou touche me not. And one tyme whan the knyght yode vnto a place where a man prẏched of the holy crosse ỳ deuyl said what doest thou here. The knyghte answerd I wyll leue the & serue god And ỳ deuyl sayd what thynge hathe dyspleased the in me I neuer hurte the / but I haue enryched the & thou arte become moche glorẏous. And the knyght sayd departe thou and come thou no more again to me I cõmaunde the in the name of ihesus. Than ỳ deuyll lefte hym & the knight marked hym with the crosse / and serued Ihesu cryste two yeres beyonde the see / & whan he was comen agayne he made to edefye an hospytall / in the whiche he admynystred vnto syke bodyes theyr necessytees & wele defyned his dayes. &c.

D. ANother example that whan a synner obstynate had dronke of holy water / he repented hym & confessed & chaunged hym from yll vnto good. Cxviii

THe dyscyple reciteth in his prẏmptuarye that a knyght dyde many ylles and in thende fell seke & hys preest warned hym to confesse hym / & to receyue the sacramentes as a good catholyque / and he ne myght enclyne hym neyther by prayers ne by menaces. And reputed his wordes vayne / & that he ne forced ne cared. And as he demaunded of water for to drynke the preest yode to blysse the water wout that ỳ the seke body knewe ony thynge of it and gaue it hym to drynke. Whan he had dronke incontynente by the ayde of the holy ghost he cryed vnto ỳ preest in requyrẏng hym that he were con

fest. And he confessed hym purely he was admynystred & ended his dayes wele.

Maria.

A. Examples of the vyrgyn Marye/& fyrst example how the vyrgyn Marye delyuered an abbot & many other from peryll of dethe for to saye this responce. Felix namqz. ✠ Crv.ii

Vincent sayeth in the.xviii.booke of the myrroure hystoryall in the lxxxix.chapitre. That an abbot with many other were in the myddest of the see of Brytayne in so grete tempest of tyme oppressed that they all dyspeyred of lyfe/soo ỳ some called saynt Nycholas vnto theyr ayde/& the other saint Andrewe. And euery of them called the saynt ỳ mooste famylyerly he called vnto his necessyte. And whan the abbot sawe that none of theym called the blysled vyrgyn marye moder of mercy ỳ hathe puyssaunce aboue ỳ heuen & the erthe he sayd. Brederne what do ye to call ony sayntes & leue ỳ moder of god ỳ hathe puyssaunce aboue all tho sayntes ỳ ye call. I saye not that ye do yll/but cal we all with one voyce the moder of mercy. Than all togyders called & reclamed ỳ blysled vyrgyn Marye. And the sayd abbot the whiche had not ete in two dayes & in two nyghtes but one apple/& the whiche was at lowe that he ne myght syghe/he sange with his monkes this responce. Felix nãqz. And ỳ verse Ora ,p populo And before ỳ they had ended theyr songe & deuocyon/there arryued a grete lyghte in the heyghte of the maste as a tapre the whiche chased awaye all the derkenesses of the nyght & enlumyned the presence/& al the tempest so ceased at the cõmaundement of the quene of heuen & had greate transquylyte. And tyght anone after the daye clere & fayre shone/& the shyppe applyed it selfe vnto the lande wher as they entented. And so had they ayde of the vyrgyn Marye. By this example & by many other a man sholde knowe that all persones the whiche serue the vyrgyn marye & her sequyre by deuocyon & with good herte/they haue ayde and socours in al necessytees that they fynde themself in/be it in erthe or in the see/be it at the dethe or in the lyfe. And by that ỳ the abbot sayd vnto his compaygnons ỳ they sholde cal the ayde of ỳ vyrgyn Marye more soner than all the sayntes of paradyse/he spake it of good tyght. For she is more noble bygne/and holy of the creatures that god create euer. Unde scryptura dicit. Sicut sol lucidior est ꝙ luna:et luna ꝙ stellarib⁹:sic maria dignior ẽ creaturis oĩbus. She is more digne than the aungelles/for she is moder of the kynge of aungelles. Vñ.ã. Ip sũ regẽ angelor̃ sola virgo lactabat. And she ledde a lyfe aũgelyke & more then aũgelyke. Unde hieronimus. In carne prẽt carnẽ viuere nõ frena vita ẽ:sed angelica Also she lyued withoute ony synne in her body corruptyble. Vñ cãt.iiii. Tota pulcra es amica mea & macule non est in te/ She is more dygne than the prophetes/for they prophetysed of her. Unde scriptura. Prophete pdicauerũt christũ nasciturum: de virgine maria. Unde ysaye. vii. Ecce virgo cõcipiet & pariet filiũ. She is more digne than the appostles/for she is moder of the kynge of the appostles/(she is theyr maystres the whiche taughte them. Quomodo cõcepit de spũ sctõ & peperit sine dolore. Also she was more ferme in the fayth at the passyon than the appostles. Vñ scriptura. Beata ꝙ credidit

qm̃ pficient ea q̃ dicta erãt ei a dño. She is moze dygne than the martyzs. Foz she suffred in the soule at the passyon moze of dolour than all the martyzs. Unde luce. Et tuã ipsi⁹ aiam ptrãsibit gladius. Also she was moze dygne than ỹ confessours foz she was sanctifyed in ỹ woumbe of her moder/ & put in to the temple to serue god in the age of thze yere ỹ the confessours ha the not done. Also she is moze dygne than the women. vnde luce. i. ca. Bñdicta tu ĩ mulierib⁹. Et cant. ii. Sicut liliũ iter spinas sic amica mea inter filias.

¶ Another example how salue regina vayleth moche to deye wele. Cxviii.

The dyscyple recyteth in his promptuarye of the vyzgyn marye that as a chanoyne regulyer laboured vnto ỹ dethe he dzedde that the whiche is wziten ecclesiastices none. Nescit homo vtrũ amoze vel odio dignus sit. Albeit he dyspeyred hym not. And the vyzgin marye appered vnto hym in fozme vysyble/ & in swete wozdes sayd vnto hỹ. Drede thou not thou shalte not be dampned. But in lyke wyse as thou hast honoured me oftymes with this antem. Salue regina. In lyke wyse shalt thou be crowned by me in the realme of my sone. Whan he had recompted this thynge ioyously vnto his bzedern he deyed. &c.

¶ Another example how ỹ vyzgỹ marye appesed the thondzes & tempestes of ỹ tyme foz to saye salue regina. Cxviii.

It is wzyten in the boke cesarii that a pzeest had of custome to say at al his houres this antẽ. Salue regina. And one tyme as he walked thozowe ỹ feldes & that he yode to vysyte a recluse ỹ whiche was by ỹ chirche grete thondzes and hozryble tempestes sourded vp ỹ he loste his foze to walke. And in thende by grete labour he entred in to the churche & fell pzostrate befoze the aulter & requyzed the vyzgyn Marye to appese ỹ sayd tempest And there appered vnto hym a woman with vysage of a vyzgyn replenysshed wt grete beaute ỹ sayd vnto hym. Foz almoche as thou sayest & syngest oftymes this antem. Salue regina mat mie. the tempeste shal hurte noz fere ỹ no moze. whan she hadde spoken these wozdes she vanysshed awaye/ & he vnderstode ỹt it was the vyzgyn marye. Another example of salue regina wzyten in the pzemptuary of the dyscyple. It happened one tyme ỹ in two townes the freres of the ozdze of pzechers were by nyght so tozmented wt fantasyes & yllusyons dyabolyques ỹ it neded ỹ one of them muste watche and kepe by nyght those that slepte & rested. And they dydde put all theyz esperaunces in the ayde of ỹ vyzgyn marye/ & made solemnel pzosessyon after complyn in syngynge Salue regyna/ & incontynent all was appesed/ by these examples here it behoueth to vnderstonde that the sayd antem pleaseth vnto our lady. Also marie is quene of heuen of the aungelles/ & sayntes of paradyse of whome we synge regina celi letare. Also marye is the quene of all quenes. Also marye is quene of mercye in lyke wyse as notyfyeth this antẽ Salue regina. Also this quene is dygne/noble/holy/blyssed/fayze pure/clene/clere/ gyuyng lyght/shynyng that she surmounteth al creatures in boute/dignyte/ & clarte/ & therfoze is she lyfte vp & set by god her sone. Uñ. psal. Astitit regina a dextris tuis ĩ vestitu deaura-

to circũdata varietate/It is good to loue serue & honour this vyrgyn the whiche is soo grete a lady/for that ỹ she requyreth is done/& that ỹ she refuseth is not done Loue we than the vyrgyn Marye/serue we & honour we her/in keppynge her feestes & wele shall come vnto vs.

D. CAnother example how the vyrgin Marye restored the hande of Johan Damascene ỹ made salue sctã parẽs. Cxvii

THe dyscyple reciteth in his promptuarye ỹ at rome there was a valyaũt doctour named Johan damascene The whiche had of enmyes ỹ accused hỹ falsly that he had wryten with his propre hande of lettres agayne the empyre and romayns. Soo it happened ỹ he was led before the emperour/ỹ whiche made his hande to be cut of/whiche thynge he bare pacientlv. And afterwarde he considered ỹ our lady had none introyte propre as some other saintes/& that it was not an honest thynge ỹ she ỹ was quene of heuen had not also well a propre introite as the other. Then he made salue sctã parens. & then whan he had made it he doubted lest he sholde forgete it/& incontynent called his clerke for to gyue hym his ynkorne/& remembred not ỹ he had his hande cutte so he reched forth the stompt for to take ỹ pẽne/& incontynent he was heled thrugh the vyrgyn marye/& had his hande agaỹ also fayre & freshe as euer it had ben. &c.

A. CAnother example of ỹ salutacyõ angelyke how a religious made the chaplet of the vyrgyn marye. CTer

The.*.

MEn fynde by wrytynge that a religyous demaunded of his abbot how he myght do thyng that myght please vnto ỹ vyrgyn mary. And he gaue him to answere. Make vnto her euery daye a chaplet of roses she demaũded how/he answered. Saye euery daye fyfty aues a pater noster at euery tenth. Than he dydde it. And a grete tyme after he was sent for a necessite vnto another abbaye/& passed thorowe a wodde & was taken with theues in sayngе his aue marye. And as the cappytayne of the sayd theues beheldе him he sawe a whyte doue the whiche toke of roses out of his mouthe. And demaũded hym what it was that he sayd/and from whens proceded the sayd roses. The said relygyous shewed how ỹ sayd abbot had instructe him to serue the vyrgyn Marye as it is sayd. And the sayd theues conuerted them/restored the others goodes and were relygyous in the abbaye of the sayd monke & defyned wele theyr dayes. &c.

CAnother exãple semblable. It is wryten in the promptuarye of the dyscyple ỹ a relygyous had of custome to make the chaplet vnto the vyrgyn marye in sayeng a hondreth tymes aue maria. &c. And as he yode by the countree whan he came vnto a wodde a theefe the whiche wolde slee hym sawe that a fayre chylde toke the roses in his mouthe & made of them a chaplet. The sayd theefe was amerualyled to se that demaunded of ỹ sayd relygyous ỹ cause & what it was that he sayd. He sayd that he salued the vyrgyn marye in sayngе aue maria. For to be short the theefe corrected hỹ of his cursed lyfe. &c. CBy these examples here a man shold vnderstonde ỹ aue maria the whiche is the salutacyõ angelyke pleaseth moche vnto the vyrgyn marye/& for as moche as it is often sayd and comune it behoueth to declare it

in ryght ample wyse.

B. Fyrst the aungell sayd vnto the vyrgyn marye. Aue. That is for to saye god the saueth. He gyueth vs example ỹ we shoide salue the persones whan we arryue vpon them in sayng. God ỹ salue. god saue you / or blysse you. Maria. God ỹ salue marie. This name marye is interpreted maris stella / sterre of the see. Of this sterre spake the prophete balaã that said Oriet stella ex iacob. And also a sterre appered to the kynges on crystenmas daye towarde oryent that conduyted theym to Jhesus / & to the vyrgyn marye. And by this the aungell salued the vyrgyn marie in sayngе vnto her aue maria. God saueth the sterre of the see / fayre / clere / & shynyng / For also as the maryners haue a sterre in the fyrmament moche clere and fayre & veryrable that conduyteth theym by ryght & redresseth them whan they are wronge & ledeth theym vnto good porte. Semblably marye ỹ whiche is interpreted sterre of ỹ see / is she that conduyteth all the erraũtes & strayers / & ledeth them vnto the porte of salute. And for this sayeth saynt bernarde. Si urgũt vẽti tẽptationũ &c respice stellã voca mariã. In periculis: i angustiis: i reb⁹ dieb⁹: mariã inuoca: nõ recedat ab ore: non recedat a corde: vt ipetres ei⁹ auxiliũ: ipsã sequẽs nõ deuias: ipsã rogãs nõ desperas: ipsã cogitans nõ erras: ipsa tenẽte nõ corruis: ipsa ꝓtegẽte nõ metuis: ipsa duce nõ fatigaris: ipsa ꝓpitia puenies ad terrã viuẽtiũ. After the wordes of the sayd saynt bernarde / in all tekenesses necessytees / & aduersytees / & in all temptacyons & vaũgers what so euer they be that a man fyndeth hym in / hym behoueth to haue his recours of hert & of mouthe vnto this sterre ỹ is marye / & a man shal haue all that ỹ he requyreth

Example of a man ỹ as he fel in to the see he called the vyrgyn marye the which brought hym safe vnto lande. And bycause that marye socoureth in suche wyse the creatures in all necessytees call ye marye serue ye marye / honoure ye marye / kepe ye the feestes of marye & wele shal happe you. Gratia plena. The aũgell sayd vnto the vyrgyn marye. God the salue ful of grace. Marye was replenysshed wt grace for she was fulfylled with the holy ghost / from the wombe of her moder as sayeth the gospell. Spiritusscto replebit adhuc ex vtero matris sue / & whan she conceyued. Vñ luce. i. Spiritusscts supueniet i te & virt⁹ altissimi obũbrabit tibi. Also she was replenysshed wt the sone of god whã she bare hym in her wombe. Also she was replenysshed wt all humylyte as it appere the by the answer ỹ she made vnto ỹ aungell. Ecce ancilla dñi: fiat michi secũdz verbu tuũ. Also she was replenysshed wt charyte / wt beaute / bounte / holynesse and beatytude / & without cõmyttyng ony sin Unde cant. iiii. Tota pulcra es maria & macula non est i te. And for a smoche as she is replenisshed wt so many of goodnesses / loue we marye / serue we marye / kepe we the feestes of marye / & wele shal come vnto vs. Dñs tecũ. The aũgell sayd vnto the vyrgyn marye. God is with ỹ. god is euermoze with the vyrgyn marye. He was with her in the conceyuyon. He was in her in her wombe. ix. monthes. He was in her in chyldynge & nourysshyng / & bare hym in to the temple / in to egypte and was obeyssaunt vnto Joseph & vnto her as sayeth the euangelyst. Erat subditis illis. Agayn ỹ cursed chyldren ỹ wyll haue domynyon aboue faders & moders. &c. Also the vyrgyn marye was wt god in the tyme of his passyon & assencion / & sytteth by hȳ. Vñ psal Astitit regia a dextris tuis in vestitu deaurato circũdata varietate /

They ben of one amyte/of one prryue coũ
sayll & sytte togyder of one Jugement &
in paradyse. And ỳ that the vyrgyn wyl-
leth & requyreth for her seruaũtes it is do
ne & accomplisshed. And therfore loue we
marye/serue we marye/calle we marye/
kepe we the feestes of marye & wele shall
happe vs. Bñdicta tu i mulieribus. The
aungell sayd vnto the vyrgyn Marye / ỳ
arte blysshed amonges all women & aboue
all women. Thou arte more blysshed than
the vyrgyns/than the women maryed/&
than the wedowes. Uñ cãt.ii. Sicut liliũ
inf spinas sic amica mea inter filias. Fyrst
thou arte more blysshed & fayre than ỳ vyr-
gyns. For thou arte the floure of vyrgyny
te & of maydenhede/of all purete/beaute
and holynes/& the exemplayre of al chas
tyte & womanhede. And soo thou vowed
vyrgynyte & kepte it in all estates/wher-
fore thou arte floure of vyrgynyte / vnto
this vyrgynyte is appropryed these wor-
des. Flores mei fructꝰ honoris & honeſ-
tatis. ỳ is to say. My floures ben fruytes
of honour & of honeste as the floure delys
the rose/the violet/& the gelofre. The said
floures haue in them foure thynges that
is in the vyrgyn marye. Primo they haue
beaute to beholde/odour to smell/they de
core them ỳ bere them / & auaylleth vnto
the medecynynge. &c. Semblably the vir
gyn marye is the mooste fayrest rose of all
ỳ women as sayd is. Sicut liliũ. Also her
sone was the mooste fayrest of all ỳ men/
Unde psal. Speciosꝰ forma pñs hoim
She was fayre woute foulenes/she dyde
neuer mortall synne/nor venyell. Uñ. cãt
ii.i. Tota pulcra es amica mea & macu-
la nõ ẽ in te. Et alibie. Pulcra facie: sed
pulchrior fide. Secũdo she had ỳ odour of
good renõmee. Uñ. Beatã me dicent oẽs
generationes: & illud. Nardꝰ mea dedit
odorẽ suauitatis. &c. Tertio she decoreth
them that serue her / & the place where is
her remembraunce. Quarto she is of va-
lour appreeyable for to helpe in all neces-
sytees. &c. The vyrgyns the whiche kepe
vyrgynyte ben of the housholde of the vyr
gyn marye / & shall haue retrybucyon an
hondreth double. And yf they corrupt vir-
gynyte they lese the sayd treasour / & shal'
not be of the nombre of vyrgyns. Also the
vyrgyn marye is more fayre than the wy
ues. For she was maryed vnto Joseph &
conceyued not of him/but of ỳ holy ghost
luce. i. Spirusꝰ sctũs supueniet i te & virtꝰ
altissimi obũbrabit tibi. Also she bare the
sone of god & gaue hym souke/& abode vyr-
gyn after chyldynge/in chyldynge/& befo
re childynge. Virgo ante ptũ: virgo i ptũ
et virgo post ptũ: virgo inuolata pmãnsti
She was the verray moder of Jhesus for
thre thynges. Prima bycause that ỳ body
of our lorde toke humanyte in ỳ wombe
of the vyrgyn marye mooste pure & clene
Secunda he had place & rest in her precy
ous wombe. Tertia he hath nourysshyng
of her body/& by ỳ she is ỳ moder of the so
ne of god. Also she is moder of the kynge
of aungelles & sayntes of paradyse. She
is moder of the kynge of kynges the whi-
che gouerneth ỳ heuen & the erth. Regẽ
q̃ celũ terrãq; regit. She is moder of the
lorde of lordes/of the iuge of Juges and
mayster of all. She is moder of grace &
of mercy. Uñ. hymnꝰ Maria mat gratie
mat mie. &c. She is moder of grace / for
she encreaseth theym in goodnes ỳ are in
ỳ estate of grace/& also vnto synners/for
she hathe pite & compassyon and prayeth
for them. She cryeth agayne the enmye
Tu nos ab hoste ptege. And also she hel-
peth at the dethe. Et hora mortis suscipe.
Also she is moder & nourysshyer of orphe-
lyns/beggers & wedowes/& her sone nou
ryssheth all the worlde/& therfore a man

may say that she is blysſed amonges the women maryed & aboue all those ꝑ whi-che hathe wele kepte maryage. ℞ñdicta tu in mulierib⁹. Loue we than marye/ser ue marye/honour we her/kepe we her fei tes & all good shall come vnto vs. Also ꝑ vyrgyn marye is moze blysſed than ꝑ we dowes. She was wedowe. xiiii. yere / & she gouerned her chaſtely & purely so that neuer man ne synned in her / neyther by sight noz otherwyse/yet was she ꝑ mooſt fayre woman of ꝑ woꝛlde as sayd is She was so full of grace & of bounte ꝑ the gra ce of her enlumyned those ꝑ beheldе her so that they had no wyll to synne noz do ylle And therfoze men maye saye. ℞ñdicta tu i mulierib⁹. i. int ocs mulieres. Et be ne dict⁹ fruct⁹ vẽtris tui. The fruyte of the wombe of the vyrgyn marye is right blys ſed/foz all goodnes of it is pꝛoceded. By the sone that she bare peas was made by ꝑ inobedyence of Adam & of eue. Also by the fruyte the whiche is yſſued oute of the wombe of the vyrgyn marye paradyse ha the be opened to all good & loyal crystyẽs And the yates of helle hathe be bꝛoken & the holy soules taken out & put in to para dyse. Also by the greate myracles & by the grete thynges that the sone of the vyrgin sayd & dyde saynt marcelle said vnto our loꝛde. illud luce. xi. ℞eat⁹ vẽter qui te poꝛ tauit: et vbera q̃ suxiſti. The wombe and pappes of the vyrgyn marye were ryght blyſſed/whan they had bozne & gyuen sou ke so pꝛecyous fruyte as the sone of god/ Jhesus is enterpꝛeted sauyour & redemp tour of all the woꝛlde/in lyke wyſe as it is sayd/ ꝑ whiche bꝛynge vs vnto his blysſe Amen.

A. Another example of hym ꝑ knewe no good but aue maria. Cxx.

MEn fynde by wꝛytynge that a mã of armes renoũced vnto all yll/& made hym relygyous of the oꝛdꝛe of char treux the whiche in his lyfe ne myght lerne no good thynge but these two woꝛdes aue maria/but he said them right deuout ly of herte & of mouthe togyder/& oftyme he repeted them/& so vꝛed his lyfe. After his departynge there ꝛpꝛange fromc hys graue a fayre flourdelys whyte. And on ꝑ leues of ꝑ floure was wꝛyten in lettres of golde aue maria. The people meruayled of this thynge. Foꝛ to be shoꝛte it was foũ de ꝑ the sayd floure delys pꝛoceded from his mouthe/& that it was foꝛ that that he had honoured the vyrgyn marye w̃ those woꝛdes aue maria.

B. Another example of hym ꝑ whiche kneled at the name of our lady. Cxx.

IT is wꝛyten ꝑ there was a relygy-cus ꝑ kneled soo moche the vyrgyn marye ꝑ whan he herde her name spoken of he kneled downe/& wꝛote it with gold azure oꝛ yelowe. At the laste he was sicke/ & another relygyous ꝑ laye nere vnto his bedde herde on a nyghte how the vyrgyn marye w̃ grete lyght & company of aun-gelles came to fetche hym & sayd vnto hy̆ foꝛ as moche as thou hast wꝛyten my na me/& had it in so grete reuerence I shall make thyn to be wꝛyten in the boke of lyf & so he deyed. &c.

C. Another example of the moder the whi.he taught vnto her chylde to salue ꝑ vyrgyn marye. Cxx.

MEn fynde by wrytynge ỹ a goode moder taught wele her chylde / & lerned hym to salue the vyrgyn marye & to go euery daye on his knees to saye aue maria before her ymage that was in her chambre. The sayd chylde was so accustomed & loued so moche the vyrgyn marye that whan he was beten he yode to complayne hym to the sayd ymage / and also he bare often a party of his porcyon that he ete & put it before ỹ chylde of ỹ vyrgyn marye. And it fortuned one daye that he fell in the water before his sayd moder / & was drowned / she ranne to fetche people to drawe hym oute all dyscomforted. and whan she came agayne / she founde hym where he yode oute of the water & played hym with two apples. He was demaunded how he came out / he answerd that ỹ vyrgyn marye ỹ he saluted / had drawen hym out & had gyuen hym ỹ two apples.

D. ¶ Another example how the vyrgyn marye ayded a woman to chylde in ỹ see of the mounte of saynt myghell. Cxx.

VIncent sayth in the myrrour hystoryall in the fyrste partye of the eyght booke ỹ a woman with chylde the tyme comen for to chylde put herselfe on the waye to the moũt of saynt myghell in one of the solempnytees with dyuers persones. And whan they were on ỹ sandes the sygnes appered that ỹ see came. The people had fere & toke them for to crye in fernige the dethe / & began for to renne towarde the mounte of saynt myghell. The woman with chylde myght not flee / but abode in grete fere & trauayll / & wyst not what to do saue for to call the ayde of the vyrgyn marye & saynt myghell. And grete multytude of people lamented her on the vyuage of the see cryenge towarde heuen for the helpe of the vyrgyn marye. for to abredge the vyrgyn marye came to ỹ ayde of the sayd woman / coured her / and was as in a sure place / & kepte her from the water in suche maner ỹ neuer droppe of water touched her / & also she was delyuered of a sone in the myddes of the see / without hauynge fere / for she was well kepte. Whan ỹ the see was withdrawen / the vyrgyn marye shewed her the waye / And after the sayd woman came to the vyuage with her chylde / & founde the people to whom she recounted ỹ myracle. &c.

E. ¶ Another example of a paynter that the vyrgyn marye defended / and kepte from hauynge yll. Cxx

The disciple recyteth in his promptuarye of the vyrgyn marye that there was a paynter ỹ paynted in a chirche the ymage of the deuyl ỹ mooste horryblest that he myghte / & also paynted the ymage of our lady the mooste fayrest and with the fayrest colours ỹ he might fynde And ỹ deuyll hym demaũded why he made ỹ / and he answerde bycause it was soo as the paynteynge shewed. And then the deuyll by enuye made ỹ tymbre to falle ỹ he stode on bycause he sholde fall downe / & as he began to fall the ymage of our lady paynted toke him by the hande so that he myght not fall / & kepte hym fromme the malyce of the deuyll. And the synners wdrewe them from yll doynge in beholdyng the sayd ymages / the one horryble and ỹ other fayre. &c.

F. ¶ Another example of the good & ho-
noure ꝑ the vyrgyn marye dydde vnto a
thefe the whiche fasted the saterdayes in
her honour and absteyned hym from ylle
sayenge. ¶ Exx.

IT is wryten in dyalogo cesarii As
men saye ꝯ there was a thefe in a
forest renōmed ryght yll for ꝯ that he pyl-
led slewe & dyde many ylles with many
compaignons. And he foūde a monke pre-
cher in the waye vnto whom he sayd that
he sholde sle hym yf he yode not after hym
And in walkynge ꝯ sayd monke demaū-
ded hym what he was / & what operacyō
he dyde. He answerde I am a thefe so gre
tely renōm-d ꝯ whiche hathe so to name
And the sayd monke sayd vnto hym / thou
wakest moche dredest thou not the peryll
of thy soule. He answerd no / no more than
a beest. And the sayd monke asked hym
what had ben his lyfe / he answerd whan
I was a chylde I stryued w̄ my felawes
& after I was a thefe / & to be shorte I ne
uer dyde no good dede / but euer dyde ylle
& nowe am I the mayster of theues / and
the monke sayd vnto hym. Dredyst thou
the paynes of helle the whiche ben made
redy for ꝯ for thy cursed dedes / he answe-
red. Of ꝯ soule without doubte she is lost
And the monke the whiche wolde conuer-
te hym sayd vnto hym. yf I shewe vnto
the how thou shalte be saued wylte ꝯ do it
He sayd ye. And the monke counsayled hym
that he sholde faste euery saterdaye in the
honour of our lady / in doynge none ylle ꝯ
daye / & that the vyrgyn marye sholde be
the meane ꝯ he shold be saued. And ꝯ said
thefe therto consented & vowed. He kepte
ꝯ vowe & letted his felowes also to do ylle
And the people that his felowes toke on
that daye he delyuered them in ꝯ honour
of the vyrgyn marye. Also on ꝯ saterday
he ne armed hym ne bare staffe of defen-
ce. And on a saterdaye his enemyes foun
de hym and his felowes dysarmed for the
saterdaye he was taken & neuer wolde de
fende hym / albeit he had be more stronge
Also he ne excused hym. Whan he was led
in to the cyte and that he was knowen he
was Juged to be hanged. How be it after
warde the Juges were moued with pite
as men byleue by the vyrgyn marye and
toke theyr counsayll togyders / & wolde ꝯ
he ne sholde deye. But he said that he wol
de nothynge soo / & that he leued better ꝯ
he sholde wepe his synes here than in hell
And the Juges sayd to hym wylte thou
be byhedede. He answerde & sayd I care
not what ꝯ payne be so that I deye. And
they said vnto hym / wylt ꝯ haue a preest
He answerd ye ben al crysten men. I con
telle vnto you my synnes I ne dyd neuer
no good deed. &c. but onely ꝯ I haue fa-
sted the saterdayes there nedeth no preest
Than he repented hym ryght bytterly in
confessynge openly his synnes. And bare
and endured the payne & dolour of the de
the wyllyngly for his synes ꝯ whiche was
vnto hym harde penaunce. To be shorte
he was byheded without the cite. And the
nyght folowynge the watche men wat-
chynge in the cyte sawe in the place wher
he was buryed lightes celestielles / & fyue
fayre matrones the whiche vnburyed hym
the whiche set his heed vpon his body the
whiche there toke agayne / & layde it ho-
nourably in a coffyn & bare it in to the cy-
te vnto the chirche dore / of the whiche ma
trones there were foure the whiche bare
the said coffyn & hadde candelles in theyr
handes / & the .v. was more fayrer than ꝯ
other the whiche yode by with candelles /
Whan the gardiens of the chirche sawe ꝯ
they dredde and wende it had ben a fan-

taſye vnto whom one of them ſayd. Say vnto your byſſhop that he burye honourably my ſeruaũt in the chirche in ſuche place the whiche hathe be byheded without ꝑcyte. And yf he were neclygent ꝑ to do ſhe menaceth hym. Moze ouer ſhe named the vyrgyn marye. Whan the byſſhop herde the ſayd thynge & ſawe the hede to be taken vnto ꝑ body dredde & called ꝑ clergy & buryed hym honourably not as a theſe but as a martyr the whiche endured the dethe foꝛ his ſynnes. After that the ſayd dede was knowen al the men of ꝑ prouynce faſted the ſaterdaye in the honour of ꝑ vyrgyn marye.

G. ¶Another example how a theſe beheded ne myght deye wout confeſſyon foꝛ ꝑ that he had faſted the ſaterdayes in ꝑ honour of ꝑ gloꝛyous vyrgyn marye. Cxx.

IT is wꝛyten in the pꝛomptuarye of the myꝛacles of our lady that a theſe the whiche pylled a pooꝛe woman & he founde that ſhe faſted the ſaterday from her enfance & demaunded her the cauſe. She anſwerde that thoſe the whiche faſt the ſaterdayes in the honour of ꝑ blyſſed vyrgyn marye ne ſholde deye wout true penaũce. And ꝑ ſaid theſe toke this thynge agreably & taſted them. In thende he had the heed ſtryken of the whiche cryed confeſſyon confeſſyon thoſe ꝑ whiche preſent were meruaylled & gote him a preeſt foꝛ to confeſſe hym. After ꝑ the heed had be put agayne vnto ꝑ body & that he had made true confeſſyon he ſayd. I had this gyfte of grace to confeſſe me by the gloꝛyous vyrgyn marye foꝛ ꝑ whiche I faſted the ſaterdayes. The deuylles were about me but they ne myght nothynge do vnto

The.

me foꝛ the preſence of the vyrgyn Marye & ben fledde foꝛ the holy confeſſyon. Whã he had ſpoken theſe woꝛdes he deyed. &c.

H. ¶Another example how the vyrgyn marye ayded vnto a theſe in his dethe by cauſe he had faſted on ꝑ ſaterdaye. cxx.

IT is wꝛyten in the pꝛomptuary of the dyſcyple ꝑ ther was a grete theſe ꝑ neuer had done good dede but only that he had faſte a ſaterday and made to ſynge a maſſe to thende ꝑ the vyrgyn marye ſholde conuerte hym beforꝛe his dethe And the ſayd maſſe & faſte were ſo moche agreable vnto the vyrgyn marye that ſhe appered vnto the ſayd theſe vnto whome ſhe ſayd. I haue pꝛayed my ſone Ieſu cryſte foꝛ the that thou ſholdeſt conuerte the and alſo repente the of thy ſynnes. He hathe gyuen vnto the ſuche grace that beforꝛe thy dethe ꝑ ſhalte ſpeke fyue woꝛdes that ſhall delyuer thy ſynnes. Afterward this theſe was taken & holden in bandes & on the thyꝛde daye was ledde to be hanged & in the way god gaue vnto hym grete contrycyon & in that true contrycyõ he ſayd ꝑ. v. woꝛdes folowynge. Deus ꝓpitius eſto michi peccatoꝛi. ꝑ is to ſay. God be mercyfull vnto me ſynner.

I. ¶Another example how a theſe hanged myght not deye wout receyuynge of his ryghtes thrughe our lady. Cxx.

IT is wꝛyten in the pꝛomptuary of the myꝛacles of oure lady ꝑ there was a theef ꝑ faſted only bꝛede and water the vygylles of the feeſtes of oure lady.

And whan he yode in theft he saluted her & prayed her ỳ he ne sholde deye in mor/ tall synne. And it befel that he was taken and hanged/but he ne might deye by thre dayes. He called those ỳ whiche passed by & prayed theym that they wolde bringe a preest vnto hym/ỳ whiche came with the Juge & with the people/he was vnhanged/vnto whom he said ỳ the byrgyn marye sustayned hym on the gybet/& so was lette go/& lyued after holyly. &c.

K. Another example how a theefe was brused & myght not deye without confessi on/for he hadde fasted the vygyles of our lady. Cxx.

It is wryten in the promptuary of the myracles of our lady ỳ thre bredern were dysheryted of a knyght castyllan. And after that they watched the wayes in the nexte woddes & dyde many yls les. And that knyght toke two ỳ he made to hange. The thyrde dredde & confessed hym vnto a relygyous ỳ whiche warned hym to ceasse of doynge yll. He answerde Jne maye ceasse tyl that Jhaue stryken the knight w̄ swerde or arowe ỳ hath slayn my bredern. More ouer he sayd he wolde fast brede & water the foure euens of our lady/to thende he deyed not without confessyon. The relygyous sayd ỳ it was wel done to faste/but it shold not prouffyte yf he ceased not his sȳne. He yode forth and after was taken of the knyght ỳ broke al his membres. And as he was ful of wo/ des he sayd he shold not deye tyll he were confessed & receyued his creatour. Than whan he had his ryghtes he deyed. &c.

K. Another exãple of a monke dyspenser the whiche was dronke vnto whom ỳ enemye appered for to slee hym/And the byrgyn marye kepte hym. Cxxi.

It is wryten in the promptuary in ỳ myracles of our lady ỳ in an abbaye there was a dyspenser ỳ loued perfytely the byrgyn marye. Soo it happened one tyme that he was so dronke ỳ he reled in the cloystre & ne myght fynde the way to the chirche. Than the deuyl came vnto hym in lykenes of an horryble bolle whiche wolde haue stryken hym with his hornes/but a tyght fayre damoysell put her bytwene them holdynge a rodde in her hande/& rebuked hym & put hym forth tyght strongly for that ỳ he wolde doo ylle vnto her seruaunt/& hym cõmaunded that he sholde go his waye. Than he departed & the byrgyn. And the said monke put him selfe in the waye agayne for to go vnto ỳ chirche. And the enmye appered vnto hȳ in semblaunce of a dogge enraged ỳ wolde lepe in his face. And the fayre byrgyn came yet agayne & put her betwene them the whiche deuyll fledde all confused/and ỳ monke entred in to ỳ monastery. Than the enmye came in semblaunce of a lyon enraged the whiche wolde deuoure hym/ but ỳ blysfull byrgyn forgate not her frende came before that the enmye greued hȳ & stroke him harde with her rodde/& commaunded hym to come no more agayne. And the enmye departed all confused/& the byrgyn toke the monke by the hande & ledde hym in to the doctour & layde him in hys bedde/& put his pelowe vnder hys heed/& made the token of the crosse vpon hym. And whan ỳ monke awoke he was wele. Our lady cõmaũded hym ỳ he sholde confesse him & accõplysshe his penaũce

And that afterwarde he sholde kepe hym from fallynge agayne in to synne. And ỳ monke her demaũded what she was/she answerde I am the moder of Jhesu crist And whan he herde that he fell vnto her fete & yelded vnto her graces/& she moũted in to heuen.

B. Another example how the vyrgyne Marye delyuered frome dampnacyon a clerke lecherous. Cxxi.

The dysciple reciteth in ỳ myracles of our lady ỳthere was a vicious clerke ỳ had alonely this goode dede that he sayd deuoutly the matyns of our lady And one daye as he passed thorowe a water for to accomplysshe his lecherye/he began to saye his matyns/& whan he had sayd aue maria gratia plena/he fell in to the water in saying dñs tecũ/& was drowned/the deuylles toke his soule/but ỳ vyrgyn Marye came to defende it/& bycause ỳ deuylles had dyuysyon with her for the sayd clerke they yode in Jugement before god. And oure lady sayd ỳ the clerke had ended his dayes in her seruyce and spake so ỳ Jhesus cõmaunded ỳ the soule shold retorne vnto the body. &c. Men fynde another example semblable of a monke secretayne ỳ was drowned in seruynge the vyrgin marie as he yode to accomplysshe his lecherye/& the vyrgyn marye delyuered ỳ soule in to ỳ body to amende hỹ. &c.

C. Another example how the vyrgyn marye & saynt peter delyuered a monke from dampnacyon. Cxxi.

The.

It is wryten in the promptuary of the myracles of our lady that there was a relygyous in the monastery of saynt peter the whiche lyued yll/whiche tooke one tyme a playster medcynall for the helth of body with some freres. And after he deyed incontynent without confessyon & without the other sacraments. And as the deuylles ledde his soule in to hell saint peter had pyte of his monke/and yode to praye our lorde Jhesu cryste for his soule And our lorde sayd vnto hym how maye he be saued the whiche is deed in synne wi out doynge Justyce. Whan saynt Peter herde his wordes he yode vnto the blysfed vyrgyn marye to thende ỳ she sholde praye for ỳ soule. And whan the vyrgyn marye was before her sone/he sayd/Moder what aske ye. And whã she had requyred for the soule of the sayd relygyous Jhesu answerde. Syth that it pleaseth you that he haue pardon I graũt for your prayers that the soule retourne vnto his body for to do penaunce ỳ he may be saued. Than saynt peter chased awaye the deuylles/& cõmaunded two aũgelles to bere the soule in to the body/the whiche lyued wel after and recounted all the dede.

D. Another example of monkes ỳ rose & brake theyr lycence. Cxxi

Men fynde by wrytynge ỳ ther were of monkes ỳ rose before daye & yode in sporynge by a ryuer syde/spekynge fables & vayn wordes. And forthwith they herde a grete tempest of ores/& the monkes demaũded what they were/whiche answerd we ben enemyes of hell ỳ bere ỳ soule of ỳ prouost to ỳ kynge of fraũce apostate/for he was in relygyon & left it.

Than ỹ monkes had grete fere and sayd Vyrgyn marye praye for vs vnto your sone Jhesus. And the enemyes answerd ye haue done as wyse men to cal the ayde of the vyrgyn marye. For that ỹ ye haue broken your lycences & are oute of your chirche at an houre not dewe we had put you vnto dethe & borne you with this soule here in to helle yf ye had not called the ayde of the vyrgyn marye. And incontynent ỹ monkes retourned vnto theyr monastery And ỹ deuylles bare away ỹ said soule. &c

E. Another example how he the which brake the arme of the ymage of ỹ vyrgyn marye was strangled of the deuyll. cxxii

Vt is wryten in the promptuary of the myracles of oure lady ỹ a woman was pursewed of theues / & she hydde her behynde a pyller where the ymage was of the blyssed vyrgyn marye. And one of the theues wenynge to stone ỹ sayd woman stroke with a stone the ymage of ỹ enfent of the vyrgin marie & brake it. And incontynent grete haboũdaunce of blode yode oute. Of the whiche thynge all those that sawe this thyng were amerueyled in prayssynge god. And he that stroke that stroke was strangled of ỹ deuyll before al. Another example wryten in the myracles of ỹ vyrgyn marye that a Jewe caste an ymage of the vyrgyn marye within ỹ draught And forthwith he was strangled. &c.

J. Another example that a woman ỹ whiche deyed in synne was borne agayn in to her body for to do penaunce at the requeste of the vyrgyn marye for that that ỹ sayd woman had serued her. Cxxii

The disciple recyteth in his promptuarye & sayeth that a woman of honest conuersacyon cõmyt a syne in youthe / the whiche she ne durste neuer to confesse / yet was she axed many tymes / but she had of custome to go as euery daye before the ymage of the vyrgyn marye and there wepe her synne vnto herselfe. And in thende she deyed so / & before ỹ she was buryed her spyryte came agayne vnto her body / by the meryte of the blyssed vyrgyn Marye / and after ỹ she had confessed her synne vnto the preest she deyed & was saued. &c.

B. Another example how a man shold be dampned & sentencyed vnto dampnacyon he was delyuered at the requeste of the vyrgyn marye and borne agayne in his body. Cxxii.

The dyscyple recyteth in his promptuarye ỹ as a man sholde be damned / ỹ vyrgyn marye vnto whom he had done of seruyce prayed for hym vnto god her sone that he sholde yet gyue hym lyse for to confesse hym. And he accorded vnto her / but he sentencyed that he sholde be .xl yeres in purgatorye for to make satysfacyon of his slouth / ỹ is for his penaunce.

C. Another example how the vyrgyne marye ayded vnto a frere ỹ whiche was enflambed in hate agayne the procurour of the couent. Cxxii.

IT is wryten in the lyfe of faders ꝑ there was at Rome a frere of the ordre of prechers the whiche ryght hardly treated the procuroure of the couente/ Whan the pryour had vnderstonde thys thynge he enioyned vnto the sayd hater to saye euery daye seuen pater nosters/ ꝑ whiche hater was more strögly troubled & enflämed agayne the sayd procuroure/ And one daye he was seke & as deed/and he vnpurueyed of wytte / began to curse vnto his said broder & vnto his ordre. In thende he sayd as the freres were in orayson. Moder of god / moder of god helpe me. It semed vnto him as he recompted that he was in brennynge fyre for his hate & his Ire/ & said ꝑ for the paynes intolerables he had dyspeyred & blasphemed/ And at the prayers of the freres & in callynge the ayde of the vyrgyn marye was restored vnto the fyrste lyfe/ & in probacyon of trouthe he was all flayne.

D. CAnother example how the vyrgyn marye ayded in Jugement a man ꝑ was mercyfull & voluptuous. Cxrii.

THe dysciple reciteth that it is wryten ꝑ ther was a man full of mercye he was rauyshed & the Jugementes were shewed vnto him. In the whiche he sawe that many were presented vnto the Juge. And one presented the almesdedes ꝑ he had done for the loue of god. And another the oraysons ꝑ he had done & sayd for the loue of god. Another presented the clothes wherwith he had clothed the poores. Another the werkes of mercye that he had done to the poores ꝑ he had lodged And the said man the whiche sawe ꝑ said thynges thoughte vnto hymselfe. Thou

haste done more of the werkes of mercye than those here. Now thou shalt haue wele before this Juge. So whan it came vnto his course the Juge ne demaunded hym how many werkes of mercy hast thou done/but he hym demaũded/what delyces & what voluptuosyters hast ꝑ wdrawen from the for the loue of me. And he helde his peas/for he had euermore lyued in delyces. And the Juge sayd vnto hym/hast thou not sene ꝑ I haue sayd in the gospel math.vii. Arcta ē via q̃ ducit ad vitā / ꝑ is to saye strayte is the waye ꝑ ledeth vnto life/ ꝑ is vnto the realme of heuen. and incontynent the sayd man torned hym vnto the vyrgy marye/ & vnto the sayntes ꝑ he had serued moost specyall / & requyred them ꝑ they wolde praye for hym. & that in tyme to come he sholde amende his lyf & purposed to weyke his body in fastynges & abstynences & to serue god in tyme comynge. And it was so done. For at the prayer of the vyrgyn marye & of sayntes he came to lyfe agayne/ & weyked his body all the dayes of his lyfe & lyued in grete abstynences/ & was more mercyful vnto the poore than he ne had be & fyned his dayes in good consūmacyon. &c.

E. CAnother example of a relygyous ꝑ whiche was in his dethe in Jugement before god. & the vyrgyn marye & the sayntes of paradyse dyde ayde hym. Cxrii.

THe disciple recyteth in his sermõs that there was a ponge frere relygyous in ꝑ realme of englond in ꝑ couent of bery ryght deuoute the whiche relygyous was seke to the dethe/ & in the presence of ꝑ suppryour & of fyue of his bredern he shytte his eyes with his hande & with

full mouthe began to laugh. Unto whom the said suppryour said. Wherfore laugh ye / & he sayd. That oure kynge saynt Edmonde martyr is come / & here all ỹ hous is replenysshed with aungelles. And he laughed agayne more ententyfly & sayd / Our lady is come salute we her. And after that that they had all sayd salue regina. &c. The seke man sayd. O how agreably hathe ỹ vyrgyn marye taken this salutacyon & in reioysyng made laughyng After that the sayd seke frere adressed his eyen towardes the dore. And his coloure chaunged & said vnto them. Now is Jhesu cryste comen to iuge me. His membres were as deed / & he trembled so ỹ he swet out of measure. And as he was constytute before the Juge in all drede he sayd sometyme ye / naye. And sometyme he prayed ỹ vyrgyn marye ỹ she ne wolde departe frō hym / sometyme he reproued all his accusers / & amonges other he began to saye. / O Jhesus gyue me this lytel. Unto whō the suppryoure sayd. What is ỹ dere broder / these lytell synnes ben they compted amonges ỹ grete. And he sayd ryght greuously. Alas ye. And the sayd suppryour warned hym ỹ he sholde not dyspeyre for our lorde is mercyfull. The sayd seke answered with a Joyous face. Jt is a thynge verytable ỹ he is full of mercye / and I yelde thankes vnto ỹ blyssed vyrgyn marye . vnto the sayntes the whiche assyst with her & the whiche hathe made intercession faythfully for me vnto Jhesu crist And after a lytell of tyme he deyed and rested in peas. &c.

Innocentia.

A. Examples of people Jnnocentes & fyrste example. Of a chylde innocente the whiche kepte the ordre of the mynours religyous & ne wolde touche no moneye / & deyed wele. Cxviii

It is wryten in ỹ boke of hony bees thatthere was a childe the whiche was borne of honest parentes / whan he was fyue yere olde / & that he had sene the ordre of the freres mynours he requyred of his parentes ỹ he myght receyue ỹ habyte / & as they estymed ỹ his wordes were childysshe / they knewe after verytably ỹ the chylde toke hym to kepe ỹ customes of the freres mynours / for he yode barefoted & gyrde w̄ a harde corde & kepte hym selfe in all maners to touche syluer or golde. And in this thynge there happened a meruaylious case. For there came marchauntes to lodge in his faders hous the whiche meruayled them to se suche a chylde in suche habyte / & to knowe yf he touched no moneye one of them caste a peny in to the cuppe wherin they dranke secretely / & with a lytell wyne gaue the cuppe vnto ỹ chylde to drynke / whiche as he had dronke & sawe the peny he began to crye horrybly / & caste away the cuppe / & sayd with eyen elcuate. God all puyssaūt thou hast knowen ỹ Jnot knowen hath violed myn ordre. Afterwarde he trembled and was pale as tendynge to ỹ dethe. Whan his fader sawe ỹ he ranne for the preest ỹ absoyled hym / & shortly ỹ dolour passed / The sayd chylde on ỹ holy dayes gadred chyldren & taught them theyr pat noster / & aue maria. And yf he sawe in theym ỹ they were proude or vycyous he reprened them / in byddynge theym serue god. Jn the conuocacyons of this chylde the auncyentes ranne with the lytell chylde / and also delyted them ryght moche in his prudence and in his answers & documentes

Whan he sawe his fader ꝑ swore or was dronke he had compassyon & in wepynge sayd vnto hym. ¶ fader our preest sayth in the chirche ꝑ those ꝑ whiche do those thynges ne shall possede paradyse. And in a sempnyte he reprened his moder in wepyng afore her pewe felawes bycause she was pompously arayed / & sayd. ¶ my moder ryght dere ſle ꝑ precyous clothynges that thou deserue not the paynes eternelles. And without taryeng by the wordes of the chylde his moder had horrour of suche clothes / & wolde no more vse theym / The maners & the gestes of ꝑ chylde shewed the perfeccyon of vertues / & the grace of god beynge in hym. The chylde had not yet seuen yeres accomplysshed whan he deyed. Whan dethe approched he confessed hym & requyred of the preest the sacrament of ꝑ aulter / but ꝑ preest denyed it hym for his youthe. And ꝑ chylde with grete grace of oraylon stratched oute his handes vnto the heuen & sayd. ¶ my lorde Jhesu cryste thou hast knowen that my souerayne desyre is to haue ꝑ. ¶ haue demaunded the / & also ¶ haue done that ꝑ ¶ sholde do. And ¶ hope that ¶ shal not be voyde of thy presence. These thynges spoken the chylde cherid his parentes wepynge ꝑ present were & theym prouoked to lyue better. And amõges these wordes of exhortacyon / of oraylon & of laudynge he yelded his spirite vnto god impolluted And incontynent the habyte of the ordre of the freres mynours ꝑ was caste vpon hym ne appered more / ꝑ is they were neuer more sene after. And after his dethe in his buryeng some of ꝑ freres mynours were the whiche ne myght neuer say his psalme deprofũdis / albeit they forced thẽ and began agayne many tymes / the whiche gaue to vnderstonde ꝑ that holy soule ne had indygence of oraylon. After the dethe of the chylde the fader and the moder prouffited so moche in ꝑ example of theyr sone that they lefte al delyces of ꝑ worlde And the fader was relygyous in ꝑ ordre of prechers & the moder in the ordre of women. And so they entred in to relygyon & serued debonayrly. &c. Unto the example of this innocent we sholde lyue wele to yerde that we may deye wele / he was innocent ꝑ is without synne / & without yll wyll / he taught to do the good & to fle the yll. And so sholde we do to thende that we may escape dampnacyon. For innocence & vertue kepe a man from peryl of dampnacyon eternell. Also god sayeth in ꝑ gospell that yf ony man kepe his cõmaunde ment without cõmyttynge synne ꝑ he ne shall be dampned. Uñ ioh. vii. Si. qs sermonẽ meũ seruauerit mortẽ nõ videbit in eternũ. The said chylde kepte the worde of god. Than he ne tanne in to dampnacyon eternell. Also saynt gregorye sayth. Nulla nocebit aduersitas si nulla dominet iniquitas. That is to saye none aduersytee shall noye the as vnto the soule yf no synne haue domynyon in the / noo synne ne had domynyon in the sayd innocent: ergo. &c Also the holy ysydore sayth. Nec plaga: nec mors te trebit si bene vixeris. That is to say ꝑ neyther ꝑ plage / ne dethe shall fere the. yf ꝑ haue wele lyued. The sayd childe lyued wele without synne than the dethe ne noyed hym & by the consequent he is saued. And so shall be those the whiche lyued in innocence without synne. &c.

B. Another example of a scoler innocent the whyche chased the deuyll from a mayden. ✠ Crrrii.

The diſciple recyteth in his prompt tuarye ꝑ certayne relacyon was made of thoſe the whyche were preſent & the whyche hadde ſene ꝑ a mayden ryght moche daunced on a ſondaye with many ponge men. Whan ſhe was wery ſhe retourned vnto the houſe/ſlepte & was poſſeded of the deuyl. She cryed the houſhold de aroſe & ſhe was bounde for her woodnes. In the mornynge ſhe was borne into the oratorye founded of the vyrgyn marye where many myracles were done. as the lytel ſcolers apperceyued her they ran after where ſhe was tormented. Of the whyche chyldren one of the aege of.xii.yeres ꝑ whyche was more hardy and wyſe than the other began to expelle the deuyl that he ſhoude yſſue out of the mayden. It was ſhewed ꝑ the deuyll was beſyde the nauel. The ſaid chylde made w̄ his thombe the ſygne of the croſſe vnder/& ſo by lytell & lytell thrughe the ſygne of the croſſe he chaced the deuyll vpwarde & made hym to come in to her mouthe/in ꝑ whyche all ſawe it in the guyſe of a grene orchyn pylled & foule. A merueyllous thynge/ꝑ people cryed ꝑ he forced to reentre in agayne And the chylde oppoſed in makynge the ſygne of the croſſe/& conſtrayned hym to yſſue w̄ grete vyolence. ¶ Whan he was out as ſayd is in lykenes of an orchyn/he toke it hardely in his ryght hande & keſte it in .. dytche where the rayne dyſcended The whyche departed before all ꝑ people The hande of the chylde was blacke with touchynge of the mayden/but by the waſſhynge of holy water it was made clene/ ¶ By this chylde innocent without ſyne that dyde this myracle is to vnderſtonde that ꝑ eſtate of innocencye is moche vtyle & agreable to god/but they muſte haue ſymplelle & wyſedome as the ſayd chylde had. And by that ꝑ the mayden was a damoyſelle & the doughter of the deuyll for to take & deceyue ſoules for her beaute and by her maners/the ſayd deuyll had puyſſaunce to entre in to her & tormente her/ wherfore all daunceſſes beware by her leſt that the deuyll tormente you in helle/ withouten ende. &c.

C. ¶ Another example that a lytel innocent impetred of Jheſu cryſt pardon for an apoſtate. Cxxiii

The diſciple recyteth in his promptuarye & ſayth ꝑ a lytel monke innocent ſpake w̄ Jheſu cryſte a lytell chylde in namynge hym his lytel broder/and was before the ymage of the vyrgyn marye that helde her ſone in her armes. And Jheſu cryſte anſwered & ſpake to hym amyably as broder to broder. And an auncyent monke ꝑ had be longe in apoſtaſye herde this thynge/ſupplyed the lytel monke that he wolde praye his lytell broder ꝑ he wolde forgyue hym his ſynnes/ and ꝑ he wolde receyue hym to mercy. And the lytell ponge Innocent obteyned of his lytell broder that requeſte/& the auncyente was moche Joyous. &c.

D. ¶ Another example that the prayſon of chyldren innocentes auayleth moche for the quycke & the deed. Cxxiii.

The diſciple reciteth in his ſermõs that it is wryten in many paſſages that a deuoute byſſhop ſawe in hys ſlepe a chylde fyſſhynge in a welle with a hoke of golde and with a lyne of ſyluer/ and from the well drewe a fayre woman

Whan he was waked he sawe ꝧ chylde in the chircheyarde the whiche prayed on a tombe / & he hym demaunded what he dyde there. He answerde I saye pater noster / & myserere for the soule of my moder And the holy man vnderstonde ꝧ the soule of that woman was delyuered frome purgatorye by the prayers of that chylde innocent / & that pater noster was ꝧ hoke of golde / & miserere was ꝧ lyne of syluer.

E. ¶ Another example of a chylde innocent ꝧ touched a hote hors shoe. Cxviii

The dysciple reciteth ꝧ it is wryten in the boke of hony bees that ther was a chylde in the monastery of ꝧ ordre of saynt benet Innocent & ryght symple in his yonge aege. And one tyme his abbot ledde hym with him for recreacyon / & for cause to shoe his horses / the said abbot descended before the dore of a smyth / the whiche abbot meruaylled hym of the symplesse of the sayd chylde ꝧ toke a hote shoe in his naked hande & lyfte it vp without brennynge hym. Then the abbot & they ꝧ were presente were abasshed & honoured the innocence of ꝧ sayd chylde / & that thyge they proued often. After ꝧ the abbot & his people were occupyed in other thynges / & the sayd chylde entred within the house. The wyfe of the smyth set hym on her knees in meruayllynge her of ꝧ dede / & in playenge with hym. And the wyfe intysed the chylde inexperte of malyce / & demaunded hym yf he wolde haue suche a wyfe as she was / & he said ye. The which ledde hym hastely vnto bed as not knowinge & instructe hym. He promysed to do it / After the lyenge the chylde was dyspoylled of innocence / came to the forge & toke the hote shoe as he was accustomed but he was greuously brente / & cryed / of whyche thyng the abbot was moche troubled & thought in his courage ꝧ the soule was hurte within syth ꝧ he was hurt without & that innocence ꝧ had kepte hym before was no more in hym. Then the abbot led him agayne in to the abbaye / & enquyred hym dylygently for to tell the trouthe. He confessed the said dede symply. And after by grete teres trembled his dõmage & dyde repente hym. &c.

F. ¶ Another example that the deuyl vnknewe ꝧ synnes of .. synneres after true confessyon / and said that she was a good woman. Cxviii.

Men fynde by wrytynge ꝧ god gaue dyuers goodes vnto a man & his wyfe beyng. in ꝧ cyte of Rome / ꝧ whyche myght haue no childzen / and therfore they prayed god that they myght haue some / & he gaue them a sone / ꝧ whiche was so moche beloued of the moder ꝧ she held him often betwene her armes & slepte / & the fader of the sayd sone had a vyage to go to Jherusalem / & sayd vnto his wyfe whan he sholde departe ꝧ she sholde do all messe haboundaũtly / & that she sholde kepe wele theyr sone. And she layde hym in her / & by the admonycyon of ꝧ deuyl had his company & was wt chylde. Then she was moche angrye & fered the synne and the dyshonour of the worlde & of her husbande / & by the entysemente of the deuyll ꝧ admoneseth to do yll: q. peccatũ peccatũ attrahit / kylled her childe whan he was borne / without that ony body knewe it saue only god. Then the deuyl wolde that ꝧ synne were manyfest for to lese the wyfe

came vnto rome in guyse of a doctour dy uyne astronomyer / ỹ whiche deuyll tolde many thynges to ỹ romayns ỹ sholde hap pen. And amonge the other thynges said that there was in rome a wyfe ỹ had con ceyued of her sone her husband beyng out the whiche had slayne her sayde chylde / And that yf the sayd sỹne were not auen ged ỹ god sholde make the eyte perysshe & all they. Then ỹ romayns were moche abasshed & myghte not byleue ỹ the sayd woman had done the synne for her holy lyfe that she ledde & her almes / was mas de to come before the sayd deuyne or doc tour / the whiche accused her to haue done the sayd sỹne before al. The sayd woman ỹ had done ỹ sayd daye seruyce to ỹ vyrgyn mary was sodaynly prouyded of ỹ that she sholde answer & sayd. Syrye ac cuse me of a grete thynge. And for to gy ue answere I demaũde thre dayes of ter me & I shall answer you. It was graun ted. And the meane whyle she yode to con fesse her to the pope / the whiche gaue her in penaunce to serue the vyrgyn marye / And whan it came vnto ỹ terme estably shed the said woman was presented befo re the senatours of Rome / & before ỹ said deuyll in guyse of a doctour / ỹ whiche se natours sayd vnto the deuyl in guyse of a greate doctoure. Thou haste accused this woman vnto vs to haue conceyued of her sone & to haue slayne her chylde / here she is what sayest thou. And ỹ deuyl answerd it is not this woman here. I neuer sayo yl of her / this here is a good woman ỹ whi che dothe many good dedes. And also she hathe in her company marye ỹ moder of god ỹ whiche maketh me to fere. And for her it behoueth me depart for I am a de uyll redy to deceyue folkes.

Virtus.

A. Examples of people vertuous / and fyrst exãple of vertues of. v. bredern. cxxiiii

The dysciple receyueth in his promp tuarye & sayeth ỹ a holy abbot de maunded of fyue of his brederne / whiche ben ỹ vertues ỹ pleaseth you before other & how haue ye lyued syth that ye were re lygyous. The fyrste sayd I haue in suche wyse lyued ỹ I remembre euery daye my synnes with dolour of herte / & I am con fessed of all ỹ whiche I haue done to day The seconde sayd I haue deuysed all my tyme in two partyes the one to be emplo yed in deuocyon & orayson / ỹ other in la bours & in seruyces of the freres. And I haue dystrybute faythfully where I haue might vnto lytel & grete. The thyrde said I am all gyuen vnto the werkes of mer cy & vnto compassyon / in suche wyse that I wepe with those ỹ wepe / & I am Joy ful with them ỹ are Joyous. The. iiii. said I haue euermore gone & adioyned where I was dyspreysed. And I haue in suche wyse gouerned me to thende ỹ I may co me to playne humylyte & pacyence. The v. said I haue lyued in suche maner that I neuer troubled no man & I was neuer troubled of ony. The sayd abbot requyred of god ỹ these thynges here were vnto hỹ reueled. And a voyce came fro heuen that sayd vnto hym. I gyue me. I suffre ỹ I be founde. I sell me. I suffre ỹ I be stolẽ I suffre ỹ I be surmoũted of man. And the abbot yet prayed god to knowe theym more euydently. Than he herde a voyce ỹ sayo. I gyue me vnto ỹ repentaũt. I suf fred me to be foũde in orayson & labours I sell me vnto hym ỹ hathe compassyon on his neyghbours / & that enioyeth them

of theyr good & wele. I suffre ꝑ I be stolen of ꝑ humble & dyspreysed. And I suffre that I be surmounted of man the whiche ne troubleth none and holdeth hym in peas. Than the abbot requyred to knowe whiche was ꝑ best amonges them. Than a voyce came fro heuen ꝑ sayd. It is he ꝑ troubleth noo man / & is not troubled. &c. For to knowe what vertue is vnderstond the scryptures of saynt Austyn ꝑ sayth. qꝫ virtꝰ ẽ quedã equalitas vite: vndiqꝫ consonans rationi. That is ꝑ vertue is an equalyte of lyfe the whiche alwayes soundeth & conformeth vnto reason. Et crisol. dicit. qꝫ virtꝰ animi ẽ recto de deo sentire et recte iter hominꝫ agere. That is to saye / the vertue of courage is felyng of god ryghtfully / & do wel ryght amonge ꝑ men Et hieronimꝰ dicit qꝫ sola apud deũ libertas ẽ non seruire peccatis: sũma apud deũ nobilitas est clarere virtutibꝰ. That is to saye / onely lyberte towarde god is / serue not vnto synnes / & souerayne noblesse towardes god is resplendyssche by vertues / Et legit in quarto ethicorũ qꝫ virtuosꝰ bene vtit q̃bu cũqꝫ. The vertuous vse well in all thynges. Et i nono ethicorꝫ dr̃ qꝫ virtuosorũ beatissima ẽ vita. The lyf is right blyssed of the vertuous Et legi. i. ii. ethicorũ. Virtus certior ẽ et melior oi arte. Vertue is more certeyne & better than all art & crafte. And one ought here to note that one sholde not be to Juste / nor to vniuste for to fle the inconuenyentes ꝑ therafter may folowe / but one ought to take ꝑ meane. For it is wryten in. ii. ethico. qꝫ ois virtus cõsistit i medio: in oibus medium est laudabile. &c.

B. ¶ Another example that four vertues were in foure hermytes. ✠ cxxiii.

IT is wryten in the lyfe of faders ꝑ foure hermytes wer. in one house / the whiche hermytes one tyme enquyred eche other of theyr vertues & for to shewe the moost specyall. One sayd ꝑ he was so humble ꝑ it semed hym ꝑ none was worse than he in all the worlde. The other sayd that he was pacyente. The thyrde sayd / he herde gladly speke of god. The fourth sayd ꝑ he prayed gladly. And wone assent prayed god to gyue them knowlege wh / eche was moost agreable to hym / & they herde a voyce sayd to them. The fyrst hath take me / the seconde holdeth me ꝑ thyrde byndeth me / & the fourth bereth me whet he wyll. &c.

C. ¶ Another example of the excercyte of fyue freres. ✠ cxxiiii

The dyscypler cyter / in his prompt uarye & sayth ꝑ an abbot had. v. freres / whiche he cõmaunded to tell theyr vertues. The fyrste sayd I haue made generall confessyon euery daye this ten yere The seconde sayd I haue studyed to haue good entencyon in ezaycion euery daye by xx. yeres. The thyrde sayd I haue ben meditacyonous almoche as I myghte. xxx. yeres. The fourth sayd I haue troubled no persone by. xl. yeres / & haue susteyned al thynges pacyently. The. v. sayd I haue sought dyspreysynge by. l. yeres and haue founde none semblable to me in hnmylyte. Then the abbot prayed god ꝑ he wolde shewe whiche of them were the beste. and a voyce sayd to hym. The fyrst gyueth hym selfe to our lorde. The seconde fedeth our lord. The. iii bereth our lorde. The. iiii. byeth our lorde. The. v. vaynquysheth oure lorde. &c.

The. ✠.

D. Another example how a man and his wyfe were in lyke in meryte vnto saynt pafuncius. Cxxiiii

It is wryten in the lyfe of faders ỹ a holy fader named pafuncius requyred of god that he wolde shewe vnto hym vpon the erthe vnto whom he shold be semblable. And a voyce came vnto hym the whiche sayd. Knowe thou ỹ thou art lyke vnto the fyrste man of suche a strete nexte. Whan pafuncius herde these wordes he yode to knocke at ỹ dore of his house. And the man ranne before hym as he had of custome to receyue his gestes/ and wasshed his fete & set hym to dyner. And betwene ỹ metes pafuncius requyred his hoost what his dedes were/ what he studyed & vnto what operacyons he exercysed hym in. Ye answerde hym of thynges humbles. For he loued better ỹ his goode dedes were hydde than publysshed. And the sayd pafuncius said vnto hym that it was reueled vnto hym of god ỹ he was dygne to be in the companye of monkes/ Than his thought was yet more humble & sayd ỹ he ne was culpable of fewe good dedes/ but syth ỹ the worde of god hathe be spoken vnto ỹ from hym a man may nothynge hyde. I shall tell than what I haue done amonge many the whiche ben in dyuerse. Thyrty yeres ben now accomplysshed ỹ I haue had consentemente w̄ my wyfe to kepe chastyte & contynence/ & thā none of vs hathe had ado with other I haue hao thre sones of her/ & that hath be cause wherfore I haue knowen her to haue lygnee. I neuer cease to receyue gestes/ in refusynge noo body but gyuynge them theyr necessytees. I haue sytte in iugement. I haue not accepted the persone of my sone agayne Justyce. The fruytes of labours of other neuer entred in to my house. In all noyses I haue put peas/ no persones toke neuer my seruaūtes in culpe/ nor my beestes neuer hurt the fruytes of another. I neuer defended to laboure in my felde those ỹ wolde sawe therin/ & also I neuer toke of the better for to harme the worste/ nor neuer suffred the riche to ouergo ỹ poore. I haue studyed all my lyfe ỹ I ne sholde wrathe no man. yf I haue had Jugement to do yet haue I not condampned persone but I haue studied me to make peas. The instytucyon of my lyfe hathe be in these thynges by the grace & gyfte of god. Whan pafūcius hadde herde these wordes here he kissed his heed & blysshed hym. B̄ndicat tibi dñs ex syon vt videas bona que fecisti in iherusalem Thou haste wel & conuenably done these thynges before sayd/ but there faylleth one souerayne good dede/ ỹ is that thou leue all/ & that thou folowe the true sayence of god/ the whiche thou ne mayst come to yf thou abiecte not thyselfe & deny thyself as ỹ gospell telleth. Nisi abneges temet ipsū et tollas crūc̄ tuā & sequaris xp̄m. Whan the sayd man had herde these wordes here without taryenge & wout to ordre ony of ỹ thynges of his house folowed the man of god & yode with hym in to deserte. In the whiche he gaue vnto him ỹ ordre of conuersacyon spyrytuel & taught hym the exercyces of the parfyte studyentes & he gaue hymselfe vnto the seyence secrete. &c.

E. Another example that a mynstrell was semblable in meryte vnto saynt pafuncius. Cxxiiii

It is wryten in the lyfe of faders ỹ one tyme saynt pafuncius requy-

red of god that he wolde shewe him vnto whome he were semblable in the worlde. The answere was gyuen vnto hym ꝑ he was semblable vnto a mynstrel ꝑ sought his lyuynge in suche a towne. Than he was abasshed of the answer & in dylygence yode vnto the towne to seche the man And whan he had foũde hym he asked hym moche what holy thynges & relygyeuses he had done/& how he had ledde his lyfe./ He answerde ꝑ he hadde be a man synner & of cursed lyfe. It is not longe tyme syth ꝑ I was a thefe/& haue put me to mayntene this exercitude myscheuous. & patũcyus asked hym yf amonges the theftes yᵗ he had ony good operacions. He answered I ne fele me culpable of no good dede but as I was amonges the theuys there was taken a vyrgyn consecrate vnto god that my felawes wolde deflore/& I put me in the medle and toke her awaye fro them/& by nyght ledde her in to the strete of her house without hauynge ony atouchement dyshonest. And in another tyme I founde a woman of honeste forme strayed in hermytage. I demaunded her fro whens/or wherfor/or how she was come in to that place. And she answerde ne demaunded me not I vnhappy wyfe and questyon me not of those causes/but and it please the to haue me for mayde/lede me where thou wylt. I woman peruerse & yll haue had a good husbande/the whiche is oftentymes beten traylled & put in torments/& is kepte in a dongeon bycause of dettes ꝑ he oweth. We haue had thre sones togyder that are also withdrawen for bycause of the sayd dette. And I right vnhappy ꝑ am sought for to be put in resblable paynes/fle fro me place to place/& of pouerte & myserye am all abyden/and yet haue I ben thre dayes without etyng Whan I herde ꝑ sayd woman I had pyte/ledde her in to our denne & gaue her to ete/for he dyed for hongre. I gaue her also thre hondreth shelyges for to delyuer her out of payne & seruytude/her husbande & her sones. Whan ꝑ said woman had the money she yode in to the cyte & delyuerd them from paynes. Then patũcius sayd ꝑ he neuer dyde suche thynges. God hathe shewed me of the that thou hast not lese of meryte towardes hym than I & therfore dyspraysse not thy soule that shal haue suche meryte. Whan the mynstrell herde these wordes of patuncius he caste awaye his pypes & wente with hym into his hermytage/& chaunged his songe lesculer in to spyrytuell/& exercysed hym in fastynges/orayſons/afflyccyons/& to lyue straytly. And at the ende of thre yeres he yelded vp his spyryte vnto god. &c.

F. Another example that a prouost & his wyf were semblables to an hermyte. cxxiiii

IT is wryten in the lyfe of faders ꝑ an hermyte was full of grete abstinences so ꝑ he ete but rotes & pouertees/ made requeste to god ꝑ it pleased hym to shewe yf there were ony man in the worlde that were of strayter lyf than he. Then god reueled hym ꝑ he sholde go se the lyfe of the prouost of suche a towne. Thermyte yode. And whan he approched the said towne he foũde ꝑ prouost on a fayre horsclothe with fayre clothes/& in his compayny many ryders & notable folk/so he was moche abasshed to se soo greate pompes. Tolde to ꝑ prouost how god cõmaunded hym to se his lyfe. And the prouost badde hym go to his wyfe whiche sholde shewe hym their lyues. Then he yode to her the whiche shewed hym the state of the house

And she made to prepayre vnto dynere of precious metes as she had accustomed And whan they were sette at dyner men brought the fyrst metes of good vyandes before them. And incontynente that they had be set vpon the table they were borne awaye agayne wout ony thynge etyng of them After men brought the seconde metes & the thyrde & euery of thyem better than other & were borne awaye without ony thynge etynge. The hermyte seynge so good mete taken awaye fro before hym demaunded them / but it was tolde hym that he sholde lyue ỳ daye after the lyke of theym. And at the laste men broughte of musty brede all knawen with myse. And the wyfe of the prouost ete a lytell / & she ne ete of other/but al was gyuen & dystrybuted vnto the poore. After whan ỳ euentyde came to go to bedde ỳ wyfe of ỳ prouost sayd vnto the hermyte ỳ they sholde goo to bedde togyder/the hermyte wolde not/but the wyfe sayd vnto hym that he sholde/and that it behoued ỳ he sawe how they lyued. Than whan they were layde & warme the hermyte was tempted of ỳ synne of the flesshe to haue so fayre a woman by hym & wolde haue delte with her. Than she said/vp vp ryse we & do we as we haue accustomed my husbande and I And whan they were vp they yode in to a tubbe of colde water ỳ was by the beddes syde. And they were there so longe ỳ they trembled of colde. Afterwarde they yode to bedde/& whan they were hote agayne the hermyte was tempted of lecherye / & wolde haue had her company. Than retourned they agayne in to ỳ tubbe of colde water. All thy nyghte ne ceased they to do so. And the hermyte seynge that sayd vnto hymselfe ỳ they ledde a moze straytter lyfe than he ferre/& that it was reason that they had moze grete meryte than he

And the prouost that was so wele clothed was also a man of good Justyce to punyshe the malefactours & to yelde vnto euery man that the whyche was his. &c.

S. Of fastynges / and abstynences of saynt Germayn. Cxviii.

It is wryten ỳ saynt germain was noble/for he was duke of Burgundye/& after was byshop. He tormented his body by .xxx. yere soo that he ne ete of brede of whete/ne yet dranke of wine but two tymes in the yere ỳ is to saye at cryst tenmas & Ester. And it was medled soo moche with water ỳ it ne had but a lytell taste of wyne. Also in the .xxx. yeres he ne ete of pese ne of benes/ne salte for to haue sauour in his mouthe. For his refeccyō he ete fyrste of the asshes/& after of barly brede. In wynter ne yet in somer he had none other clothynge but onely the heere his robe & his rochet ỳ is his habite ỳ whiche he ne put of / but onely whan he gaue it vnto ony poore / or that he ne brake it./ His bedde was of asshes & besen wyth heere & with a sack/he ne had neuer vnder his heed ne vnder his sholdres feder/but was ylled & bare the relyques of his sayntes aboute his necke. He ne vngyrded hym but seldom. That ỳ he bare of abstynence in this present lyfe was aboue man. And after he dyde so many of myracles ỳ yf the merytes ne had proceded men wolde haue wende that it had be a fantasye. &c.

H. Of the greate austeryte of two women. Cxviii.

IT is wryten in ỹ boke of hony bees that there was a woman in ỹ partyes of barbãce recluse in a lytell tabernacle ỹ ware nexte vnto her flesshe an haubergon of mayle & aboue the said haubergon she hadde an heere made of hogges brystilles ỹ whiche prycked her flesshe thorowe the maylles of the sayd haubergon. She laye vpon the erthe naked & among the stones & ete thre tymes alonely in the weke. And she put of asshes in her brede and ne ete but by weyght & mesure:

J. Another example. Cxviii.

THe disciple reciteth in his sermõs that a vyrgyn was in her hermytage. xxxviii. yeres the whiche dwelled in a dytche & serued god deuoutely. And she neuer ete in the sayd hermytage but herbes fruytes & rotes & in all that tyme she ne sawe noo man. And afterwarde two hermytes passed by her entred into ỹ dytche there they foũde her dede & put her in sepulcre. &c. By these examples of this boke a man may knowe by experyence that it is yll taken vnto synners dysobeyssañtes vnto god & that it is wele taken vnto the obedyentes. And therfore thou the whiche art in this worlde lyuynge myrre thyselfe in the example of thy neyghbour & knowe thou ỹ it shall take ỹ in lyke wyse as it is done vnto hym yf thou dysobey vnto god. Whan thou hast sene thy neyghbour fall in to an yll passage & that it is inconuenyente of body or of soule / or to fall in to helle by his foly thou sholdest kepe the for to do as he dyde / or thou shalte not be wyse / but thou sholdest lerne ỹ maners & condycyons of those ỹ whiche haue lyued holyly & vertuously in obeyeng vnto the cõmaũdementes of god to them de to go with hym in to the glorye of paradyse vnto th. whiche we may go cũ illo qui est benedict⁹ i secula seculorũ. amen.

Here endeth the booke intytuled the floure of the cõmaundementes of god with many examples & auctorytes extracte as wel of the holy scryptures as of other doctours & good auncyent faders the whiche is moche prouffytable & vtyle vnto all people / lately translated out of Frenshe in to Englysshe in the yeres of our lorde. M.CCCCCix. Enprynted at London in Flete strete at the sygne of the sonne by Wynkyn de Worde. The secõde yere of ỹ regne of oure moost naturell souerayne lorde kynge Henry the eyght of that name. Fynysshed the yere of oure lorde. M. CCCCC.x. the. xiiii. daye of September.


W
C
wynkyn
worde.